

Calvary Chapel of Philadelphia



CHILDREN'S MINISTRY TEACHER'S PACKET

4 Year Olds

Sunday Morning

Study 11

K is for King

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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 To teach the students about God's sovereignty through the image of Kingship. God is in charge, He is also in control.

Key Verses

Psalm 47—Main Teaching Passage

1 Corinthians 6:19

Isaiah 53:6

Psalm 23:2

John 14:1-6

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

Tell the class that you are going to appoint a king (or queen) over the classroom for the day. Ask if any of the students would like to be the king. If any students volunteer, ask them, "If you were the king or queen of the classroom what would you do?"

Now ask the students, "What does a good king do?" and, "What does a bad king do?"

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 47 teaches two key concepts: God is King, and we should worship Him. In this nine-verse Psalm, God is referred to as King four times (three directly and once as seated on His throne), which is then followed with six commands to respond with singing and praise.

According to the Psalm, God being King is a wondrous and joyous reality. His rule over us is described as awesome and great (v. 2); He will lead us in battle and in the end bring us ultimate victory (v. 3); He is a good king who makes excellent choices for His people (v. 4); and more than this, He rules over us in love (v. 4).

Verses 5-7 are our proper response to God being a good King. In understanding His love, His wise direction, and His infinite power, we are called upon simply to praise Him. The King of the universe, who created us and sacrificed His Son so that we can have life, asks for us to lift up our voices and sing. He doesn't ask for just any song, but songs TO Him, and songs of praise. When we have an understanding of who God is and what He has done, this should be the natural and continuous outpouring of our lives (Psalm 34:1).

The final verses of the Psalm show that God is not just in charge, He is in control. Verse 8 says that God reigns over His people. God is working, He is moving, and He is bringing about a glorious future that is the hope of all believers.

LOOK

God is the King of the whole world. He is the King of the plants, animals, sun, and oceans. God is charge of the seasons, the weather, and even the future. Most importantly, God is the King of all people, whether they realize it or not, which means that God is King of you and me. The Bible says that we are not our own (1 Cor 6:19), that we have been bought by God. An important reality for all believers to understand is that we are not in control of our lives. We are not the king or queen. God is, and that is a really good thing.

When the Bible talks about our ability to lead ourselves, or make decisions, it refers to us as sheep. Isaiah 53:6 says, "All we like sheep have gone astray, we have turned, every one, to his own way." In other words, we don't make very good decisions. Sheep wander off, get lost, get stuck in fences, follow each other off cliffs, and do all kinds of other silly things. Sheep are NOT smart animals. If we try and rule our own lives, we act just like sheep. We get lost, get stuck, and follow others where we shouldn't

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

LOOK (Continued)

go. Thankfully God DOES make good decisions. When we let God be King, when we let Him make the decisions for us, the Bible says that, “He makes me lie down in green pastures, He leads me by still waters, He restores my soul” (Psalm 23:2). When God is ruling over us, we know that He will be leading us in love and compassion and with our best interests at heart.

We stated earlier that God is the King of the future. The Bible tells us that God is actively working to bring about an incredible future for all who love Him. Jesus told us in John 14 “Behold I go to prepare a place for you, that where I am, you may be also.” God is making a new heaven and a new earth, and He will live with us there for all of time. In fact, Revelation 17 and 19 give Jesus a special title: “King of kings and Lord of lords.” In the new heavens and new earth, there will be no question as to who is in charge. Christ will be on the throne forever, and every person from every country in the world who is there with Him will stand around Him, and we will sing just like it says in Psalm 47.

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 students to explain what it means for God to be our King. Talk about how, because He is King, God deserves our worship. If time permits, sing some songs with the class.

Pray: Thank God for being a wise, just, loving King. Ask Him to help us obey Him as King and worship Him with our words and our lives.

Parent Question: What is your favorite worship song? Why?

FURTHER STUDY

Commentary on Psalm 47 by C.H. Spurgeon

Verse 1. *O clap your hands.* The most natural and most enthusiastic tokens of exultation are to be used in view of the victories of the Lord, and his universal reign. Our joy in God may be demonstrative, and yet he will not censure it. *All ye people.* The joy is to extend to all nations; Israel may lead the van, but all the Gentiles are to follow in the march of triumph, for they have an equal share in that kingdom where there is neither Greek nor Jew, but Christ is all and in all. Even now if they did but know it, it is the best hope of all nations that Jehovah ruleth over them. If they cannot all speak the same tongue, the symbolic language of the hands they can all use. All people will be ruled by the Lord in the latter days, and all will exult in that rule; were they wise they would submit to it now, and rejoice to do so; yea, they would clap their hands in rapture at the thought. *Shout,* let your voices keep tune with your hands. *Unto God,* let him have all the honours of the day, and let them be loud, joyous, universal, and undivided. *With the voice of triumph,* with happy sounds, consonant with such splendid victories, so great a King, so excellent a rule, and such happy subjects. Many are human languages, and yet the nations may triumph as with one voice. Faith's view of God's government is full of transport. The prospect of the universal reign of the Prince of Peace is enough to make the tongue of the dumb sing; what will the reality be? Well might the poet of the seasons bid mountains and valleys raise their joyous hymn—

"For the GREAT SHEPHERD reigns,
And his *unsuffering* kingdom yet will come."

Verse 2. *For the Lord,* or JEHOVAH, the self-existent and only God; *Most high,* most great in power, lofty in dominion, eminent in wisdom, elevated in glory. *Is terrible,* none can resist his power or stand before his vengeance; yet as these terrors are wielded on the behalf of his subjects, they are fit reasons for rejoicing. Omnipotence, which is terrible to crush, is almighty to protect. At a grand review of the troops of a great prince, all his loyal subjects are filled with triumph, because their liege lord is so able to defend his own, and so much dreaded by his foes. *He is a great King over all the earth.* Not over Judea only, but even to the utmost isles his reign extends. Our God is no local deity, no petty ruler of a tribe; in infinite majesty he rules the mightiest realm as absolute arbiter of destiny, sole monarch of all lands, King of kings, and Lord of lords. Not a hamlet or an islet is excluded from his dominion. How glorious will that era be when this is seen and known of all; when in the person of Jesus all flesh shall behold the glory of the Lord!

Verse 3. *He,* with whom is infinite power, *shall subdue the people under us.* The battle is not ours but the Lord's. He will take his own time, but he will certainly achieve victory for his church. Truth and righteousness shall through grace climb to the ascendant. We wage no doubtful warfare. Hearts the most rebellious, and wills the most stubborn, shall submit to all conquering grace. All the Lord's people, whether Jews or Gentiles, may clap their hands at this, for God's victory will be theirs; but surely apostles, prophets, ministers, and those who suffer and labour the most, may take the largest share in the joy. Idolatry, infidelity, superstition, we shall yet tread upon, as men tread down the stones of the street. *And the nations under our feet.* The church of God shall be the greatest of monarchies, her victory shall be signal and decisive. Christ shall take to himself his great power and reign, and all the tribes of men shall own at once his glory and the glory of his people in

him. How changed will be the position of affairs in coming ages! The people of God have been under the feet of men in long and cruel persecutions, and in daily contempt; but God will reverse the position, and the best in character shall be first in honour.

Verse 4. While as yet we see not all things put under him, we are glad to put ourselves and our fortunes at his disposal. *He shall choose our inheritance for us.* We feel his reign to be so gracious that we even now ask to be in the fullest degree the subjects of it. We submit our will, our choice, our desire, wholly to him. Our heritage here and hereafter we leave to him, let him do with us as seemeth him good. *The excellency of Jacob whom he loved.* He gave his ancient people their portion, he will give us ours, and we ask nothing better; this is the most spiritual and real manner of clapping our hands because of his sovereignty, namely, to leave all our affairs in his hands, for then our hands are empty of all care for self, and free to be used in his honour. He was the boast and glory of Israel, he is and shall be ours. He loved his people and became their greatest glory; he loves us, and he shall be our exceeding joy. As for the latter days, we ask nothing better than to stand in our appointed lot, for if we have but a portion in our Lord Jesus, it is enough for our largest desires. Our beauty, our boast, our best treasure, lies in having such a God to trust in, such a God to love us. *Selah.* Yes, pause, ye faithful songsters. Here is abundant room for holy meditation—

"Muse awhile, obedient thought,
Lo, the theme's with rapture fraught;
See thy King, whose realm extends
Even to earth's remotest ends.
Gladly shall the nations own
Him their God and Lord alone;
Clap their hands with holy mirth,
Hail him MONARCH OF THE EARTH.

Come, my soul, before him bow,
Gladdest of his subjects thou;
Leave thy portion to his choice,
In his sovereign will rejoice,
This thy purest, deepest bliss,
He is thine and thou art his."

Verse 5. *God is gone up with a shout.* Faith hears the people already shouting. The command of the first verse is here regarded as a fact. The fight is over, the conqueror ascends to his triumphant chariot, and rides up to the gates of the city which is made resplendent with the joy of his return. The words are fully applicable to the ascension of the Redeemer. We doubt not that angels and glorified spirits welcomed him with acclamations. He came not without song, shall we imagine that he returned in silence? *The Lord with the sound of a trumpet.* Jesus is Jehovah. The joyful strain of the trumpet betokens the splendour of his triumph. It was meet to welcome one returning from the wars with martial music. Fresh from Bozrah, with his garments all red from the winepress, he ascended, leading captivity captive, and well might the clarion ring out the tidings of Immanuel's victorious return.

Verse 6. *Sing praises.* What jubilation is here, when five times over the whole earth is called upon to sing to God! He is worthy, he is Creator, he is goodness itself. *Sing praises,* keep on with the glad work. Never let the music pause. He never ceases to be good, let us never cease to be grateful. Strange that we should need so much urging to attend to so heavenly an exercise. *Sing praises unto our King.* Let him have all our praise; no one ought to have even a particle of it. Jesus shall have it

all. Let his sovereignty be the fount of gladness. It is a sublime attribute, but full of bliss to the faithful. Let our homage be paid not in groans but songs. He asks not slaves to grace his throne; he is no despot; singing is fit homage for a monarch so blessed and gracious. Let all hearts that own his sceptre sing and sing on for ever, for there is everlasting reason for thanksgiving while we dwell under the shadow of such a throne.

Verse 7. *For God is the King of all the earth.* The Jews of our Saviour's time resented this truth, but had their hearts been right they would have rejoiced in it. They would have kept their God to themselves, and not even have allowed the Gentile dogs to eat the crumbs from under his table. Alas! how selfishness turns honey into wormwood. Jehovah is not the God of the Jews only, all the nations of the earth are, through the Messiah, yet to own him Lord. Meanwhile his providential throne governs all events beneath the sky. *Sing praises with understanding.* Sing a didactic Psalm. Sound doctrine praises God. Even under the economy of types and ceremonies, it is clear that the Lord had regard to the spirituality of worship, and would be praised thoughtfully, intelligently, and with deep appreciation of the reason for song. It is to be feared from the slovenly way in which some make a noise in singing, that they fancy any sound will do. On the other hand, from the great attention paid by some to the mere music, we feel sadly sure that the sense has no effect upon them. Is it not a sin to be tickling men's ears with sounds when we profess to be adoring the Lord? What has a sensuous delight in organs, anthems, etc., to do with devotion? Do not men mistake physical effects for spiritual impulses? Do they not often offer to God strains far more calculated for human amusement than for divine acceptance? An understanding enlightened of the Holy Spirit is then and then only fully capable of offering worthy praise.

Verse 8. Now at this moment, over the most debased idolaters, God holds a secret rule; here is work for faith. How we ought to long for the day when this truth shall be changed in its aspect, and the rule now unrecognised shall be delighted in! The great truth that *God reigneth* in providence is the guarantee that in a gracious gospel sense his promises shall be fulfilled, and his kingdom shall come. *He sitteth upon the throne of his holiness.* Unmoved he occupies an undisputed throne, whose decrees, acts, and commands are holiness itself. What other throne is like this? Never was it stained with injustice, or defiled with sin. Neither is he who sits upon it dismayed, or in a dilemma. He sits in serenity, for he knows his own power, and sees that his purposes will not miscarry. Here is reason enough for holy song.

Verse 9. *The princes of the people are gathered together.* The prophetic eye of the psalmist sees the willing subjects of the great King assembled to celebrate his glory. Not only the poor and the men of low estate are there, but nobles bow their willing necks to his sway. "All kings shall bow down before him." No people shall be unrepresented; their great men shall be good men, their royal ones regenerate ones. How august will be the parliament where the Lord Jesus shall open the court, and princes shall rise up to do him honour! *Even the people of the God of Abraham.* That same God, who was known only to here and there a patriarch like the father of the faithful, shall be adored by a seed as many as the stars of heaven. The covenant promise shall be fulfilled, "In thee and in thy seed shall all the nations of the earth be blessed." Shiloh shall come, and "to him shall the gathering of the people be." Babel's dispersion shall be obliterated by the gathering arm of the Great Shepherd King.

For the shields of the earth belong unto God. The insignia of pomp, the emblems of rank, the weapons of war, all must pay loyal homage to the King of all. Right honourables must honour Jesus, and majesties must own him to be far more majestic. Those who are earth's protectors, the shields of the commonwealth, derive their might from him, and are his. All principalities and powers must be subject unto Jehovah and his Christ, for *He is greatly exalted.* In nature, in power, in character, in glory,

there is none to compare with him. Oh, glorious vision of a coming era! Make haste, ye wheels of time! Meanwhile, ye saints, "Be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord."