

Calvary Chapel of Philadelphia



CHILDREN'S MINISTRY TEACHER'S PACKET

4s-2nd grade

Christmas Eve

The Promised Savior Comes

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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 lesson will show how God kept His promise to send a Savior into the world and present the Gospel to the kids.

Key Verses

Isaiah 9:6-7; Luke 1:26-38; Matthew 1:18-25—Main Teaching Passages

Genesis 3:15

Isaiah 7:14

Micah 5:2

Memory Verse - Isaiah 9:6

"For unto us a Child is born, unto us a Son is given; and the government will be upon His shoulder. And His name will be called Wonderful, Counselor, Mighty God, Everlasting Father, Prince of Peace."

Hook

Ask the students what they are most excited about for Christmas tomorrow. Ask how many of them are excited for a gift. How many wish they could open their gifts now? How long have they had to wait for these gifts?

When we see gifts under the Christmas tree, it is like getting a promise from our parents or loved ones. We know that we will be receiving something special, but we have to wait to receive it. On Christmas, we actually are celebrating one of the biggest promises ever made, but also one that people waited a long time for.

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

While Jesus' birth did not come until the New Testament, His story begins in the Old. From as far back as Genesis 3:15, the Old Testament is filled with God's promises to send a Savior who would overcome sin. One of these promises is in Isaiah 9. The book of Isaiah was written at a time when God's chosen people, the Israelites, were not following the Lord. Instead, they were worshipping idols, mistreating the poor, and living in all kinds of sin. Isaiah was one of the few people who still tried to follow the Lord, and he knew that things could not continue this way. In Isaiah 9:6-7, God made a promise to send a King who would make all things right. This King would be a Child sent by the Father who would rule the world. He would have no sin and overcome the power of sin.

Hundreds of years later, God sent an angel to a woman named Mary to tell her that He was fulfilling His promise. In Luke 1:26-38, Gabriel announced to Mary that she would have a Son named Jesus. Jesus would be the Savior and King that God promised to Isaiah all those years ago. In Matthew 1:18-25 we read that an angel also came to Joseph, who was engaged to marry Mary. This angel told Joseph that Mary's Son was sent from God to save the people from their sins. Sure enough, God kept His promise, and Mary gave birth to a Son. Just as the angel commanded them, they named the Child Jesus, and He grew up to be the Savior of the world who would one day die on the cross for our sins and rise again.

LOOK

One way you can summarize the Old Testament is that it contains a problem and a promise. The problem is sin, which is any thought, word, or action that is disobedient to God and His Word. Ever since the first humans, Adam and Eve, every human who's ever been born has been a sinner. Sin ruins everything, and in the end it leads to death. It causes all hate, fighting, and problems that people face, but worst of all, it separates every human from God.

The promise of the Old Testament is that God has a solution for sin: He was going to send His Son into the world as a Savior to make all things right and save us from our sin. The Old Testament is filled with promises about this Savior. We already looked at two, but there are many others, such as Isaiah 7:14 and Micah 5:2. The message of the Old Testament could be summed up this way: we all have sin, and sin messes everything up, but one day, God was going to send a Savior to save us from sin.

Though the Old Testament contains many promises about the coming of the Savior, God didn't send His Son right away. From the first

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

LOOK (Continued)

promise of the Savior in Genesis 3:15, people waited for thousands of years for the King to come. All that time, people were waiting for God to fix all the problems caused by sin and make everything right. But God always keeps His promises, and one day, He appeared to Mary and told her that the Savior was coming, and she was going to be His mother! Her Child was Jesus, and one day, He would die on a cross to take the punishment for sin that we deserve. Yet because He was the Son of God and had no sin of His own, even death couldn't defeat Him, and three days later He rose again from the dead.

The good news for us today is that God's promise wasn't just for people living a long time ago. God's promise is for you and me too! Just like the people in the Old Testament, we too have sin, and that sin separates us from God. Every bad thing deserves a punishment, and the punishment we deserve for our sin is death, which separates us from God forever. But God loves us, so He sent the Savior into the world to die so that He could take the punishment that we deserve. Then He rose from the dead, defeating death for us, so that we can be with Him forever. All we have to do is ask Him to forgive our sins and be our Savior and King, and as we follow and obey Him, He promises that we will live with Him forever.

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

Give an opportunity for any students who have never given their lives to Christ to hear and receive the Gospel message.

As a class, memorize Isaiah 9:6.

Pray: Thank the Lord for always keeping His promises. Praise Him for sending Jesus into the world to save us from our sins.

Parent Question: How does Christmas show us that God keeps His promises?

FURTHER STUDY

Commentary on Isaiah 9:6-7 by David Guzik

3. ([Isa 9:6](#)) The glory of the Messiah who will reign.

For unto us a Child is born, unto us a Son is given; and the government will be upon His shoulder. And His name will be called Wonderful, Counselor, Mighty God, Everlasting Father, Prince of Peace.

a. **For unto us a Child is born, unto us a Son is given:** Most straightforwardly, Isaiah is using the Hebrew literary tool of *repetition* to emphasize the point. The **Child is born**, the **Son is given**. At the same time, we recognize the hand of the Holy Spirit in the specific wording.

b. **For unto us a Child is born:** This glorious prophecy of the birth of Messiah reminds Israel that the victory-bringing Messiah would be a *man*. Theoretically, the Messiah could have been an angel. Or, the Messiah could have been God without humanity. But in reality, neither of those options would have qualified the Messiah to be our Saviour and High Priest as Jesus was. The **Child** had to be **born**.

i. What amazing mystery! There is nothing more weak, more helpless, more dependent than a *child*. Theoretically, the Messiah could have come as a fully grown man, created as an adult even as Adam was created. But for Jesus to fully identify with humanity, and to display in His life the servant nature that is in God, *made Himself of no reputation, taking the form of a bondservant, and coming in the likeness of men* ([Philippians 2:7](#)).

c. **Unto us a Son is given:** This **Child** would be a man, but more than a man. He is also the eternal **Son** of God, the Second Person of the Godhead. Theoretically, the Messiah didn't have to be God. He might have been a sinless angel, or merely a perfect man like Adam. But in reality, neither of those options would have qualified the Messiah to be our Saviour and High Priest as Jesus was. The **Son** had to be **given**.

i. What glorious truth! We needed a perfect, infinite Being to offer a perfect, infinite atonement for our sins. We needed *Immanuel, God is with us* ([Isaiah 7:14](#)).

ii. The **Child** could be **born**, because the *humanity* of Jesus had a starting point. There was a time when humanity *was not* added to His deity. The **Son** had to be given, because the Second Person of the Trinity is eternal, and existed forever as the Son, even before adding humanity to His deity.

iii. While Isaiah may have intended the repetition merely for the sake of emphasis, we rejoice in the Holy Spirit's guidance in every word! Jesus, the Messiah, is *fully God and fully man*. There was a time when the eternal Son of God, the Second Person of the Holy Trinity, added humanity to His deity. He never became less God, but He added a human nature to His divine nature, and so became one person with two distinct natures, functioning together in perfect harmony.

iv. That Jesus is both God and man tells us that man really is made in the image of God ([Genesis 1:26](#)) and that perfect humanity is more compatible with deity than we imagine. It says that our problem is not our humanity, but our fallenness. To say "I'm only human" is wrong, because Jesus was fully human yet perfect. It is more accurate to say, "I'm only fallen." But remember that the humanity that Jesus added to His Divine nature was not the sinful humanity we commonly know, but the perfect humanity of Adam and Eve before the fall.

v. Jesus remains a man eternally ([Acts 7:55-56](#), [1 Timothy 2:5](#)). He did not relinquish His humanity on His ascension; but He is now a man in a resurrection body, as we will one day have.

vi. If Jesus were not fully man, He could not stand in the place of sinful man and be a substitute for the punishment man deserves. If He were not fully God, His sacrifice would be insufficient. If Jesus is not fully God and fully man, we are lost in sin.

d. **And the government will be upon His shoulder**: Ultimately, this will be fulfilled in the Millennium, when Jesus Christ will rule the earth as King of Kings and Lord of Lords ([Revelation 20:4-6](#), [Psalm 72](#), [Isaiah 2:1-4](#), [Isaiah 11](#), [Isaiah 65:17-25](#), [Zechariah 14:6-21](#)).

i. This ultimate fulfillment of this promise is still waiting. But we can still see **the government ... upon His shoulder** in many ways. Gayle Erwin writes about **the government** God promises, both ultimately and right now:

What might such a government look like? First of all, it would look like its king. Politicians of this day look for what they can get from you. Jesus looks for what He can do for you.

Leaders of this day surround themselves with servants. Jesus surrounds us with His servanthood.

Leaders of this day use their power to build their empire. Jesus uses his power to wash our feet and make us clean and comfortable.

Leaders of this day trade their influence for money. God so loved that he gave ...

Generals of this day need regular wars to keep their weapons and skills up to date and insure their own advancement. Jesus brings peace and rest to hearts.

The higher the plane of importance one reaches in this world, the more inaccessible he becomes. Jesus was Emanuel, "God with us."

Leaders of this day are desperate to be seen and heard. Jesus sought anonymity so He could be useful.

Obviously, Jesus is not in charge of the halls of Washington, London, Moscow, Baghdad, Paris or Bonn. So, how can we ever believe the "government will be upon His shoulders"?

Actually, His government shows its workings in wonderful ways. Whenever I see someone who miraculously leaves a life of drugs or alcohol and is restored to his family and work, I can see that he is now governed by God.

Whenever I see loving Christians gently caring for orphans and those rejected by family, I know I am watching people governed by God.

Whenever I see people eagerly learning the Bible and joyously praising, I know who the governor is.

Whenever I see people give up lucrative careers simply to go and share the Good News of Jesus, I know they are governed by God.

When I see pastors carefully teach and lead the flock God has given them, I know they are getting signals from the great King.

When I see people leave family to live and teach in distant lands because they love the people who have not heard, I know they are governed by God.

So, indeed, the government is alive and working. Often silently, mostly unseen. We can be and are, by choice, governed by God. Hope and joy and peace and rest cover its subjects. Justice, mercy and grace, amazingly coexist. I like this Kingdom. The borders are open. Come on in.

e. **His name will be called**: The idea isn't that these will be the literal names of the Messiah. Instead, these are aspects of His character, they describe who He is and what He has come to do.

i. "In Semitic thought, a name does not just identify or distinguish a person, it expresses the very nature of his

being." (Longenecker)

ii. Calvin, on the greatness of these titles: "This ought to be the more carefully considered, because the greater part of men are satisfied with his mere name, and do not observe his power and energy, though that ought to be chiefly regarded."

f. The Messiah is **Wonderful**: The glory of who He is and what He has done for us should fill us with *wonder*. You can never really look at Jesus, really know Him, and be bored. He is **Wonderful**, and will fill your heart and mind with *amazement*!

i. As well, this is a reference to the deity of Jesus; "The word 'wonderful' has overtones of deity" (Grogan) (See also [Judges 13:18](#))

g. The Messiah is our **Counselor**: Jesus is the One fit to guide our lives, and should be the Christian's immediate resource as a counselor. *Jesus can help you with your problems*. He may use the presence and the words of another Christian to do it, but Jesus is our **Counselor**.

i. How we need Jesus as our **Counselor**! "It was by a Counsellor that this world was ruined. Did not Satan mask himself in the serpent, and counsel the woman with exceeding craftiness, that she should take unto herself of the fruit of the tree of knowledge of good and evil, in the hope that thereby she should be as God? Was it not that evil counsel which provoked our mother to rebel against her Maker, and did it not as the effect of sin, bring death into this world with all its train of woe? Ah! beloved, it was meet that the world should have a Counsellor to restore it, if it had a Counsellor to destroy it." (Spurgeon)

ii. Jesus is our **Counselor** in the sense that He sits in the High Counsel of the Godhead, and takes council with the Father and the Holy Spirit for our good. The High Counsel of the Godhead brought forth our salvation. "Hence you read in the book of Zechariah, if you turn to the sixth chapter and the thirteenth verse, this passage - 'The council of peace shall be between them both.' The Son of God with his Father and the Spirit, ordained the council of peace. Thus was it arranged. The Son must suffer, he must be the substitute, must bear his people's sins and be punished in their stead; the Father must accept the Son's substitution and allow his people to go free, because Christ had paid their debts. The Spirit of the living God must then cleanse the people whom the blood had pardoned, and so they must be accepted before the presence of God, even the Father. That was the result of the great council." (Spurgeon)

iii. The High Counsel of the Godhead guides our lives. "Remember, there is nothing that happens in your daily life, but what was first of all devised in eternity, and counselled by Jesus Christ for your good and in your behalf, that all things might work together for your lasting benefit and profit ... Oh, how strange providence seems to you and to me! Does it not look like a zig-zag line, this way and that way, backward and forward, like the journeyings of the children of Israel in the wilderness? Ah! my brethren, but to God it is a straight line. Directly, God always goes to his object. And yet to us, he often seems to go round about ... Let us learn to leave providence in the hand of the Counsellor." (Spurgeon)

iv. Jesus' counsel is *necessary* counsel. Jesus' counsel is *faithful* counsel, without any self-interest. Jesus' counsel is *heartly* counsel. It isn't detached and unemotional. Jesus' counsel is *sweet* counsel. "Christian, do you know what sweet counsel is? You have gone to your Master in the day of trouble, and in the secret of your chamber you have poured out your heart before him. You have laid your case before him, with all its difficulties, as Hezekiah did Rabshakeh's letter, and you have felt, that though Christ was not there in flesh and blood, yet he was there in spirit, and he counselled you. You felt that his was counsel that came from the very heart. But he was something better than that. There was such a sweetness coming with his counsel, such a radiance of love, such a fullness of fellowship, that you said, 'Oh that I were in trouble every day, if I might have such sweet counsel as this!' Christ is the Counsellor whom I desire to consult every hour, and I would that I could sit in his secret chamber all day and all night long, because to counsel with him is to have sweet counsel, hearty counsel, and wise counsel, all at the same time." (Spurgeon)

v. "Why, you may have a friend that talks very sweetly with you, and you will say, 'Well, he is a kind, good soul, but I really cannot trust his judgment.' You have another friend, who has a good deal of judgment, and yet you say of him, 'Certainly, he is a man of prudence above a great many, but I cannot find out his sympathy; I never get at his heart, if he were ever so rough and untutored, I would sooner have his heart without his prudence, than his prudence without his heart,' But we go to Christ, and we get wisdom; we get love, we get sympathy, we get everything that can possibly be wanted in a Counsellor." (Spurgeon)

h. The Messiah is **Mighty God**: The God of all creation and glory, the LORD who reigns in heaven, the One worthy of our worship and praise.

i. Can there be a more straightforward declaration of the deity of the Messiah? Yet some groups (such as Jehovah's Witnesses) try to make a distinction between **Mighty God** and *Almighty God*. Scripturally, there is no distinction, because both titles are used of Jesus *and* Yahweh specifically (*Almighty* is applied to Jesus in [Revelation 1:8](#)).

ii. In [Isaiah 10:21](#), the prophet uses the exact same phrase to refer to Yahweh: *The remnant will return, the remnant of Jacob, to the Mighty God*. Therefore, this is a clear statement of absolute deity

iii. "And indeed, if Christ had not been *God*, it would have been unlawful to glory in him; for it is written, *Cursed be he that trusteth in man*. ([Jeremiah 17:5](#))" (Calvin)

iv. "We extend the right hand of fellowship to all those who love the Lord Jesus Christ in sincerity and truth; but we cannot exchange our Christian greetings with those who deny him to be 'very God of very God.' And the reason is sometimes asked; for say our opponents, 'We are ready to give the right hand of fellowship to you, why don't you do so to us?' Our reply shall be given thus briefly: 'You have no right to complain of us, seeing that in this matter we stand on the defensive. When you declare yourselves to believe that Christ is not the Son of God, you may not be conscious of it, but you have charged us with one of the blackest sins in the entire catalogue of crime.' The Unitarians must, to be existent, charge the whole of us, who worship Christ, with being idolaters. Now idolatry is a sin of the most heinous character; it is not an offense against men it is true, but it is an intolerable offense against the majesty of God." (Spurgeon)

v. "If Christ were not the Son of God, his death, so far from being a satisfaction for sin, was a death most richly and righteously deserved. The Sanhedrin before which He was tried was the recognized and authorized legislature of the country. He was brought before that Sanhedrin, charged with blasphemy, and it was upon that charge that they condemned him to die, because he made himself the Son of God." (Spurgeon)

i. The Messiah is the **Everlasting Father**: The idea in these Hebrew words is that Jesus is the source or author of all eternity, that He is the Creator Himself. It *does not* mean that Jesus Himself is the Person of the *Father* in the Trinity.

j. The Messiah is the **Prince of Peace**: He is the One who makes peace, especially between God and man.

k. "Whenever, in short, it appears to us that everything is in a ruinous condition, let us recall to our remembrance that Christ is called *Wonderful*, because he has inconceivable methods of assisting us, and because his power is far beyond what we are able to conceive. When we need counsel, let us remember that he is the *Counselor*. When we need strength, let us remember that he is *Mighty* and *Strong*. When new terrors spring up suddenly every instant, and when many deaths threaten us from various quarters, let us rely on that *eternity* of which he is with good reason called the Father, and by the same comfort let us learn to soothe all temporal distresses. When we are inwardly tossed by various tempests, and when Satan attempts to disturb our consciences, let us remember that Christ is *The Prince of Peace*, and that it is easy for him quickly to allay all our uneasy feelings. This will these titles confirm us more and more in the faith of Christ, and fortify us against Satan and against hell itself." (Calvin)

4. ([Isa 9:7](#)) The glory of the Messiah's reign.

Of the increase of *His* government and peace *there will be* no end, upon the throne of David and over His kingdom, to order it and establish it with judgment and justice from that time forward, even forever. The zeal of the LORD of hosts will perform this.

a. **Of the increase of His government and peace there will be no end ... even forever:** The reign of the Messiah will not last merely 1,000 years, though the millennium is a special aspect of His reign. **There will be no end** to the reign of the Messiah, and He will rule for all eternity.

i. Handel had it right in the Hallelujah chorus of *Messiah*: "And He shall reign forever and ever."

b. **Upon the throne of David:** Jesus will rule on David's throne, and over **his kingdom** (that is, David's kingdom - Israel). This is a fulfillment of God's great covenant with David in [2 Samuel 7](#).

c. All this may sound too good to be true, but **the zeal of the LORD of hosts will perform this**. God -the LORD of all heavenly armies -has promised to accomplish this word, and part of it has been accomplished already.

i. Jesus can be *Wonderful, Counselor, Mighty God, Everlasting Father, Prince of Peace* for everyone now. One day, these offices will be imposed upon the world. For now, they are real for those who receive Jesus and submit to Him.