

Calvary Chapel of Philadelphia



# CHILDREN'S MINISTRY TEACHER'S PACKET

4 Year Olds

## Sunday Morning

Study 10

*J is for Jesus*

# J is for 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 Son of God, who became a man in order to save us.

## Key Verses

Matthew 17:1-9—Main Teaching Passage

Isaiah 53:2

Hebrews 2:17; 4:15

John 3:16

**Memory Verse** Jeremiah 10:10a (March Memory Verse)

But the LORD is the true God;  
He is the living God and the everlasting King.

## Hook

Ask the class what they think Jesus might have looked like. Do they think He had glowing skin? A halo over His head? Did He float around without touching the ground?

During His earthly ministry, the Bible actually tells us that Jesus looked like an ordinary man. His appearance didn't stand out. But even though He looked like everyone else, He was no ordinary man.

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

By the time of our story today, Jesus' disciples had been following Him for a while. While He may have looked like an ordinary man, they had seen the miracles He did and heard the things He taught. They knew there was something special about Him. One day, He took Peter, James, and John to a mountain to reveal to them who He was in a new way.

At the top of the mountain, Jesus' face began to shine like the sun and His clothes became as white as light. Then Moses and Elijah appeared and began speaking with Him. Peter, who was not sure what to say, offered to make three tents, one for Jesus, one for Moses, and one for Elijah. But God interrupted him and declared from heaven, "This is My beloved Son, in whom I am well pleased. Hear Him!" When they heard this, the three disciples were terrified and fell on their faces, and when they looked up, Moses and Elijah were gone and Jesus looked as He did before. As they went back down the mountain, Jesus commanded the three men not to tell anyone what they had seen on the mountain until after Jesus had risen from the dead.

# LOOK

During His earthly ministry, Jesus appeared like an ordinary man. Isaiah 53:2 tells us that nothing about His appearance made Him stand out. He didn't have glowing skin or a halo over His head. And indeed, Jesus really, truly was a human being, like us in every way, except without sin (Hebrews 2:17; 4:15). But even though He looked like an ordinary man and was (and is) truly a human, He is actually anything but ordinary. As our story today shows us, He is the Son of God!

When Peter, James, and John stood with Him on that mountain, they got to see who Jesus truly is. This man was more than just a carpenter from Nazareth. If the shining face and bright clothes didn't give it away, His identity was confirmed by the voice of His Father from heaven: Jesus is God's beloved Son. Along with the Father and the Holy Spirit, He is the eternal God who created the universe and everything in it.

So if Jesus is God's Son, why did He look like an ordinary human most of the time? Was He just pretending to be a human? No, the Bible says that Jesus came to earth and became a man in order to save us from our sin. In fact, that's what the name Jesus means: Savior. John 3:16 says that God loves the world so much that He sent His Son Jesus to save us, so that if we believe in Him, we can live with Him forever. He even died on the cross to save us from our sins (the bad things we think, say, and do) and then rose again from the dead on the third day.

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

# Look (Continued)

So what do you have to do to believe in Jesus and live with Him forever? First, you have to tell Him that you're sorry for your sins. Then, you have to believe that He died on the cross and rose again for your sins. Finally, ask Him to forgive your sins and be your Lord and Savior. When you do that, He comes into your life and you can know that your sins are forgiven and that you will get to live with Him forever. So believe in Jesus, the Son of God! If you haven't before, you can do that today!

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 the students a chance to respond to the Gospel. Review the lesson by going over the events of the story.

**Pray:** Praise Jesus, the Son of God, for coming to earth to save us. Thank Him for forgiving our sins so we can live with Him forever.

**Parent Question:** Who did God call, "My beloved Son"?

# FURTHER STUDY

## Commentary on Matthew 17:1-9 by David Guzik

A. Jesus is transfigured.

1. ([Mat 17:1-2](#)) The transformation of Jesus before His disciples.

**Now after six days Jesus took Peter, James, and John his brother, led them up on a high mountain by themselves; and He was transfigured before them. His face shone like the sun, and His clothes became as white as the light.**

a. **Jesus took Peter, James, and John:** Jesus did not invite all the disciples, but only these three. Perhaps Jesus did this to prevent the account of this amazing miracle being told of before the time was right ([Matthew 17:9](#)). Others have suggested that He did it because these three needed closer supervision than the others.

i. **After six days:** “Luke’s ‘about eight days after Jesus said this’ ([Luke 9:28](#)) is based on a Greek way of speaking and means ‘about a week later.’” (Carson)

b. **Led them up on a high mountain:** There have been several suggestions for the location of the Mount of Transfiguration.

• Mount Tabor (about 1,900 feet, 580 meters); but it isn’t **high**, and isn’t on the way from Caesarea Philippi to Capernaum.

• Mount Hermon (about 9,300 feet, 2,835 meters) is **high**; but perhaps too high and too cold on its summit, where they seem to have spent the night. It also would not be close to the Jewish crowds that met Jesus immediately on His descent from the mountain ([Matthew 17:14](#), [Luke 9:37](#)).

• Mount Miron (about 3,900 feet, 1,190 meters) was the highest mountain in a Jewish area, and is on the way between Caesarea Philippi and Capernaum. Carson favors this location.

i. “The name of the ‘*high mountain*’ can never be known; for those who knew the locality have left no information. Tabor, if you please; Hermon, if you prefer it. No one can decide.” (Spurgeon)

c. **He was transfigured before them:** The word **transfigured** speaks of a *transformation*, not merely a change in outward appearance. The effect was extremely striking; Jesus became so bright in appearance that He was even difficult to look at (**like the sun**).

i. “The verb *metamorphoo* (‘transfigure,’ ‘transform,’ ‘change in form’) suggests a change of inmost nature that may be outwardly visible.” (Carson) It may be that this glory shone forth in the Garden of Gethsemane, when those who arrested Him fell back when Jesus said, “I am.”

ii. Essentially this was not a *new* miracle, but the temporary cessation of an ongoing one. The real miracle was that Jesus, most of the time, could keep from displaying this glory. Yet John said, *We beheld His glory*. Peter wrote, *We were eyewitnesses of His majesty*.

iii. “For Christ to be glorious was almost a less matter than for him to restrain or hide his glory. It is forever his glory that he concealed his glory; and that, though he was rich, for our sakes he became poor.” (Spurgeon)

iv. This happened as a fulfillment of Jesus' promise in [Matthew 16:28](#). We should remember that chapter and verse divisions were certainly not in the original writings of the apostles, and did not come until the 16<sup>th</sup> Century.

d. **His face shone like the sun, and His clothes became as white as the light:** It was **His face** that did shine as the sun. He wasn't transformed into another being with another body; it was **His** own **face** that shone.

i. Jesus has His disciples with Him when He shines in His glory. He is not glorified apart from them, because they share in His glory. *Father, I desire that they also whom You gave Me may be with Me where I am, that they may behold My glory which You have given Me.* ([John 17:24](#))

ii. "Another thing which we may learn from our Lord Jesus Christ having shown himself to his apostles thus robed in brightness is, that we are scarcely aware of the glory of which the human body is capable." (Spurgeon)

2. ([Mat 17:3](#)) Moses and Elijah appear with Jesus.

**And behold, Moses and Elijah appeared to them, talking with Him.**

a. **Moses and Elijah:** Remarkably, these two Old Testament persons **appeared** and spoke with the transfigured Jesus. Moses had lived some 1400 years before; Elijah some 900 years before; yet they were alive and in some sort of resurrected, glorified state.

i. It is fair to think that these two particular persons from the Old Testament appeared because they represent the Law (**Moses**) and the Prophets (**Elijah**). The sum of Old Testament revelation came to meet with Jesus at the Mount of Transfiguration.

ii. We can also say that **Moses and Elijah** represent those who are caught up to God (**Moses** at [Jude 9](#) and **Elijah** at [2 Kings 2:11](#)). More specifically, Moses represents those who die and go to glory, and Elijah represents those who are caught up to heaven without death (as in the rapture described in [1 Thessalonians 4:13-18](#)).

iii. From this we see: "Saints long departed still alive; live in their personality; are known by their names; and enjoy near access to Christ." (Spurgeon)

b. **Talking with Him:** [Luke 9:31](#) tells us the theme of their conversation; they *spoke of His decease which He was about to accomplish at Jerusalem*. They spoke of the upcoming work of the cross, and presumably of the resurrection to follow.

i. "And where could there have been found greater subjects than this wondrous death, and his glorious resurrection?" (Meyer)

ii. "They 'appeared unto *them*' but they 'talked with *him*': the object of the two holy ones was not to converse with the apostles, but with their Master. Although saints are seen of men, their fellowship is with Jesus." (Spurgeon)

3. ([Mat 17:4-5](#)) Peter equates Jesus with Moses and Elijah and is dramatically rebuked by a voice from the cloud of God's glory.

**Then Peter answered and said to Jesus, "Lord, it is good for us to be here; if You wish, let us make here three tabernacles: one for You, one for Moses, and one for Elijah." While he was still speaking, behold, a bright cloud overshadowed them; and suddenly a voice came out of the cloud, saying, "This is My beloved Son, in whom I am well pleased. Hear Him!"**

a. **Lord, it is good for us to be here; if You wish, let us make here three tabernacles: one for You, one for Moses, and one for Elijah:** [Mark 9:6](#) and [Luke 9:33](#) point out that Peter didn't know what he was saying when he said this. Though said without careful thought, the effect of his words put Jesus on an equal level with Moses and Elijah, building equal shrines for each of them.

i. "Peter suggested the retention of the three in association: Moses, the law-giver; Elijah, the reformer; and Jesus, the Messiah." (Morgan)

ii. "The *booths* [**tabernacles**] (the word normally means 'tents') would be temporary shelters of branches, such as were erected for the Feast of Tabernacles." (France)

iii. "How selfish the one thought, '*It is good for us!*' What was to be done for the rest of the twelve, and for the other disciples, and for the wide, wide world?" (Spurgeon)

b. **A bright cloud overshadowed them:** This is the cloud of God's glory, called the *shekinah* in the Old Testament. From this cloud of glory, God the Father spoke.

i. "When God draws near to man it is absolutely necessary that his glory should be veiled. No man can see his face and live. Hence the cloud, in this instance, and in other cases." (Spurgeon)

c. **This is My beloved Son, in whom I am well pleased. Hear Him!** The Father, from heaven, rebuked Peter's attempt to put Jesus on an equal footing with Moses and Elijah – and **while he was still speaking**. It was important to interrupt Peter, so that all would know that Jesus is unique and the **beloved Son** – He deserves our special attention, so **Hear Him!**

i. One might say that everything that the Father said came from the Scriptures.

• In [Psalm 2:7](#), the Father says to the Son: *You are my Son.*

• In [Isaiah 42:1](#), the Father says to the Son that He is *One in whom My soul delights*. Or as [Matthew 12:18](#) quotes the passage: *in whom My soul is well pleased!*

• In [Deuteronomy 18:15](#), God the Father says through Moses the prophet about the coming Jesus, *Him you shall hear.*

ii. "The occasion was most august, yet no better words are needed by the Lord himself concerning his own Son than those recorded in former ages in the pages of Holy Writ...So that this voice of the Lord utters three Bible words, and surely if the Lord speaks in the language of Scripture, how much more should his servants? We preach best when we preach the word of God." (Spurgeon)

iii. This is another development of the significant theme in Matthew of the conflict between Jesus and the religious leaders. With these words from heaven, God the Father clearly set Jesus above the Law and the Prophets. He is not merely *another* or even a *better* lawgiver or prophet. Jesus is the **only begotten Son**.

iv. "If the Father says, 'This is my Son,' observe the graciousness of our adoption! With such a Son the Lord had no need of children. He did not make us his children because he needed sons, but because we needed a father." (Spurgeon)

d. **Hear Him!** If we should listen to anyone, we should listen to Jesus. One would think that a voice from heaven would say, "Listen to me!" But the Father said, "**Hear Him!**" Everything points us to Jesus.

i. "Which words establish Christ as the only Doctor and Teacher of his church, the only one to whom Christians are to hearken: nor doth this destroy the ministers of the word, who are no more than the interpreters

of what he hath said, and no more to be regarded than as by then we hear Christ speaking more plainly and frequently unto us.” (Poole)

ii. “If Peter be our master, let us call him so; if Calvin be our master, let us call him so; and if Wesley be our master, let us call him so; but if we be disciples of Jesus, then let us follow Jesus, and follow him with other men only so far as we perceive they followed Christ.” (Spurgeon)

4. ([Mat 17:6-8](#)) The disciples react with a holy fear.

**And when the disciples heard it, they fell on their faces and were greatly afraid. But Jesus came and touched them and said, “Arise, and do not be afraid.” When they had lifted up their eyes, they saw no one but Jesus only.**

a. **They fell on their faces and were greatly afraid:** They didn’t fall on their faces when they saw Jesus transfigured; not when His face shone like the sun; not when His clothes became as white as the light; not when Moses and Elijah appeared with Him; not when Moses and Elijah spoke with Jesus; and not even when the cloud of glory appeared and overshadowed them. But **when the disciples heard** the voice from heaven, **they fell on their faces and were greatly afraid.**

i. “They were in the immediate presence of God, and listening to their Father’s voice: well might they lie and prostrate and tremble. Too clear a manifestation of God, even though it related to Jesus, would rather overpower than empower us.” (Spurgeon)

b. **Arise, and do not be afraid:** The disciples were once again uniquely in awe of Jesus. This helps explain the purpose of the Transfiguration: to reassure the disciples that Jesus was the Messiah, even if He would indeed be crucified as He had so surprisingly revealed.

i. Note the context: Jesus just revealed His humiliation and sufferings to them. It makes sense that they receive another divine testimony to Jesus’ status as the Son of God at this time.

c. **When they had lifted up their eyes, they saw no one but Jesus only:** It is significant that their entire focus was forced upon Jesus once again. The cloud was gone; Moses had left, and Elijah had disappeared.

i. It might have been that after the events of the transfiguration, *no one remained for the disciples*. Theoretically, when the experience was over, there would have been no Moses, no Elijah, and no Jesus. This is exactly the experience of many. They have some spiritual experience, or receive some ministry from the Holy Spirit of God; but when it is over, it is over – done and gone. Nothing remains.

ii. It might have been that after the events of the transfiguration, *only Moses remained for the disciples*. Theoretically, when the experience was over, there would have been only Moses. Though Moses was a great man, compared to Jesus he was like the moon is to the sun. It would be sad to exchange the grace and truth that came by Jesus for the law that came by Moses; but there are those sad ones who see Moses and his law only.

iii. It might have been that after the events of the transfiguration, *only Elijah remained for the disciples*. Theoretically, when the experience was over, there would have been only Elijah. Elijah was a man great for the power of his word and the boldness of his national reforms. Yet all this doesn’t compare to the person and work of Jesus only.

iv. It might have been that after the events of the transfiguration, *all three remained*. At first, this might have seemed to be the best – why not all three? Yet now that Jesus has come, Moses and Elijah can fade into their supportive roles, and never be put on the same level as Jesus.

v. “Though the apostles saw ‘Jesus only,’ they saw quite sufficient, for Jesus is enough for time and eternity,

enough to live by and enough to die by...O look to him, and though it be Jesus only, though Moses should condemn you, and Elias should alarm you, yet 'Jesus only' shall be enough to comfort and enough to save you." (Spurgeon)

vi. "At this day, my brethren, we have no Master but Christ; we submit ourselves to no vicar of God; we bow down ourselves before no great leader of a sect, neither to Calvin, nor to Arminius, to Wesley, or Whitfield. 'One is our Master,' and that one is enough, for we have learned to see the wisdom of God and the power of God in Jesus only." (Spurgeon)

5. ([Mat 17:9-13](#)) The problem of Elijah coming first.

**Now as they came down from the mountain, Jesus commanded them, saying, "Tell the vision to no one until the Son of Man is risen from the dead." And His disciples asked Him, saying, "Why then do the scribes say that Elijah must come first?" Jesus answered and said to them, "Indeed, Elijah is coming first and will restore all things. But I say to you that Elijah has come already, and they did not know him but did to him whatever they wished. Likewise the Son of Man is also about to suffer at their hands." Then the disciples understood that He spoke to them of John the Baptist.**

a. **Tell the vision to no one until the Son of Man is risen from the dead:** Wisely, Jesus told the disciples to not speak of the transfiguration until after His resurrection. The resurrection of Jesus was the final confirmation of His ministry and glory; until then, reports of the transfiguration would be more likely to *test* the faith of those who did not see it rather than *strengthen* their faith.