

CALVARY CHAPEL OF PHILADELPHIA

CHILDREN'S MINISTRY

4 YEAR OLDS

TEACHER'S PACKET

SUNDAY MORNING

Study 8

Jesus



Jesus

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

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

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

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

Objective To teach that Jesus is the name by which we must be saved. Only through Him can we be made right with God.

Key Verses

Luke 1:26-33; 2:1-21—Main Teaching Passage

John 3:16

Acts 4:12

Memory Verse - Acts 4:12 (September Memory Verse)

"Nor is there salvation in any other, for there is no other name under heaven given among men by which we must be saved."

Hook

Go around the room and have each student tell the class their name. When they share, ask them if they know what their name means. Share with the class what your name means (for example, "David" means "beloved."

Ask the class, "Does anybody know what the name 'Jesus' means?" Share with them that Jesus name means, "The Lord our Salvation."

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

In Luke 1:26-33, we are presented with the announcement of Christ's birth. The angel Gabriel appeared to Mary and told her not to be afraid (even though she was about to get some big news), and that she was going to give birth to the Savior of all mankind. The angel instructed her to call the name of the child "Jesus," a derivation of Yeshua (Joshua), which means, "The Lord our Salvation." He then declares some of the many wonderful things about Christ:

- He shall be great
- He shall be given the throne of David
- He shall rule over the house of Jacob
- His Kingdom shall know no end.

More important than all of these however, He was to be called "the Son of God."

In Luke 2:1-21, we see the fulfillment of this promise, the Savior was born, and as instructed Mary called the name of the boy, "Jesus." From the very beginning of His story, Jesus was to be known as the Savior. He is the Savior whose Kingdom shall never be overcome, the One who shall rule from His throne in greatness and splendor. He will become the Name at which every knee shall bow.

LOOK

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

This week, we continue to look at the names of God. We have studied through some names of God the Father and now are beginning to look at some of the names of God the Son. The most obvious name that we need to study is the name He was given when He was born, "Jesus."

When the angel came to Mary and told her that she was going to have a baby, he was very specific about what she was supposed to do. One of the important jobs that Mary would have would be to name this very important child. She was told exactly what name her son should be given, Jesus. Jesus means "the Lord our Salvation." By calling Him Jesus, both Mary and the angel Gabriel were giving everyone in Israel a hint that this boy was going to be very special.

Imagine if when you born your mom named you "Super Bowl MVP" instead of your real name. She would be making a pretty bold prediction that you are going to be an amazing football player. Or if you were named "Brilliant Scientist," your parents would be saying they hope you are really smart and are able to make some incredible scientific discoveries. Mary's Son was given the name Jesus, "The Lord our Salvation." What an appropriate name that is!

LOOK (Continued)

You see, Jesus has become the Savior of all of us. “Being saved” means being rescued. You and I need to be rescued, not from a flood, or bank robbers, or wild animals. We need to be rescued from our sins. Jesus did something so that all of us could be saved from the wicked things that we have done. He died on a cross, so that our sins could be forgiven. Because He did that, He has become our Savior, the One who rescued us. That is why in Acts 4:12 (our memory verse), it says that there is no other name by which we must be saved, because He is the only one who paid for our sins.

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

TOOK

Explain the Gospel as best you can to your class. Let them know that if they confess (tell God their sins), repent (ask forgiveness for those sins), and accept the work of Christ, they too can be saved.

Pray: Thank the Lord that He sent His son to die on a cross for our sins. Praise Him for the new life that we can live in Him. Ask Him for the ability to walk in obedience before Him.

Parent Question: What does Jesus’ name mean?

FURTHER STUDY

Commentary on Luke 1 and 2 by David Guzik

The announcement of the birth of Jesus.

1. (26-27) Gabriel is sent to Mary in **Nazareth**.

Now in the sixth month the angel Gabriel was sent by God to a city of Galilee named Nazareth, to a virgin betrothed to a man whose name was Joseph, of the house of David. The virgin's name was Mary.

a. **In the sixth month the angel Gabriel:** Gabriel's work was not finished with the announcement to Zacharias in the temple. In the **sixth month** of Elizabeth's pregnancy, he came to a village in Galilee.

b. **A city of Galilee named Nazareth:** Chronologically, this is the first mention of **Nazareth** in the Old or New Testaments. Nazareth is perhaps remarkable for its unremarkable nature; it was unmentioned in the Old Testament, in the Apocrypha, and in the writings of Josephus.

i. Though **Nazareth** is in the general region of Galilee, it is 15 miles away from the Sea of Galilee. It is six miles from the closest major road. **Nazareth** had no good water supply; only one fairly weak well in the center of the village.

ii. Jesus would forever be identified with this place, being repeatedly called *Jesus of Nazareth* (Mark 1:24, John 18:7, John 19:19, Acts 2:22). His followers were also called "Nazarenes" (Acts 24:5).

c. **To a virgin betrothed:** Mary was **betrothed** to Joseph. There were three stages to a Jewish wedding in that day.

- *Engagement* (a formal agreement made by the fathers)
- *Betrothal* (the ceremony where mutual promises were made)
- *Marriage* (approximately one year later, when the bridegroom came for his bride at an unexpected time)

i. When a couple was **betrothed**, they were under the obligations of faithfulness, and a divorce was required to break the betrothal. This was not a casual promise.

d. **The virgin's name was Mary:** Mary is clearly said to be a **virgin**. There is no ambiguity about the idea here - Mary had never had sexual relations with any man.

i. The conception of John the Baptist, the forerunner, was miraculous; we should expect an even more remarkable conception of the Messiah.

ii. "The name 'Mary' is the Greek form of the Hebrew name *Miriam*, the sister of Moses. It means 'exalted one,' a fitting description of the soon-to-be mother of the Messiah." (Pate)

2. (28-29) Gabriel greets Mary.

And having come in, the angel said to her, "Rejoice, highly favored *one*, the Lord *is* with you; blessed *are* you among women!" But when she saw *him*, she was troubled at his saying, and considered what manner of

greeting this was.

a. **The angel said to her:** Gabriel said three things to Mary. Each of these were certainly true of Mary, who had a unique privilege among any person to ever live.

- She was **highly favored**
- That the **Lord is with** her
- She was **blessed**.

i. However, all these things are true of the believer in Jesus. We are highly favored as Mary was (Ephesians 1:6), the Lord is with us (Matthew 28:20), and we are blessed (Ephesians 1:3).

ii. The Roman Catholic prayer that begins “Hail Mary, full of grace” is accurate. Mary *was* full of grace, and so is the believer. But Mary’s grace was a *received* grace, not grace to give to others.

b. **But when she saw him, she was troubled at his saying:** The fact that Mary was **troubled at his saying** shows her humility. Mary was surprised to hear such extravagant words said of her.

3. (30-33) Gabriel announces the birth of the Messiah, born to Mary.

Then the angel said to her, “Do not be afraid, Mary, for you have found favor with God. And behold, you will conceive in your womb and bring forth a Son, and shall call His name JESUS. He will be great, and will be called the Son of the Highest; and the Lord God will give Him the throne of His father David. And He will reign over the house of Jacob forever, and of His kingdom there will be no end.”

a. **You have found favor with God...you will conceive in your womb and bring forth a Son:** The focus was not on Mary, but on **a Son**, to be named **JESUS** (a common name). This **Son** was unmistakably identified as the Messiah predicted by the Old Testament.

i. **He will be great:** No one has influenced history more than Jesus Christ. “Is it not proven that he is great? Conquerors are great, and he is the greatest of them. Deliverers are great, and he is the greatest of them. Liberators are great, and he is the greatest of them. Saviours are great, and he is the greatest of them.” (Spurgeon)

- Jesus is great in the perfection of His nature
- Jesus is great in the grandeur of His offices
- Jesus is great in the splendor of his achievements
- Jesus is great in the numbers of those He rescues
- Jesus is great in the estimation of His people

ii. He **will be called the Son of the Highest:** Jesus would be the son of Mary, but not *only* her son; He would also be, and be known as, the Son of God.

iii. **The throne of His father David:** He will be the Messiah prophesied to David (2 Samuel 7:12-16), who has the rightful authority to rule over Israel, **and of His kingdom there will be no end**.

b. **You will conceive in your womb and bring forth a Son:** Mary knew exactly what Gabriel was talking about because she was a woman of the word of God. When Gabriel said this, Mary knew he quoted from Isaiah 7:14: **the virgin shall conceive and bear a Son**.

. The birth of Jesus.

1. (4-7) Joseph and Mary come to Bethlehem; Jesus is born.

Joseph also went up from Galilee, out of the city of Nazareth, into Judea, to the city of David, which is called Bethlehem, because he was of the house and lineage of David, to be registered with Mary, his betrothed wife, who was with child. So it was, that while they were there, the days were completed for her to be delivered. And she brought forth her firstborn Son, and wrapped Him in swaddling cloths, and laid Him in a manger, because there was no room for them in the inn.

a. **Joseph also went up from Galilee:** The trip from Nazareth to Bethlehem (just outside of Jerusalem) is about 80 miles. This was not a short distance in those days. It was a significant undertaking, costing time and money.

b. **With Mary, his betrothed wife, who was with child:** We often think that Mary was close to delivery when they made this journey, but this may not have been the case at all. Joseph may have been anxious to get her out of Nazareth to avoid the pressure of scandal. Luke tells us that it was while they were in Bethlehem, **that while they were there, the days were completed for her to be delivered.**

i. According to the Roman law, Mary didn't have to go with Joseph for the tax census; but it made sense for her to go with Joseph, especially because she was in the latter stages of a controversial pregnancy - surely the subject of much gossip in Nazareth.

ii. "It is possible that he used the emperor's order as a means of removing Mary from possible gossip and emotional stress in her own village. He had already accepted her as his wife (Matthew 1:24), but apparently continued in betrothal (Luke 2:5), pledged to be married, till after the birth." (Liefeld)

c. **And she brought forth her firstborn Son:** One of the striking things about Luke's narrative is how simple it is in contrast to how great the events are. In our modern age, small events are often inflated with over-description and presented as more important than they actually are. Yet under the inspiration of the Holy Spirit, Luke presented this most amazing event in an understated manner.

d. **She brought forth:** This phrase is filled with wonder. We are not told that anyone assisted Mary in the birth, though someone may have. One way or another, this young woman was completely separated from all her family and supporting friends, who lived back in Nazareth.

i. "The narrative runs as if Mary did these things herself, whence the patristic inference of a painless birth." (Bruce) "That Mary wrapped the child herself points to a lonely birth." (Morris)

ii. When did this happen? The date of December 25 is improbable but not impossible; this date was first popularized in the church the fourth century.

iii. Where did this happen? In A.D. 150, Justin Martyr said that the place Jesus was born was a cave in Bethlehem. Later (330) under Constantine the Great a church was built over the cave, which many believe is still the most probable place where Jesus was born.

e. **Her firstborn son:** This invites the logical conclusion that Mary had other children as well, despite the Roman Catholic dogma of the perpetual virginity of Mary.

f. **Wrapped Him in swaddling cloths:** These are snugly wrapped strips of cloth. More remarkable than the **swaddling cloths** is the fact that He was laid in a **manger** - a feeding trough for animals.

i. Trapp points out that the word translated *swaddling cloths* comes from the ancient Greek word meaning "to tear," meaning they were torn strips of cloth wrapped around Jesus.

g. **There was no room for them in the inn:** This happened in a public place, with other travelers and residents. “Men were trafficking, and little children playing, and woman gossiping beside the well – and lo! The kingdom of heaven was among them.” (Morrison)

i. “That there was no room in the inn was symbolic of what was to happen to Jesus. The only place where there was room for him was on a cross.” (Barclay)

2. (8) Shepherds watch over their flocks.

Now there were in the same country shepherds living out in the fields, keeping watch over their flock by night.

a. **Now there were in the same country shepherds:** Bethlehem’s shepherds were known to care for the temple flock. These men may have also protected and cared for the lambs used in temple sacrifice.

b. **Living out in the fields:** Many have said that a late December date is impossible, because shepherds would not have been out at night at that time of year. Nevertheless, warm winters are not unknown in Judea, which has a climate remarkably similar to Southern California.

3. (9-14) The angelic announcement.

And behold, an angel of the Lord stood before them, and the glory of the Lord shone around them, and they were greatly afraid. Then the angel said to them, “Do not be afraid, for behold, I bring you good tidings of great joy which will be to all people. For there is born to you this day in the city of David a Savior, who is Christ the Lord. And this *will be* the sign to you: You will find a Babe wrapped in swaddling cloths, lying in a manger.” And suddenly there was with the angel a multitude of the heavenly host praising God and saying: “Glory to God in the highest, And on earth peace, goodwill toward men!”

a. **An angel of the Lord stood before them:** Interrupting this quiet, dark night was the shining presence of an angel and **the glory of the Lord**. This first angel brought **good tidings** (literally it means that they preached the gospel) to these shepherds, who were regarded as social outcasts.

i. “As a class shepherds had a bad reputation...More regrettable was their habit of confusing ‘mine’ with ‘thine’ as they moved about the country. They were considered unreliable and were not allowed to give testimony in the law courts.” (Morris)

ii. “The first preacher of the gospel was an angel. God hath now taken this honour from the angels, and put it upon the ministers, who in Scripture are called angels, Revelation 2:1.” (Trapp)

b. **For there is born to you this day in the city of David a Savior:** They announced the birth of a **Savior**, which was (and is) exactly the need of mankind. We don’t need another advisor, a reformer, or a committee, but a **Savior**.

c. **Suddenly there was with the angel a multitude of the heavenly host praising God:** After the single angel’s announcement, a whole group of angels appeared. This was a **heavenly host** (a band of soldiers) that proclaimed peace. The world needed then and needs now **peace**.

i. Even the pagans of the first century world sensed this need for peace and a savior. Epictetus, a first century pagan writer, expressed this: “While the emperor may give peace from war on land and sea, he is unable to give peace from passion, grief, and envy; he cannot give peace of heart, for which man yearn for more than even outward peace.”

ii. The contrast between the angelic glory and the humble Jesus must have seemed extreme. God loves to put His glory in unlikely packages so His glory is more clearly displayed (2 Corinthians 4:7).

iii. "Let God have all the glory, so we may have the peace." (Trapp)

4. (15-16) The shepherds come and see the child Jesus.

So it was, when the angels had gone away from them into heaven, that the shepherds said to one another, "Let us now go to Bethlehem and see this thing that has come to pass, which the Lord has made known to us." And they came with haste and found Mary and Joseph, and the Babe lying in a manger.

a. **Let us now go:** This shows a genuine urgency. They didn't hesitate at all.

b. **And see this thing that has come to pass:** The angel told them to look for *a Babe wrapped in swaddling cloths, lying in a manger* (Luke 2:12). It wasn't an unusual *sign* to see a baby *wrapped in swaddling cloths*, but it was strange to see a baby *lying in a manger* - a feeding trough. If the angel had not told them to look for such a specific sign, they would never have believed it.

c. **And found Mary and Joseph, and the Babe lying in a manger:** This was a strange sight, and the specific sign they were told to look for. They no longer heard or saw angels, but they had the abiding encounter with Jesus. Angels may go, but Jesus remains.

i. "This was a revolting sight, and was sufficient of itself to produce an aversion to Christ. For what could be more improbable than to believe that he was the King of the whole people, who was deemed unworthy to be ranked with the lowest of the multitude?" (Calvin)

ii. "It is a lovely thought that the shepherds who looked after the Temple lambs were the first to see the Lamb of God who takes away the sin of the world." (Barclay)

5. (17-20) The shepherds spread the news of Jesus' birth.

Now when they had seen *Him*, they made widely known the saying which was told them concerning this Child. And all those who heard *it* marveled at those things which were told them by the shepherds. But Mary kept all these things and pondered *them* in her heart. Then the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told them.

a. **They made widely know the saying which was told them concerning this Child:** The combination of the angelic announcement and the sign of a child in a feeding trough inspired the shepherds to tell as many as they could of what they heard and experienced.

b. **All those who heard it marveled at those things which were told them by the shepherds:** The shepherd's good news amazed all who heard it. Even if they didn't really understand it, they recognized that something significant had happened.

i. "God, to show that he respected not persons, revealed this grand mystery to the shepherds and the wise men; the one poor, the other rich; the one learned, the other unlearned; the one Jews, the other Gentiles; the one near, the other far off." (Trapp)

c. **Mary kept all these things and pondered them in her heart:** Mary's reaction was different than either the shepherds or those who heard them. She calmly took it all in and meditated over it **in her heart**, seeking to understand the deep meaning of it all.

i. "The wonder of the many was a transient emotion (aorist), this recollecting and brooding of Mary was an abiding habit (imperfect)." (Bruce)

ii. Mary had good reason to meditate. What brought her to Bethlehem? A Roman emperor's great decree and perhaps gossiping tongues in Nazareth. God works through all kinds of people and all kinds of events to accomplish His plan.

d. **The shepherds returned, glorifying and praising God for all the things they had heard and seen, as it was told them:** The shepherds had such happiness and praise to God because *the word was fulfilled just as it was told them*.

i. "Their zeal in *glorifying and praising God* is an implied reproof of our indolence, or rather of our ingratitude. If the cradle of Christ had such an effect upon them, as to make them rise from the stable and the manger to heaven, how much more powerful ought the death and resurrection of Christ to be in raising us to God?" (Calvin)

C. Jesus' presentation in the temple.

1. (21-24) The circumcision and presentation of Jesus.

And when eight days were completed for the circumcision of the Child, His name was called JESUS, the name given by the angel before He was conceived in the womb. Now when the days of her purification according to the law of Moses were completed, they brought Him to Jerusalem to present *Him* to the Lord (as it is written in the law of the Lord, "Every male who opens the womb shall be called holy to the LORD"), and to offer a sacrifice according to what is said in the law of the Lord, "A pair of turtledoves or two young pigeons."

a. **And when eight days were completed:** This was done so Jesus might fulfill every aspect of the law (as commanded in Leviticus 12:2-3). It also shows that Joseph and Mary were truly devout, obedient parents. They obeyed God's command in Leviticus 12, so Jesus obeyed it also.

b. **Circumcision...the days of her purification:** The circumcision and purification ceremonies were necessary as a reminder that we are all born in sin (Psalm 51:5). Jesus *could* have been excused because He was not born in sin. Yet, we see Him even as a baby, identifying with sinners, as He also later did at His baptism and on the cross.

i. The correct reading of Luke 2:22 is "now when the days of *their* purification...were completed." Jesus was identified with sinners even as a baby.

ii. "Let us now speak first of the purification. Luke makes it apply both to Mary and to Christ: for the pronoun *of them*, can have no reference whatever to Joseph." (Calvin)

iii. "For He who knew no sin, and who never was to know sin, was already in His circumcision made sin for us. He was not so much as eight days in this world till he began to be numbered with the transgressors. Mary's firstborn son was a lamb without blemish and without spot, but before He was a week old, He began to bear the sins of many...And as He began in the temple that day, so He continued every day to lead a life of pain, and shame, and bloodshedding, for us for our children, till He finished on the cross the sin-atoning work His Father had given Him to do. And ever after that first day of His wounding of our transgressions, that Holy Thing bore in His body the marks of our redemption." (Whyte)

c. **A pair of turtledoves or two young pigeons:** Leviticus 12 commands that at the birth of a son a *lamb* be offered as part of the purification and dedication ceremony. Yet it allowed for two birds to be offered if the

family could not afford to present a lamb.

i. “The offering of the two pigeons instead of the lamb and the pigeon was technically called *The Offering of the Poor*...we see that it was into an ordinary home that Jesus was born.” (Barclay)

ii. This suggests that this all happened before the wise men came from the east (Matthew 2:1-12). Mary and Joseph would not have returned to Jerusalem after being warned by the angel (Matthew 2:13), and they would not have offered only two birds after receiving the rich gifts from the wise men (Matthew 2:11).