

Calvary Chapel of Philadelphia



# CHILDREN'S MINISTRY TEACHER'S PACKET

4 Year Olds

## Sunday Morning

Study 2

*The Father*

# The Father

The Objective is the key concept for this weeks 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 verse 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 teach the students that God is truly their Father and they have all the benefits that come with God being their Father.

## Key Verses

Luke 11:1-4—Main Teaching Passage

Ephesians 1:3

John 20:17

Romans 8:15

Luke 15:11-32

Hebrews 12:4-11

**Memory Verse** - Psalm 97:9 (July Memory Verse)

“For You, LORD, are most high above all the earth; You are exalted far above all gods.”

## Hook

Ask the students what makes a father a father. Ask what fathers are like and what qualities make the best kind of father.

Tell the students that today, we will be looking at the ultimate example of a Father, God.

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 today's passage, the disciples ask Jesus to teach them to pray. Jesus' answer would transform the way they thought about prayer. Before Jesus, no one would dare call God "Father." He was "Lord" or "King," but no one thought He was their Father. Yet Jesus said that when we prayed, we should come to God as our Father. Of course Jesus could call God "Father," since He was God's Son, but Jesus gave this example to us so that we would know that we could call God "Father" as well. This changes everything, including prayer. Because God is our Father, we can pray knowing that He will answer because He loves us as His children. Before Jesus left earth to return to Heaven, John 20:17 says that Jesus went to "My Father and your Father." Romans 8:15 says that we as believers have received the Spirit of adoption, so we can call God "Father." As these verses show, calling God "Father" is not just a title or name. We don't call Him that because He is similar to a father. We call God "Father" because when we receive Christ as our Lord and Savior, God really, truly becomes our Father. Luke 15:11-32 tells the story of the prodigal son, illustrating God's fatherly love for us.

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

## LOOK

The name "Father" is one of the oldest and most important names of God. In order to be Creator, He had to first create Heaven and earth, and to be Savior, He first had to save humanity, but He has always been the Father because He was Father to His Son Jesus from the beginning. Being a Father is one of the most essential characteristics of who God is. In fact, He is the very definition of what a father is. God is the ultimate example of a father: caring for His children, providing for them, loving them, disciplining when necessary. Anyone who wants to be a good father needs only to look at God as an example of what a good father should be and look like. For some, thinking of God as our Father is not a comfort or joy, but a sad thing. Unfortunately, not everyone has had the chance to have a loving, caring father. Some have had bad experiences with a father. But that is not the kind of father God is. He is the perfect Father who perfectly loves His children, who will never leave us but is always there for us. For those who never had a father or had a bad father, God is a source of hope and comfort as the true, good Father.

While Jesus is God's Son by birth, the Bible teaches us that when we ask Jesus to be our Savior, we are adopted into the family of God and He

# LOOK (Continued)

becomes our Father too (see Romans 8:15). Remember, this adoption is not just a metaphor. God is not just “like a Father to us.” We do not speak “as if God were our Father, though in reality He is not.” God is really, truly our Father, just as much and even more so than our earthly fathers. Just like Jesus prayed, we can call God our Father in Heaven.

Now what does it mean for us that God is truly our Father? As sons and daughters, we have all the rights and privileges that come with such a name. As Jesus did, we can come to God with our prayers and requests, knowing that He delights to love and take care of His children. We can trust that He will take care of and provide for us. Being sons and daughters also means that God will discipline us when we need it (Hebrews 12:4-11), but even in that we can rejoice, because God only disciplines His children because He loves them and does not want them to do anything that might hurt them. Finally, as sons and daughters, the Father has given us with Christ all that He has.

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 how we know that God is our Father. Ask what it means for us that God is our Father.

**Pray:** Thank God for being our Father and giving us all the benefits that come with that. Take prayer requests from the students and offer them up to your loving Father, knowing that He loves to take care of His children.

**Parent Question:** Is God truly our Father? What does that mean for us?

# FURTHER STUDY

## Commentary on Luke 11:1-4 by David Guzik

### Luke 11 - Jesus Teaches and Warns

#### A. Teaching on prayer.

##### 1. (1) A request from the disciples: **Lord, teach us to pray.**

Now it came to pass, as He was praying in a certain place, when He ceased, *that* one of His disciples said to Him, "Lord, teach us to pray, as John also taught his disciples."

a. **As He was praying in a certain place:** Jesus prayed as was His custom, but a request came **when He ceased** - the disciples allowed Jesus to finish praying. They stood there and watched Him, drinking in the power of His prayer, until He was finished.

b. **Lord, teach us to pray:** There was something about watching Jesus pray that made them want to learn how to pray as Jesus prayed. There was something magnetic about the prayer life of Jesus, and the way He prayed showed something of His relationship with God the Father.

i. Even as the disciples, we need Jesus to teach us to pray. Prayer is so simple that the smallest child can pray, but it is so great that the mightiest man of God cannot be said to truly have mastered prayer.

ii. "It is on prayer that the promises wait for their fulfillment, the kingdom for its coming, the glory of God for its full revelation... Jesus never taught His disciples how to preach, only how to pray. He did not speak much of what was needed to preach well, but much of praying well. To know how to speak to God is more than knowing how to speak to man. Not power with men, but power with God is the first thing." (Murray)

c. **Lord, teach us to pray:** Most directly, their request was not to learn *how to pray*, but *to pray*. Our greatest difficulty is not with mastering a specific technique or approach in prayer (though that may be good and helpful); our greatest need is simply **to pray** and **to pray** more and more.

i. As the Apostle Paul would later write in Ephesians 6:18: *Praying always with all prayer and supplication in the Spirit, being watchful to this end with all perseverance and supplication for all the saints.*

ii. Apparently John the Baptist had **taught his disciples** something of how to pray; the disciples wanted to learn more from their teacher.

##### 2. (2-4) Pray after this pattern.

So He said to them, "When you pray, say: Our Father in heaven, hallowed be Your name. Your kingdom come. Your will be done on earth as *it is* in heaven. Give us day by day our daily bread. And forgive us our sins, for we also forgive everyone who is indebted to us. And do not lead us into temptation, but deliver us from the evil one."

a. **When you pray, say:** On a previous occasion Jesus taught this same basic prayer (Matthew 6:9-13). The fact that He repeated it here showed how important it is. The fact that He did not repeat it the exact same

way as in Matthew shows that it was not to be used as a precise ritual or magic formula for prayer.

i. This prayer is notable for its simplicity and brevity; it is a marvel of powerful prayer put in simple terms. The Rabbis had sayings like: “Whoever is long in prayer is heard” and “Whenever the righteous make their prayer long, their prayer is heard.” One famous Jewish prayer began: “Blessed, praised, and glorified, exalted, and honored, magnified and lauded be the name of the Holy One.”

ii. When we try to impress God with our many words, we deny that God is a loving, yet holy Father. Instead, we should follow the counsel of Ecclesiastes 5:2: *God is in heaven, and you are on earth; therefore let your words be few.*

b. **Our Father in heaven:** The model prayer shows us to come to God as a **Father in heaven**. It rightly recognizes whom we pray to, coming with a privileged title that demonstrates a privileged relationship. It was very unusual for the Jews of that day to call God “**Father**” because it was considered too intimate.

i. “There is no evidence of anyone before Jesus using this term to address God.” (Carson)

ii. It is true that God is the mighty sovereign of the universe, who created, governs, and will judge all things – but He is also to us a **Father**.

iii. He is our **Father**, but He is our **Father in heaven**. When we say “**in heaven**” we remember God’s holiness and glory. He is **our Father**, but our Father **in heaven**. To say that God is in heaven says:

- He is a God of majesty and dominion: *O LORD God of our fathers, are You not God in heaven, and do You not rule over all the kingdoms of the nations, and in Your hand is there not power and might, so that no one is able to withstand You?* (2 Chronicles 20:6)
- He is a God of power and might: *But our God is in heaven; He does whatever He pleases.* (Psalm 115:3)
- He sees everything: *The Lord’s throne is in heaven; His eyes behold, His eyelids test the sons of men.* (Psalm 11:4)

iv. This is a prayer focused on *community*; Jesus said “**Our Father**” and not “My Father.” “The whole prayer is social. The singular pronoun is absent. Man enters the presence of the Father, and then prays as one of the great family.” (Morgan)

c. **Hallowed be Your name:** **Hallowed** means *set apart*. It is to say that there is no one like God, He is completely unique - not just a super person or a better person. **Name** means that God’s whole character, His whole person, is set apart.

i. “The *name* in antiquity stood for far more than it does with us. It summed up a person’s whole character, all that was known or revealed about him.” (Morris)

d. **Hallowed be Your name. Your kingdom come. Your will be done on earth as it is in heaven:** The model prayer shows us passion for God’s glory and agenda. His **name**, **kingdom** and **will** have the top priority.

i. Everyone wants to guard their own name and reputation. But we must resist the tendency to protect and promote ourselves first and instead put God’s **name**, **kingdom** and **will** first. This shows that prayer isn’t a tool to get what we want from God. It is a way to get God’s will accomplished in us and all around us.

ii. Jesus wanted us to pray with the desire that the **will** of God would **be done on earth as it is in heaven**. In

heaven there is no disobedience and are no obstacles to God's will; on earth there is disobedience and are at least apparent obstacles to His will. The citizens of Jesus' kingdom will want to see His will done as freely **on earth as it is in heaven**.

iii. A man can say, "**Your will be done**" in different ways and moods. He may say it with fatalism and resentment. "You will do your will and there is nothing I can do about it anyway. Your will wins, but I don't like it." Or, he may say it with a heart of perfect love and trust: "Do Your will, because I know it is the best. Change me where I don't understand or accept Your will."

iv. "He that taught us this prayer used it himself in the most unrestricted sense. When the bloody sweat stood on his face, and all the fear and trembling of a man in anguish were upon him, he did not dispute the decree of the Father, but bowed his head and cried. 'Nevertheless, not as I will, but as thou wilt.'" (Spurgeon)

v. One might rightly wonder why God wants us to pray that *His* will would be done, as if He were not able to accomplish it Himself. God is more than able to do His will without our prayer or cooperation; yet He invites the participation of our prayers, our heart, and our actions in seeing His **will be done on earth as it is in heaven**.

vi. "In heaven God's will is obeyed by all, spontaneously, with the deepest joy and in a perfect manner without a shadow of unfaithfulness. And the believer must pray that such a condition should also prevail on earth." (Geldenhuys)

vii. Some see the Trinity in these requests. The *Father* is the source of all holiness; *Jesus* brings the kingdom of God to us; and the *Holy Spirit* accomplishes God's will in us and among us.

viii. Some see the three greatest things in these three requests. To pray **Our Father** requires *faith*, because he who comes to God must believe that He is. To pray **Your kingdom come** requires *hope*, because we trust it is to come in fullness. To pray **Your will be done** requires *love*, because love is the incentive to obey all of God's will.

e. **Give us day by day our daily bread**: The model prayer shows us to freely bring our needs to God. This will include needs for daily provision, forgiveness, and strength in the face of temptation.

i. When Jesus spoke of **bread**, He meant real bread, as in the sense of daily provisions. Early theologians allegorized this, because they couldn't imagine Jesus speaking about an everyday thing like bread in such a majestic prayer like this. So they thought bread referred to *communion*, the Lord's Supper. Some have thought it referred to Jesus Himself as the bread of life. Others have thought it speaks of the word of God as our daily bread. Calvin rightly said of such interpretations, which fail to see God's interest in everyday things: "This is exceedingly absurd." God *does* care about everyday things, and we should pray about them.

ii. Yet it is a prayer for **daily bread**, not a warehouse of bread. "The prayer is for our needs, not our greeds. It is for one day at a time, reflecting the precarious lifestyle of many first-century workers who were paid one day at a time and for whom a few day's illness could spell tragedy." (Carson)

f. **And forgive us our sins, for we also forgive everyone who is indebted to us**: Just as real as the need for daily bread is the need for daily forgiveness. We often *feel* the need for food more; but the need for forgiveness is real whether it is felt or not.

i. "As bread is the first need of the body, so forgiveness for the soul." (Murray)

ii. Jesus represented **sins** with the idea of being **indebted**. *The sinner owes a debt to God*. "Sin is represented here under the notion of a *debt*, and as our sins are *many*, they are called here *debts*. God made man that he

might live to his glory, and gave him a law to walk by; and if, when he does any thing that tends not to glorify God, he contracts a debt with Divine Justice.” (Clarke)

iii. **For we also forgive** *assumes* that the forgiven one will show forgiveness to others.

g. **And do not lead us into temptation, but deliver us from the evil one: Temptation** literally means a *test*, not always a solicitation to do evil. God has promised to keep us from any testing that is greater than what we can handle (1 Corinthians 10:13).

i. “God, while he does not ‘tempt’ men to do evil (James 1:13), does allow his children to pass through periods of testing. But disciples, aware of their weakness, should not desire such testing, and should pray to be spared exposure to such situations in which they are vulnerable.” (France)

ii. “The man who prays ‘Lead us not into temptation,’ and then goes into it is a liar before God...‘Lead us not into temptation,’ is shameful profanity when it comes from the lips of men who resort to places of amusement whose moral tone is bad.” (Spurgeon)

iii. If we truly pray, **lead us not into temptation**, it will be lived out in several ways. It will mean:

- Never boast in your own strength.
- Never desire trials.
- Never go into temptation.
- Never lead others into temptation.

h. Andrew Murray thought of this prayer as a “school of prayer,” and wrote along that theme in his book *With Christ in the School of Prayer*. In that book he has a wonderful prayer for new students in Jesus’ school of prayer:

Blessed Lord! Who ever lives to pray, You can teach me to pray, me to ever live to pray. In this You love to make me share Your glory in heaven, that I should pray without ceasing, and ever stand as a priest in the presence of my God.

Lord Jesus! I ask You this day to enroll my name among those who confess that they do not know how to pray as they ought, and specially ask You for a course in teaching in prayer. Lord! Teach me to wait with You in the school and give You time to train me. May a deep sense of my ignorance, the wonderful privilege and power of prayer, of the need of the Holy Spirit as the Spirit of prayer, lead me to cast away my thoughts of what I think I know, and make me kneel before You in true teachableness and poverty of spirit.

And fill me, Lord, with the confidence that with a teacher like You I shall learn to pray. In the assurance that I have as my teacher, Jesus, who is ever praying to the Father, and by His prayer rules the destinies of His Church and the world, I will not be afraid. As much as I need to know of the mysteries of the prayer-world, You will fold for me. And when I may not know, You will teach me to be strong in faith, giving glory to God.

Blessed Lord! You will not put to shame Your student who trusts You, nor, by Your grace, would he put You to shame either. Amen.