

Calvary Chapel of Philadelphia



CHILDREN'S MINISTRY TEACHER'S PACKET

3rd - 5th Grade

Sunday Morning

Study 3

*Jesus: The Lamb Slain Before
the Foundation of the World*

The Lamb Slain Before the Foundation of the World

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 it was always God's plan have Christ crucified for the forgiveness of sin and the salvation of the world.

Key Verses

1 Peter 1:13-23—Main Teaching Passage
Revelation 13:8
2 Timothy 1:9
Ephesians 1:4
Genesis 3

Memory Verse - 2 Timothy 1:9

"He has saved us and called us with a holy calling, not according to our works, but according to His own purpose and grace which was given to us in Christ Jesus before time began."

Hook

Review last week's memory verse, Ephesians 2:18.

Ask the class, "When God created the world and everything in it, why did He make the Tree of the Knowledge of Good and Evil?"

"Why didn't He just make it impossible for Adam and Eve to eat of the fruit?"

"Why didn't God stop Adam and Eve from eating the fruit?"

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

The name “the Lamb slain before the foundation of the world” is found in Revelation 13:8. While this passage uses the term, it is itself really about the Beast and the Dragon blaspheming God and receiving worship. The idea that we want to look at, however, is expounded upon in 1 Peter 1:13-23. This chapter tells us that in light of Christ being chosen in eternity past to lay down His life for us, there are certain ways we should then live. We should be Holy as He is Holy (vs. 16), we should live in fear and reverence of God (vs. 17), we should recognize that His sacrifice is perfect and eternal, because He is perfect and eternal (vs. 18), and in light of what He has done, we should obey the truth and love one another (22).

Verses 18-20 are contextually about Christ’s sacrifice, meaning that verse 20, “He was foreordained before the foundation of the world,” is referring specifically to His death, burial and resurrection. His sacrifice was pre-planned and deliberate.

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

LOOK

It is sometimes easy to think, “If only Adam and Eve hadn’t sinned, I wouldn’t have to deal with all the junk that exists in the world today. I mean why did God have to go and create that silly tree anyway?” One of the characteristics of God that the Bible is very clear about is His omniscience. That means that God knows everything. We are told in Isaiah 46:10 that God knows the end from the beginning. In other words, He knows everything that is going to happen, everywhere, all the time. We could study for a lifetime and not come anywhere close to understanding God’s omniscience, but for our study today it means one very important thing: God was not surprised when Adam and Eve ate the fruit in Garden of Eden.

God knew, before He told Adam not to eat the fruit, that Adam was going to disobey Him and, in doing so, would introduce sin into the world. He knew that would happen, and He planned ahead. The whole Bible is really the story of God’s ultimate plan happening exactly the way He wanted it to.

In Revelation 13:8, we see an interesting name for our Savior Jesus Christ. He is called, “The Lamb that was slain before the foundation of the world.” Now quite accurately when Jesus was slain, it was about 2,000 years ago, and that is a long time *after* the foundation of the world. So His interesting name in Revelation 13 must be referring to something else.

LOOK (Continued)

Thankfully, in 1 Peter 1 we are shown exactly what that title means. Starting in verse 18, we are told that Jesus' sacrifice on the cross was incorruptible, that means that it never decays or wears out. Jesus' sacrifice was perfect and eternal, because Jesus is perfect and eternal. The passage goes on to say that He and (in context) His sacrifice were foreordained. Foreordained is a long, old word that just means, "ordered to happen before it happened." So Jesus' death and resurrection were ordered to happen, not only before His crucifixion, but before Adam and Eve were even created. God decided before He even made human beings that He would lay down His very own life for us. Why? Because God wants us to want Him. God could very easily have made us without the ability to choose. We would never do the wrong thing, but by the same token, we would never be able to show God our love and gratitude, by choosing Him over the world, and choosing righteousness over sin.

Jesus' sacrifice was not something that took place in response to sin. It was necessary for us to understand the incredible depths of God's love toward us. His cross defines our relationship with Him, it deepens our gratitude, highlights our dependence, and undergirds our faith. Without the cross, we could never dream that we serve a God who loves us enough to die for us.

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

As a class, memorize 2 Timothy 1:9.

Pray: Praise God for His wondrous sacrifice. Thank Him for creating this world as platform for His own death, that through it, we might have real life. Ask Him for the strength to be holy as He is holy and to stand fast in the faith.

Parent Question: How can I show God that I love Him?

FURTHER STUDY

Commentary on 1 Peter 1:13-23 by David Guzik

4. (13-17) The conduct of those who are saved.

Therefore gird up the loins of your mind, be sober, and rest *your* hope fully upon the grace that is to be brought to you at the revelation of Jesus Christ; as obedient children, not conforming yourselves to the former lusts, *as* in your ignorance; but as He who called you *is* holy, you also be holy in all *your* conduct, because it is written, "Be holy, for I am holy." And if you call on the Father, who without partiality judges according to each one's work, conduct yourselves throughout the time of your stay *here* in fear;

a. **Therefore gird up the loins of your mind:** Living the way God wants us to means that we must **gird up the loins** of our **mind**. The idea in this phrase is to prepare for action, much like the phrase "rolling up your sleeves." Then we must also be **sober**, which means the ability to take a serious look at life.

i. To **gird up the loins of your mind** is to get rid of loose and sloppy thinking; to bring the rational and reflective powers of your mind under control. It means to control what you think about, those things you decide to set your mind upon.

ii. **Be sober:** "It denotes a condition free from every form of mental and spiritual loss of self-control; it is an attitude of self-discipline that avoids the extremes." (Hiebert)

b. **Rest your hope fully upon the grace that is to be brought to you at the revelation of Jesus Christ:** Peter has told us a lot about God's grace. He greeted us with grace (1 Peter 1:2). He told us of the grace that came to us in Jesus, predicted by the prophets of old (1 Peter 1:10). Now he goes further, writing of **the grace that is to be brought to you** when Jesus comes back. The only way we will be able to stand before Jesus on that day is because of the *unmerited favor* He gives and will give to us.

i. **Grace** isn't just for the past, when we first gave our lives to Jesus. It isn't only for the present, where we live each moment standing in His grace (Romans 5:2). It is also for the future, when **grace** will be **brought to us**. God has only just *begun* to show us the riches of His grace.

ii. "*Grace* is the unmerited love of God, stooping to save and bless; the source of all those bright and holy gifts which come from his infinite heart." (Meyer)

c. **As obedient children, not conforming yourselves to the former lusts, as in your ignorance:** Fulfilling God's call to holiness requires that we, **as obedient children**, break off with the lifestyle of the world (which is characterized by **lusts** and **ignorance**).

d. **But as He who called you is holy, you also be holy in all your conduct, because it is written, "Be holy, for I am holy":** The main idea behind *holiness* is not moral purity but it is the idea of "*apartness*." The idea is that God is *separate*, different from His creation, both in His essential nature and in the perfection of His attributes. But instead of building a wall around His apartness, God calls us to come to Him and share His

apartness. He says to us, "**Be holy, for I am holy.**"

i. When we fail to see God's apartness, we begin to believe that He is just a "super-man." Then we don't see that His love is a **holy** love, His justice is a **holy** justice, and so on with all of His attributes. Holiness is not so much something we possess as it is something that possesses us.

ii. In this, the God of the Bible is radically different from the pagan gods commonly worshipped in New Testament times. "Heathenism scarcely produced a god whose example was not the most abominable; their greatest gods, especially, were paragons of impurity." (Clarke)

e. **And if you call on the Father:** If we as Christians **call on** a holy God (presumably for help), we must understand that we call on a God who shows no **partiality** - and will so judge our conduct. This makes a working, sober, holy walk all the more important.

5. (18-21) The motivation for godly living.

Knowing that you were not redeemed with corruptible things, *like silver or gold*, from your aimless conduct *received* by tradition from your fathers, but with the precious blood of Christ, as of a lamb without blemish and without spot. He indeed was foreordained before the foundation of the world, but was manifest in these last times for you who through Him believe in God, who raised Him from the dead and gave Him glory, so that your faith and hope are in God.

a. **Knowing that you were not redeemed with corruptible things:** The high call for godly living makes sense in light of the price that was paid for our redemption. The precious blood of Jesus did not save us so that we could then live as if we were garbage.

b. **From your aimless conduct received by tradition from your fathers:** Peter described the frame of mind which seeks to be justified by law as **aimless conduct**. It seems to have an *aim* - gaining merit before God by works - but it is in fact **aimless** because it cannot succeed.

c. **A lamb without blemish and without spot:** Peter here spoke in reference to the completely sinless character of Jesus. If He were not **without blemish and without spot**, He would not have been qualified to be our Redeemer.

d. **He indeed was foreordained before the foundation of the world:** The work of Jesus was not a plan developed late in the course of redemption. It **was foreordained before the foundation of the world**, though it was made evident **in these last times**.

e. **For you who through Him believe in God:** The entire plan of redemption is for those who **believe in God**, though even their belief is **through Him**. Those who **believe in God** are not disappointed because their faith and hope has been substantiated by Jesus' resurrection **from the dead**.

6. (22-25) The necessity for love among the saved.

Since you have purified your souls in obeying the truth through the Spirit in sincere love of the brethren, love one another fervently with a pure heart, having been born again, not of corruptible seed but incorruptible, through the word of God which lives and abides forever, because "All flesh *is* as grass, and all the glory of man as the flower of the grass. The grass withers, and its flower falls away, but the word of the LORD endures forever." Now this is the word which by the gospel was preached to you.

a. **Love one another fervently:** Holy living is incomplete if it is not accompanied by **love**. To be a Christian means to have a **sincere love of the brethren**, but we are encouraged to exercise that love **fervently**.

b. **Love one another fervently with a pure heart, having been born again:** Such love is only possible (and only to be expected) of those who have been **born again** by the eternal word of God.

i. Again, Peter did not use the same wording for **born again** as is found in John 3; but he did use the exact same idea.

c. **Through the word of God which lives and abides forever:** We are **born again . . . through the word of God**. But it doesn't only give us new life. It also tells us to **love one another**. If the word of God is as Isaiah 40:8 says it is - **the word of the Lord which endures forever**, then we are both obligated by it and empowered by it, to live out the kind of love and holiness Peter speaks of.

d. **The grass withers, and its flower falls away, but the word of the LORD endures forever:** Peter here quoted from Isaiah 40:6-8. **The word of the LORD** certainly *has* endured. It has survived centuries of manual transcription, of persecution, of ever changing philosophies, of all kinds of critics, of neglect both in the pulpit and in the pew, of doubt and disbelief - and still, **the word of the LORD endures forever!**

i. In AD 303 the Roman Emperor Diocletian demanded that every copy of the Scriptures in the Roman Empire be burned. He failed, and 25 years later the Roman Emperor Constantine commissioned a scholar named Eusebius to prepare 50 copies of the Bible at government expense.

ii. "A thousand times over, the death knell of the Bible has been sounded, the funeral procession formed, the inscription cut on the tombstone, and committal read. But somehow the corpse never stays put." (Bernard Ramm, *Protestant Christian Evidences*)

iii. "God's Word never dies, God's Word never changes. There are some who think we ought to get a new gospel every few years or even every few weeks, but that was not Peter's notion. He wrote, and he was divinely inspired to write, concerning 'the Word of God, which liveth and abideth for ever.'" (Spurgeon)

iv. Since this eternal, always potentially fruit-bearing seed is in us, we have both the *obligation* and the *ability* to have a **sincere love of the brethren**. Perhaps we could say that if we need more love towards others it begins with having more of the **incorruptible seed** set in our hearts and allowed to grow.

e. **Through the word of God . . . Now this is the word:** Some people try to draw a sharp distinction between the two Greek words most often translated **word**, which are the ancient Greek words *rhema* and *logos*. But here Peter used both words (*logos* in 1 Peter 1:23 and *rhema* in 1 Peter 1:25) to refer to the exact same idea. The two words sometimes have subtle differences, but often not significant differences.