

CALVARY CHAPEL OF PHILADELPHIA

CHILDREN'S MINISTRY

4 YEAR OLDS

TEACHER'S PACKET

SUNDAY MORNING

Study 9

Son of God



Son of God

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

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

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

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

Objective To teach the divine sonship of Jesus, that He is the Christ, the Son of the Living God.

Key Verses

Matthew 3:13-17; Matthew 16:13-19—Main Teaching Passages

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

Ask the class, "What is the best thing about your dad (step-dad, grandpa, etc.)? What are some things that your dad does for you?"

And finally, ask, "Why is God sometimes called our Heavenly Father?"

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

Both Matthew 3 and Matthew 16 both tell us that Jesus is the Son of the true God. In Matthew 3, this is declared by God Himself, and in Matthew 16, it is proclaimed by Peter.

Matthew 3 describes Christ's baptism in the Jordan River at the beginning of His earthly ministry. The Holy Spirit descended upon Him like a dove and the Lord spoke from Heaven saying, "This is My beloved Son, in whom I am well pleased."

In Matthew 16, we see the purpose of Jesus' ministry. While people were arguing about who Jesus really is, Peter stated that He is the Christ, the Son of the Living God. Jesus then responded that upon this truth (His divine Sonship) He will build His Church, and nothing will be able to overcome it, not even Satan. Jesus showed us the purpose of His ministry by declaring His Sonship. He is the Son of God, and His purpose is to bring people into His family, so that they might become adopted as sons and daughters of God as well. Jesus desires us to be changed and to grow, to become more like Him. That means sharing in His family, and being the right to call out, "Abba, Father" (Romans 8:15).

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

LOOK

As we continue our series on the Names of God, last week we looked at the name of Jesus, the second Person of the Trinity. Over the next several weeks, we will be studying names that apply specifically to Jesus. As we learn more about these names, we will see what they teach us about our wonderful Savior and what He is like. But today's name is central to who He is: the Son of God.

In today's Bible passage, we see people arguing about who Jesus really is. They were amazed at the miracles that He could do and were trying to figure out how He could heal people, or cast out demons, or even raise people from the dead. Some people thought that Jesus was one of the prophets, like Elijah or John the Baptist, and had come back to them from the dead. However, Peter knew better. When Jesus asked Peter who He is, Peter told Him, "You are the Christ, the Son of the living God." The word "Christ" means Messiah, the promised Savior. Peter was telling the world that Jesus is the one who was sent to earth to save people from their sins.

LOOK (Continued)

But then Peter said something else. He said that not only is Jesus the Savior, but He is also the Son of God. This teaches us something very important about Jesus as well. Jesus came to save us from something (our sins), but He also came to save us *for* something. Jesus doesn't just want to forgive us, He wants to bless us more than we could ever understand, because Jesus wants us to *become* the sons and daughters of God, just like Him.

This is a wonderful promise that we should always remember. We are not only saved from what we have done, but we are saved in order to become something new. Jesus looked down at Peter and said that He was going to build His Church on this truth that Jesus is the Son of God. The reason that the Church exists is to introduce people to Jesus, so that through Him they can become family members with each other, under God's divine Fatherhood.

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

Review the lesson by asking the class who the Son of God is. Can we become God's children too? How?

Pray: Thank the Lord that He sent His Son Jesus to come to the world and to save us from our sins. Praise Him for His desire to see us become His children. Ask Him to show us how to live for Him in light of Jesus' divine sonship.

Parent Question: Who is the Son of God? Can we become God's children?

FURTHER STUDY

Commentary on Matthew 16:13-20 by David Guzik

B. Peter proclaims Jesus as Messiah.

1. (13) Jesus asks the disciples to tell Him who others say He is.

When Jesus came into the region of Caesarea Philippi, He asked His disciples, saying, "Who do men say that I, the Son of Man, am?"

a. **When Jesus came into the region of Caesarea Philippi:** Jesus again withdrew from the mainly Jewish region of Galilee and came to a place more populated by Gentiles. This was likely a retreat from the pressing crowds.

i. "Caesarea Philippi lies about twenty-five miles [46 kilometers] north-east of the Sea of Galilee...The population was mainly non-Jewish, and there Jesus would have peace to teach the Twelve." (Barclay)

b. **Who do men say that I, the Son of Man, am?** Jesus did not ask this question because He didn't know who He was, or because He had an unfortunate dependence on the opinion of others. He asked this question as an introduction to a more important follow-up question.

i. Caesarea Philippi was an area associated with idols and rival deities. "The area was scattered with temples of the ancient Syrian Baal worship...Hard by Caesarea Philippi there rose a great hill, in which was a deep cavern; and that cavern was said to be the birthplace of the great god Pan, the god of nature...In Caesarea Philippi there was a great temple of white marble built to the godhead of Caesar...It is as if Jesus deliberately set himself against the background of the world's religions in all their history and splendour, and demanded to be compared to them and to have the verdict given in his favour." (Barclay)

2. (14-16) A pointed question and a pointed answer.

So they said, "Some say John the Baptist, some Elijah, and others Jeremiah or one of the prophets." He said to them, "But who do you say that I am?" Simon Peter answered and said, "You are the Christ, the Son of the living God."

a. **Some say John the Baptist, some Elijah, and others Jeremiah or one of the prophets:** People who thought that Jesus was **John the Baptist**, didn't know much about Him, and they didn't know that Jesus and John had ministered at the same time. Yet John, **Elijah**, and **Jeremiah** (along with other **prophets**) were national reformers who stood up to the corrupt rulers of their day.

i. Some thought Jesus was a herald of national repentance, like **John the Baptist** and some thought Jesus was a famous worker of miracles, like **Elijah**. Some thought Jesus was someone who spoke the words of God, like **Jeremiah** and the **prophets**.

ii. Perhaps in seeing Jesus in these roles, people hoped for a political messiah who would overthrow the corrupt powers oppressing Israel.

iii. The general tendency in all these answers was to *underestimate* Jesus; to give Him a measure of respect

and honor, but to fall far short of honoring Him for who He really is.

b. **Who do you say that I am?** It was fine for the disciples to know what *others* thought about Jesus. But Jesus had to ask them, as individuals, what *they* believed about Him.

i. This is the question placed before all who hear of Jesus; and it is we, not He, who are judged by our answer. In fact, we answer this question every day by what we believe and do. If we really believe Jesus is who He says He is, it will affect the way that we live.

ii. "Our Lord presupposes that his disciples would not have the same thoughts as '*men*' had. They would not follow the spirit of the age, and shape their views by those of the 'cultured' persons of the period." (Spurgeon)

c. **You are the Christ, the Son of the living God:** Peter knew the opinion of the crowd - while it was complimentary towards Jesus - wasn't accurate. Jesus was much more than John the Baptist or Elijah or a prophet. He was more than a national reformer, more than a miracle worker, more than a prophet. Jesus is **the Christ**, the Messiah.

i. We can surmise that this was an understanding that Peter and the other disciples came to over time. In the beginning, they were attracted to Jesus as a remarkable and unusual rabbi. They committed themselves to Him as His disciples or students, as was practiced in that day. Yet over time Peter - and presumably other of the disciples by this point - understood that Jesus was in fact not only the Messiah (**the Christ**), but also **the Son of the living God**.

ii. Peter understood that Jesus was not only God's Messiah, but also God Himself. The Jews properly thought that to receive the title "**the Son of the living God**," in a unique sense, was to make a claim to deity itself.

iii. "The adjective *living* may perhaps have been included to contrast the one true God with the local deities (Caesarea Philippi was a centre of the worship of Pan)." (France)

3. (17-20) Jesus compliments Peter for His bold and correct declaration.

Jesus answered and said to him, "Blessed are you, Simon Bar-Jonah, for flesh and blood has not revealed *this* to you, but My Father who is in heaven. And I also say to you that you are Peter, and on this rock I will build My church, and the gates of Hades shall not prevail against it. And I will give you the keys of the kingdom of heaven, and whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven." Then He commanded His disciples that they should tell no one that He was Jesus the Christ.

a. **Flesh and blood has not revealed this to you, but My Father who is in heaven:** Jesus reveals to Peter that he spoke by divine inspiration, even if he didn't even know it at the time. In this, Peter was genuinely **blessed** - both by the insight itself and how it came to him.

i. We too often expect God to speak in strange and unnatural ways. Here God spoke through Peter so naturally that he didn't even realize it was the **Father who is in heaven** that revealed it to him.

ii. This also speaks to us of our need for a supernatural revelation of Jesus. "If you know no more of Jesus than flesh and blood has revealed to you, it has brought you no more blessing than the conjectures of their age brought to the Pharisees and Sadducees, who remained an adulterous and unbelieving generation." (Spurgeon)

b. **I also say to you that you are Peter:** This was not only recognition of Peter's more Roman name; it was also a promise of God's work in Peter. The name Peter means "Rock." Though perhaps unlikely, Peter was a

rock, and *would become* a rock. God was and would transform his naturally extreme character into something solid and reliable.

c. **On this rock I will build My church:** The words **this rock** have been the source of much controversy. It is best to see them as referring to either Jesus Himself (perhaps Jesus gesturing to Himself as He said this), or as referring to Peter's confession of who Jesus is.

i. Peter, by His own testimony, did not see *himself* as the rock on which the church was founded. He wrote that we are living stones, but Jesus is the cornerstone. We could say that Peter was the "first believer"; that he was the "first rock" among "many rocks."

ii. Peter said as much in 1 Peter 2:4-5: *Coming to Him as to a living stone, rejected indeed by men, but chosen by God and precious, you also, as living stones, are being built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices acceptable to God through Jesus Christ.*

d. **I will build My church:** This is the first use of the word **church** in the New Testament (or the Bible for that matter), using the ancient Greek word *ekklesia*. Significantly, this was well before the beginnings of what we normally think of as the church on the Day of Pentecost in Acts 2.

i. This shows that Jesus was *anticipating* or *prophesying* what would come from these disciples/apostles and those who would believe in their message that Jesus is **the Christ, the Son of the living God**.

ii. The ancient Greek word *ekklesia* was not primarily a religious word at all; it just meant, "group" or "called-out group." In describing the later group of His followers and disciples, Jesus deliberately chose a word without a distinctly religious meaning.

iii. Furthermore, this statement of Jesus was a clear claim of ownership (**My church**). *The church belongs to Jesus*. This was also a claim to deity: "What is striking is...the boldness of Jesus' description of it as *my* community, rather than God's." (France)

iv. Taken together, the promise is wonderful:

- He brings His people together in common: **I will build.**
- He builds on a firm foundation: **On this rock I will build.**
- He builds something that belongs to Him: **My church.**
- He builds it into a stronghold: **the gates of Hades shall not prevail against it.**

e. **And the gates of Hades shall not prevail against it:** Jesus also offered a promise - that the forces of death and darkness can't prevail against or conquer the church. This is a valuable promise in dark or discouraging times for the church.

i. The Puritan commentator John Trapp explained **the gates of Hades** this way: "All the power and policy of hell combined."

ii. "Neither doth *hell* signify here the place of the damned...but either death, or the graves, or the state of the dead: yet the devil is also understood here, as he *that hath the power of death*, Hebrews 2:14." (Poole)

iii. "*The gates of hell*, i.e., the *machinations* and *powers* of the invisible world. In ancient times the gates of fortified cities were used to hold councils in, and were usually places of great strength. Our Lord's expression means, that neither the *plots*, *stratagems*, nor *strength* of Satan and his angels, should ever so far prevail as to destroy the sacred truths in the above confession." (Clarke)

- iv. A slightly different view: "Is thus to say that it will not die, and be shut in by the 'gates of death.'" (France)
- f. **And I will give you the keys of the kingdom of heaven:** This idea of Peter holding the **keys of the kingdom of heaven** has captured the imagination (and theology) of many Christians throughout the centuries. In artistic representation, Peter is almost always shown with **keys**.
- i. Some people think that this means that Peter has the authority to admit people to heaven, or to keep people out of heaven. This is the basis for the popular image of Peter at the Pearly Gates of Heaven, allowing people to enter or turning them away.
- ii. Some people think that it also means that Peter was the first Pope, and that his supposed successors have the keys that were first given to Peter. Indeed, the Papal insignia of the Roman Catholic Church is made up of two prominent keys crossed together.
- iii. There is no doubt that Peter had a special place among all the disciples, and that he had some special privileges:
- He is always listed first in the listings of the disciples.
 - He opened doors of the kingdom to the Jews in Acts 2:38-39.
 - He opened doors of the kingdom to the Gentiles in Acts 10:34-44.
- iv. Yet there is no Biblical argument whatsoever that Peter's privilege or authority was passed on. To put it one way; one might say that Jesus gave Peter the keys, but didn't give him the authority to pass them on to further generations, and there is not a *whisper* in the Scriptures that Peter's authority was to be passed on.
- v. The idea that apostolic authority comes from Jesus, who gave it to Peter, who set his hands on the heads of approved and ordained men, who in turn set their hands on the heads of approved and ordained men, and so on and so on through the generations until today is *nonsense*. It is exactly what Spurgeon said it was: *the laying of empty hands on empty heads*.