

Calvary Chapel  Philadelphia



CHILDREN'S MINISTRY TEACHER'S PACKET

2nd Grade

Sunday Morning

Study 5

God With Us

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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.

These are the books of the Bible we will be memorizing. New books for this month are in bold. If a student can memorize all the books up to this month’s books, 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 show the kids that the Savior God sent was Jesus, who is fully God and fully man.

Key Verses

Isaiah 7:1-15; Matthew 1:18-25—Main Teaching Passage

Matthew 1:1-17

John 1:1, 14

Books to Memorize

Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Joshua, Judges, Ruth, 1&2 Samuel, 1&2 King, 1&2 Chronicles, Ezra, Nehemiah, Esther, Job, Psalms, Proverbs, Ecclesiastes, Song of Solomon, Isaiah, Jeremiah, Lamentations, Ezekiel, Daniel, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, **Habakkuk, Zephaniah, Haggai, Zechariah, Malachi**

Hook

Ask the students about their heroes. Have them name some real-life heroes (firefighters, police officers, soldiers, etc.) What makes these people heroic? Do they send others to save people, or do they put themselves in harm’s way to rescue those in need?

This quality of sending oneself that we admire in a hero is seen in God’s response to humanity’s problem of sin and death. To solve this problem, God Himself came to save us. This will be the focus of today’s lesson.

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

As we've seen these last few weeks, once sin entered the world, it ruined everything. The Old Testament is filled with stories and examples of the terrible consequences sin had on humanity. However, God did not want things to be this way, so He was going to fix the problem by sending a Savior. But the Savior wasn't going to be just any savior. The Savior was going to be God Himself.

In Isaiah 7, we read about God promising to His chosen people that He would send this Savior. In those days, Judah was ruled by the wicked King Ahaz. Ahaz was worried about two other kings coming to attack Jerusalem, so God sent to him Isaiah the prophet to encourage him that God would take care of His people. Isaiah told Ahaz to ask the Lord for a sign to prove that God would protect them, but Ahaz refused, so God told Ahaz through Isaiah that He would provide another sign. A woman would give birth to a special Child called Immanuel, which means "God with us." However, Ahaz would never get to see that Savior.

Hundreds of years later, Ahaz's descendant Joseph (see Matthew 1:1-17) was supposed to marry a woman named Mary. Mary was pregnant, but God told Joseph not to worry. Mary's child was going to be the promised Immanuel. God commanded Joseph to name the Child Jesus, which means "the Lord is salvation," because He would save the people from sin. Joseph obeyed, and the Child was born.

LOOK

The last few studies have shown that humanity is in big trouble. Every man who has ever lived has sinned, or broken God's rules. The punishment for sin is death, which means eternal separation from God. We all face this punishment, and there is nothing we could do on our own to stop it. We needed a special kind of Savior to rescue us from sin and death and fix our broken relationship with God. In today's story, we see that God sent Jesus to be that Savior.

Matthew tells the story of Jesus' birth from earth's perspective, but in John we get the same story from heaven's point of view. In John 1:1, it says the Word (a special name for Jesus) was in the beginning, was with God, and was Himself God. Jesus is the eternal Son of God and is just as much God as the Father is. But in John 1:14, it says that Jesus became flesh (human) and lived among us. God Himself became a human! It doesn't say that He stopped being God, but that He was, is, and forever will be both God and human at the same time. He is Immanuel—God with us, fully God and fully man living among humanity.

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

LOOK (Continued)

Think about how amazing this is. The same God who created heaven and earth was born as a human baby! Jesus had skin, bones, blood, muscles, and all the other things that make us human. God Himself got hungry, tired, sick, happy, angry, sad, and afraid. He was like us in every way, the only difference being that He had no sin (which we will look at more next week). Imagine if you had a neighbor, friend, or even a family member that you could talk to, eat with, and get to know who was God Himself. Well, for those who were living in Israel 2000 years ago, this was the case. The name “Immanuel,” or God with us, was not just a title. God was truly living among His people.

The fact that Jesus left heaven and became a man in order to save us shows us just how much God loves us. He didn’t have to come down to earth or save us. He could have left us in our sins. He wouldn’t have had to experience the pains of human life. But because of His great love for us, He wanted to live among us and save us. He wanted to be Immanuel, God with 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, review the books of the Bible Genesis-Malachi.

Review the lesson by asking the class what the name “Immanuel” means. Ask what was so special about the Savior God sent to us (the Savior was God Himself living among us).

Pray: Praise God for sending us Jesus to be our Savior. Thank Jesus for His great love for us, which He showed by becoming a man and living among us.

Parent Question: Why do we call Jesus, “Immanuel” (God with us)?

FURTHER STUDY

Commentary on Isaiah 7:10-14 & Matthew 1:20-25 by David Guzik

1. ([Isa 7:10-12](#)) Ahaz will not ask for a sign.

Moreover the LORD spoke again to Ahaz, saying, "Ask a sign for yourself from the LORD your God; ask it either in the depth or in the height above." But Ahaz said, "I will not ask, nor will I test the LORD!"

a. **Ask a sign for yourself:** Through the prophet Isaiah, God invites Ahaz to ask for a sign. God has just challenged Ahaz to believe and be blessed, and now God offers to give Ahaz a basis for belief - **a sign for yourself.**

b. **But Ahaz said, "I will not ask, nor will I test the LORD!"** This *sounds* very spiritual from Ahaz. He almost seems to say what Jesus said in [Matthew 4:7](#): "*You shall not tempt the LORD your God.*" Though the words are similar, the hearts are far apart. Ahaz refused to ask for a sign, because when God fulfilled the sign, he would be "obligated" to believe.

i. This was not tempting or testing God in wrong way. It is never testing God to do as He says, and if the LORD invites us to test Him, we should. For example, in [Malachi 3:10](#), the LORD invited Israel to give as He commanded, and thereby to *prove Me now in this.*

ii. Again, perhaps Ahaz was bitter against the LORD, because of all the disaster Judah had already been through at the hands of Israel and Syria. Perhaps his mind is, "I want nothing to do with the God who allowed it to get this bad."

iii. Haven't we, in some way, to some degree, been where Ahaz was? Haven't we rejected the gracious, free gifts of God for silly and strange reasons? "Here let us each descend and dive into his own conscience, to see whether we also have not matched Ahaz in his madness, or at leastwise coasted too near upon his unkind usage of the Lord, by rejecting his sweet offers of grace and motions of mercy, by slighting his holy sacraments, those signs and seals of the righteousness that is by faith." (Trapp)

2. ([Isa 7:13-16](#)) The LORD's sign to Ahaz: the sign of *Immanuel*.

Then he said, "Hear now, O house of David! *Is it* a small thing for you to weary men, but will you weary my God also? Therefore the Lord Himself will give you a sign: Behold, the virgin shall conceive and bear a Son, and shall call His name Immanuel. Curds and honey He shall eat, that He may know to refuse the evil and choose the good. 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."

a. **Is it a small thing for you to weary men, but will you weary my God also?** The rulers of Judah treated other people poorly, but they treated the LORD even more poorly. If many of us expressed the same distrust we have towards the LORD towards other people, we might get a punch in the nose!

i. "How heartily angry is the prophet, how blessedly blown up in this case to so great dishonor done to God! We should be so too." (Trapp)

ii. Spurgeon speaks well to this point: "Did I not hear some one say, 'Ah, sir, I have been *trying to believe* for

years.' Terrible words! They make the case still worse. Imagine that after I had made a statement, a man should declare that he did not believe me, in fact, he could not believe me though he would like to do so. I should feel aggrieved certainly; but it would make matters worse if he added, 'In fact I have been for years trying to believe you, and I cannot do it.' What does he mean by that? What can he mean but that I am so incorrigibly false, and such a confirmed liar, that though he would like to give me some credit, he really cannot do it? With all the effort he can make in my favour, he finds it quite beyond his power to believe me? Now, a man who says, 'I have been trying to believe in God,' in reality says just that with regard to the Most High."

b. 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)

3. ([Mat 1:20-21](#)) An angel speaks to Joseph in a dream, convincing him to not divorce Mary.

But while he thought about these things, behold, an angel of the Lord appeared to him in a dream, saying, "Joseph, son of David, do not be afraid to take to you Mary your wife, for that which is conceived in her is of the Holy Spirit. And she will bring forth a Son, and you shall call His name JESUS, for He will save His people from their sins."

a. **Behold, an angel of the Lord appeared to him in a dream:** This was not *the* angel of the Lord, but simply **an angel of the Lord**. Perhaps it was Gabriel, who is prominent in the announcements made to Mary and Zacharias ([Luke 1:19](#) and [1:26](#)). Yet those were actual angelic visitations; this was presented to Joseph **in a dream**.

i. The dream came **while he thought about these things**. Joseph was understandably troubled by Mary's mysterious pregnancy, her future, and what he should do towards her. Though he had decided to *put her away secretly*, he was not comfortable with that decision.

b. **Joseph, son of David:** The address **son of David** should have alerted Joseph that something was particularly significant about this message. **Son of David** is a reference to Joseph's legal lineage to the throne of David.

c. **That which is conceived in her is of the Holy Spirit:** It seems that Mary had not told Joseph that she was pregnant by the Holy Spirit. This shouldn't surprise us; how could she (or how could anyone except God) explain such a thing? This angelic word to Joseph was persuasive.

i. There is no explanation as to *how* this happened, other than what we have in [Luke 1:35](#). "This wonderful conception of our Saviour is a mystery not much to be pried into, and is therefore called an overshadowing, [Luke 1:35](#)." (Trapp)

ii. "There is no hint of pagan deity-human coupling in crassly physical terms. Instead, the power of the Lord, manifest in the Holy Spirit who was expected to be active in the Messianic Age, miraculously brought about the conception." (Carson)

d. **You shall call his name JESUS:** The name **JESUS** ("The Salvation of Yahweh") was fairly common in that day (Josephus mentions 12 different men named "Jesus" in his writings), but it is supremely blessed in our day. As was later said by the Apostle Peter, there is *no other name under heaven by which men must be saved* ([Acts 4:12](#)).

i. "The name which the angel commanded Joseph to give to Mary's Child was one that was common at the time. . . .its full significance was 'The Salvation of Jehovah.'" (Morgan)

ii. "God would not have given him a name of secondary value, or about which there would be a trace of dishonor. The name is the highest, brightest, and noblest of names; it is the glory of our Lord to be a Savior. . . . Joshua of old was a saviour, Gideon was a saviour, David was a saviour; but the title is given to our Lord above all others because he is a Savior in a sense in which no one else is or can be,-he saves his people from their sins." (Spurgeon)

e. **For He will save His people from their sins:** The angelic messenger briefly and eloquently stated the work of the coming Messiah, Jesus. He will come as a *savior*, and come to **save His people from their sins**.

i. This description of the work of Jesus reminds us that Jesus meets us *in* our sin, but His purpose is to save us **from** our sins. He saves us first from the *penalty* of sin, then from the *power* of sin, and finally from the *presence* of sin.

ii. "Salvation *from sins* is an element in the Old Testament hope (e.g. [Isaiah 53](#); [Jeremiah 31:31-34](#); [Ezekiel 36:24-31](#)) and in later Messianic expectation ... but not the dominant one. Its isolation here warns the reader not to expect this Messiah to conform to the more popular hope of a national liberator." (France)

iii. Wonderfully, it says "**His people**." If it had said, "God's people," we might have thought it was reserved for the Jewish people alone. But it isn't belonging to Abraham that brings salvation from sin; it is belonging to Jesus, being one of **His people**.

4. ([Mat 1:22-23](#)) The virgin birth as the fulfillment of prophecy.

So all this was done that it might be fulfilled which was spoken by the Lord through the prophet, saying: "Behold, the virgin shall be with child, and bear a Son, and they shall call His name Immanuel," which is translated, "God with us."

a. **That it might be fulfilled:** This is the first use of this important phrase which will become a familiar theme throughout Matthew.

b. "**Behold, the virgin shall be with child, and bear a Son, and they shall call His name Immanuel**": Matthew rightly understood that the supernatural conception of Jesus was prophesied in [Isaiah 7:14](#).

i. There has been some measure of controversy regarding this quote from [Isaiah 7:14](#), primarily because the Hebrew word *almah* can be translated as either **virgin** or "young woman."

ii. We know the Isaiah passage speaks of Jesus because it says **the virgin shall be with child**, 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 in [Isaiah 7:14](#) 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* of the Isaiah prophecy 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 *almah* in [Isaiah 7:14](#) categorically **virgin** (*parthenos*).

c. **Immanuel**: This title of Jesus refers to both His deity (**God with us**) and His identification and nearness to man (**God with us**).

i. 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, on [Isaiah 7:14](#))

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)

iii. We can deeply meditate on the meaning of this name - **Immanuel**.

- It shows how low God bent down to save man; He added the nature of one of His own creatures to His own divine nature, accepting the weaknesses, frailties, and dependency that the creature experiences.

- It shows what a great miracle it was that God could add a human nature to His own and still remain God.

- It shows the compatibility between the unfallen human nature and the divine nature; that the two could be joined shows that we are truly made in the image of God.

- It shows that we can come to Him; if He has come to us, then we can come to Him. "Then, if Jesus Christ be 'God with us,' let us come to God without any question or hesitancy. Whoever you may be you need no priest or intercessor to introduce you to God, for God has introduced himself to you."

iv. "John Wesley died with that upon his tongue, and let us live with it upon our hearts. - 'The best of all is God with us.'" (Spurgeon)

5. ([Mat 1:24-25](#)) Joseph marries Mary after the angelic announcement.

Then Joseph, being aroused from sleep, did as the angel of the Lord commanded him and took to him his wife, and did not know her till she had brought forth her firstborn Son. And he called His name JESUS.

a. **Did as the angel of the Lord commanded**: Joseph's obedience is notable. He did not doubt nor waver; he instantly understood the validity and the importance of the angelic messenger that came to him in the dream.

b. **Did not know her till she had brought forth her firstborn Son**: The words **did not know her till** imply that Joseph and Mary had normal marital relations after Jesus' birth.

i. This emphasizes that Jesus was conceived miraculously. "Matthew wants to make Jesus' virginal conception quite unambiguous, for he adds that Joseph had not sexual union with Mary until she gave birth to Jesus." (Carson)

ii. This also denies the Roman Catholic dogma of the perpetual virginity of Mary. "The marriage was thus formally completed, but not consummated before the birth of Jesus. The Greek expression for *not until* would normally suggest that intercourse did take place after the end of this period. . . . There is no biblical warrant for the tradition of the 'perpetual virginity' of Mary." (France)

iii. This is an unbiblical, doctrine, which did not appear earlier than the fifth century after Jesus. It should be placed with the dogmas of Mary's Immaculate Conception, assumption into heaven, and present role as a me-

diator for believers. Each one of these is man's invention, meant to exalt Mary in an unbiblical manner.

iv. "Those who think our Saviour would have been dishonoured in any others lying in the same bed after him, seem to forget how much he humbled himself lying in that bed first, and then in a stable and a manger." (Poole)

v. "But that she vowed virginity is both false and absurd. For how could she promise virginity to God and marriage to Joseph?" (Trapp)

c. **And he called His name JESUS:** They did what God told them to do. Though it was a fairly common name it had a genuinely great meaning, and would come to be the greatest name, the name above all names.