

Calvary Chapel of Philadelphia



CHILDREN'S MINISTRY TEACHER'S PACKET

4 Year Olds

Sunday Morning

Study 17

Immanuel—God with us

Immanuel - God with us

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 To teach the students that no matter what happens, God has promised that He will always be with us.

Key Verses

Isaiah 7:14

Romans 8:38-39 - Main Teaching passage

Matthew 28:20

Deuteronomy 31:6

Memory Verse - Romans 10:13 (November Memory Verse)

"For everyone who calls on the name of the Lord will be saved."

Hook

Take the three pieces of paper labeled "You, Jesus and Sin."

Using a paper clip attach the paper labeled "you" and "Jesus" together.

Tell the students that When God made everything there was a perfect unity between us and Jesus.

Remove the paper clip and use it put the "sin" pages on both sides of the "you" page. When we sinned, we were separated from God, and because of our sin we cannot be with God.

Remove the paper clip again letting the sin pages fall to the ground. Jesus came and conquered sin, and anyone who puts their faith in Jesus can be together with Him again.

Now take a stapler and staple "you" and "Jesus" together. Because of what Jesus did, we will always be with Him, and can never be separated from Him again.

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

We find the next name of God that we will be studying in Isaiah 7:14, “Therefore the Lord himself will give you a sign. Behold, the virgin shall conceive and bear a son, and shall call his name Immanuel.” Later in Matthew 1:23 we read, “Behold, the virgin shall conceive and bear a son, and they shall call his name Immanuel” (which means, God with us). And there it is. The wonderful name that God has bestowed on His own Son Jesus Christ is Immanuel, God with us. It is in the context of these two verses that we remember Christ’s words to us as found in Romans 8:38-39, “For I am sure that neither death nor life, nor angels nor rulers, nor things present nor things to come, nor powers, nor height nor depth, nor anything else in all creation, will be able to separate us from the love of God in Christ Jesus our Lord.” Christ, who is ‘God with us,’ promises that there is nothing we can do separate ourselves from Him, and there is no where we can go (Psalm 139:7-10) that He is not present with us. Moreover Jesus promises us that not only can we not separate ourselves from Him, but that He will also never separate Himself from us (Matthew 28:20 - “And behold, I am with you always, to the end of the age.”)

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

LOOK

The name Immanuel means “God with us.” At first glance that seems like a fairly easy to understand name: Jesus is with us right now. However, it also means so much more than that.

When we talk about Jesus being Immanuel we are saying that Jesus has always been with us in the past, is with us right now in this room, and will always be with us forever in the future. In fact the name Immanuel carries with it an eternal promise; if you are His child, you will never spend a moment away from the awesome love of Jesus.

Jesus promised us three things (and remember Jesus cannot lie): that there is nothing that we can do to make Jesus go away, there is no place we can go to get away from Him, and that He will never ever leave us. In Romans chapter 8 we read that nothing can separate us from the love of God. That means that there is nothing you can do, no sin that you can commit, no mistake that you can make, that will make Jesus walk away from you.

When you are angry, Jesus loves you.

When you lie, Jesus loves you.

When you say mean things about people, Jesus loves you.

LOOK (Continued)

Jesus might be upset, and disappointed that you do those things, but He never ever stops loving you.

Psalm 139 tells us that no matter how far away you run to try and get away from Jesus, He will be right there, and He will still love you.

You can climb up on the highest mountain, and He will still be there.

You can swim to the bottom of the ocean, and He will still be there.

You can travel to the other side of the world, Jesus will still be there, and He will still love you.

In face Jesus loves you so much that He promises that if you put your faith and hope in Him as your Lord and savior, that He will never, ever leave you. You will never be alone. You will always have your Savior right there with you.

Jesus has always been with you, and He has always loved you.

Jesus is with you right now, and He loves you very much.

Jesus will always be with you, and He will love you with an everlasting love.

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

Ask the class, "Is there anything that we can do to make Jesus leave us?"

Pray: Praise the Lord for His promise to never leave us or forsake us. Thank Him for His wonderful love toward us. Ask Him to help us to trust in Him always.

Parent Question: If you fly all the way to Australia on the other side of the world, is Jesus still there?

FURTHER STUDY

Commentary on Romans 8, Matthew 28 and Isaiah 7 By David Guzik

The security of the believer in God's love.

Who shall bring a charge against God's elect? *It is God* who justifies. *Who is he who condemns? It is Christ* who died, and furthermore is also risen, who is even at the right hand of God, who also makes intercession for us. Who shall separate us from the love of Christ? *Shall* tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written: "For Your sake we are killed all day long; we are accounted as sheep for the slaughter." Yet in all these things we are more than conquerors through Him who loved us. For I am persuaded that neither death nor life, nor angels nor principalities nor powers, nor things present nor things to come, nor height nor depth, nor any other created thing, shall be able to separate us from the love of God which is in Christ Jesus our Lord.

- a. **Who shall bring a charge against God's elect?** We are secure from every charge against us. If we are declared "not guilty" by the highest Judge, who can bring an additional charge?
- b. **Who is he who condemns?** We are secure from all condemnation. If Jesus is our advocate, promoting our benefit, then who can condemn us?
- c. **More than conquerors through Him who loved us:** No matter what our circumstances, none of the **sufferings of this present time** can separate us from the love of God. This makes us **conquerors** and more.
 - i. Earle on **nakedness**: "This term today suggests indecency on parade. Then it meant a lack of clothes simply because one had no ways or means of getting any."
 - ii. **Sword**: This word implies execution. It is the only item on the list that Paul had not yet personally experienced (1 Corinthians 4:11, 15:30).
- d. **More than conquerors:** How is the Christian *more* than a conqueror?
 - He overcomes with a greater *power*, the power of Jesus
 - He overcomes with a greater *motive*, the glory of Jesus
 - He overcomes with a greater *victory*, losing nothing even in the battle
 - He overcomes with a greater *love*, conquering enemies with love and converting persecutors with patience

Matthew 28:20

e. **Nor any other created thing, shall be able to separate us from the love of God which is in Christ Jesus our Lord:** Nothing which appears to be good or nothing which appears to be evil can **separate us from the love of God**.

Lo, I am with you always, even to the end of the age: Jesus sent His disciples with a mission to fulfill, but He did not send them alone. The promise of His constant presence was more than enough to strengthen and guide the disciples as they obeyed Jesus in making **disciples of all the nations**.

- i. The promise of His presence is complete. "The English adverb 'always' renders an expression found in the New Testament only here - strictly, 'the whole of every day'. Not just the horizon is in view, but each day as we live it." (Carson)
- ii. His presence means *privilege*, because we work with a Great King. Paul understood this principle well in 1 Corinthians 3:9, where he wrote: *For we are God's fellow workers*. Since Jesus promised, "**I am with you always**," then we work together with Him in all our service. We certainly work *for* Jesus, but more than that, we work *with* Jesus.
- iii. His presence means *protection*, because we are never out of His sight or supervision.
- iv. His presence means *power*, because as we fulfill this great command, we work in His name.
- v. His presence means *peace*, because it always reminds us that the church belongs to Jesus. It is His church, and His work. How, then, can we worry?
- vi. "When Christ saith, 'I will be with you,' you may add what you will; to protect you, to direct you, to comfort you, to carry on the work of grace in you, and in the end to crown you with immortality and glory. All this and more is included in this precious promise." (Trapp)

Isaiah 7:14

Therefore the Lord Himself will give you as sign: Behold, the virgin shall conceive and bear a Son, and shall call His name Immanuel. This is one of the most famous prophecies regarding the birth of Jesus the Messiah in the Bible. It also illustrates a principle of prophecy, that prophecy may have both a *near fulfillment* and a *far fulfillment*.

- i. Spurgeon said of this passage, that it is said to be "One of the most difficult in all the Word of God. It may be so; I certainly did not think it was until I saw what the commentators had to say about it, and I rose up from reading them perfectly confused."
- ii. "It is characteristic of predictive prophecy that it often mingles different times together in one composite picture" (Martin)
- c. The *near fulfillment* of this prophecy centered around Ahaz, Jerusalem, and the attack from Israel and Syria. For Ahaz, the sign centered around a time span (**For before the Child shall know to refuse the evil and choose the good, the land that you dread will be forsaken by both her kings**). Simply put, God would give Ahaz a sign that within a few years, both Israel and Syria would be crushed. This was a sign of deliverance to Ahaz.
- i. Many commentators think that this was immediately fulfilled when a young woman in the royal household shortly married, conceived a son, and unknowingly naming him "*Immanuel*." Before this boy came to eat solid food, Israel and Syria were defeated. It is also possible that God is just referring in a figurative way to a year or two period of time.
- ii. "The name 'Immanuel' was a rebuke to Ahaz. If 'God is with us,' then why should he have feared the enemy?" (Wolf)
- iii. "The 'sign' of the child, therefore, constitutes an indication that the all-sovereign and all-knowing God has the situation completely in hand, and it rebukes the king's lack of faith in him." (Grogan)
- d. The *far or ultimate fulfillment* of this prophecy goes far beyond Ahaz, to announce the miraculous virgin

birth of Jesus Christ.

- i. We know this passage speaks of Jesus because the Holy Spirit says so through Matthew: "*Behold, the virgin shall be with child, and bear a Son, and they shall call His name Immanuel,*" which is translated, "God with us." (Matthew 1:23)
- ii. We know this passage speaks of Jesus because the prophecy is addressed not only to Ahaz, but also to David's entire house (**O house of David!**).
- iii. We know this passage speaks of Jesus because it says **the virgin shall conceive**, and that conception would be **a sign** to David's entire house. Those who deny the virgin birth of Jesus like to point out that the Hebrew word translated **virgin** (*almah*) can also be translated as "young woman." The idea is that Isaiah was simply saying that a "young woman" would give birth, not a virgin. While the *near fulfillment* may have reference to a young woman giving birth, the *far* or *ultimate fulfillment* clearly points to a woman miraculously conceiving and giving birth. This is especially clear because the Old Testament never uses the word in a context other than **virgin** and because the Septuagint translates it categorically **virgin** (*parthenos*).
- iv. We know this passage speaks of Jesus because it says He will be known as **Immanuel**, meaning "God with Us." This was true of Jesus *in fact*, not only as a title. **Immanuel** speaks both of the deity of Jesus (*God with us*) and His identification and nearness to man (*God with us*).
- e. Jesus is truly **Immanuel**, *God with us*. "Christ, indeed, was not called by this name Immanuel that we anywhere read of . . . but the import of this name is most truly affirmed and acknowledged to be fully made good in him." (Trapp)
 - i. "He is, therefore, called *God with us*, or *united to us*; which cannot apply to a man who is not God . . . it denotes not only the power of God, such as he usually displays by his servant, but a union of person, by which Christ became God-man." (Calvin)
 - ii. "In what sense then, is Christ GOD WITH US? Jesus is called Immanuel, or *God with us*, in his *incarnation*; *God with us*, by the influences of his *Holy Spirit*, in the *holy sacrament*, in the *preaching* of his *word*, in *private prayer*. And *God with us*, through every *action* of our life, that we begin, continue, and end in his name. He is *God with us*, to *comfort*, *enlighten*, *protect*, and *defend* us, in every time of *temptation* and *trial*, in the hour of *death*, in the day of *judgment*; and *God with us* and *in us*, and we *with* and *in* him, to all eternity." (Clarke)