

CALVARY CHAPEL OF PHILADELPHIA

CHILDREN'S MINISTRY

4 YEAR OLDS

TEACHER'S PACKET

SUNDAY MORNING

Study 10

Immanuel



Immanuel - God with Us

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 that Jesus is always with us and will be with us forever in heaven.

Key Verses

Mark 4:35-41—Main Teaching Passage

Isaiah 7:14

Matthew 1:23

Matthew 28:20

Revelation 21:3

Romans 8:38-39

Memory Verse - Acts 4:12 (September Memory Verse)

"Nor is there salvation in any other, for there is no other name under heaven given among men by which we must be saved."

Hook

Take the pieces of paper labeled "You," "Jesus," and "Sin." Attach the paper labeled "You" and "Jesus" together using a paperclip. Tell the students that When God made everything there was a perfect unity between us and Jesus. Remove the paperclip 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 paperclip 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

The next name of God that we will be studying is in Isaiah 7:14, “Behold, the virgin shall conceive and bear a son, and shall call his name Immanuel.” In Matthew 1:23, this prophecy is fulfilled in Mary, who gives birth to Immanuel, which the verse explains means, “God with us.”

In Mark 4:35-41, we read a story that shows us what it means that Jesus is Immanuel, or God with us. In the story, Jesus was on a boat with His disciples on the Sea of Galilee. Suddenly, a great storm arose and the boat began to fill with water. The disciples were terrified that they were going to sink. They went over to Jesus and found Him sleeping, and so they woke Him up and asked Him why He didn’t seem to care that they were sinking. Jesus asked them why they were afraid, and then He stood up and told the wind and waves to be still, and they were. Jesus controlled the storm with the words of His mouth! The disciples respond to this with fear and amazement, asking each other who this Man is, who is able to talk to the wind and the waves, and they obey Him. Over the three years they spent following Him, they discovered that the answer to that question is that He is Immanuel, God with us!

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

LOOK

Jesus’ disciples got to spend three years traveling around with Jesus. During that time, they really got to experience what it means that Jesus is Immanuel, or “God with us.” They got to eat with, talk to, listen to, and walk with God Himself. God was with them! There were many benefits for the disciples of having God with them. Twice, He was able to feed them, as well as crowds of thousands, with just a few loaves of bread and small fish. Another time, Jesus helped Peter find money for a tax they owed in the mouth of a fish. Or take today’s story for an example. In the midst of a dangerous storm, they were saved because He told the storm to stop. He was able to do all these things because He is God, and wherever they went with Him, they knew that God was with them.

But the name “God with us” didn’t just apply to the disciples, or the people living in Jesus’ time. It is true today as well. Before leaving earth, Jesus said, “I am with you always, even to the end of the age” (Matthew 28:20). Even though we might not be able to see Him, Jesus is always with us. He is with you right now! When you’re sad, afraid, or lonely, God is with you. When you are lost, in danger, or in need, God is with you. When you’re happy and excited, God is with you too. God is always with us!

LOOK (Continued)

But it gets even better. For everyone who believes in Him, Jesus isn't just with us right now. He will be with us forever in heaven! Revelation 21:3 says that in eternity, He will dwell (live) with us, and He will be our God, and we will be His people. Then we will be able to see Him face-to-face. We will be able to talk to Him, be with Him, and nothing will ever be able to separate us from Him (Romans 8:38-39).

So whenever you are sad or afraid, lonely or upset, remember: God is with us. The same God who created everything, who parted the Red Sea, and who died on the cross and rose again from the dead is with us now, and if we put our faith in Him, one day we will be with Him in heaven forever. He will never leave us or forsake us. There is no place we can go or thing we can do that will keep Him from being with us. He can help us whenever we are in need. Nothing can separate us from Him. He is 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

Go over the events of today's story. Ask the class if God was with the disciples in the boat. Is He with us today? Will He always be with us?

Pray: Thank the Lord for being with us. Ask Him to help everyone remember that He is with us whenever we are sad, alone, or afraid.

Parent Question: Is God still with us today? Will He always be with us?

FURTHER STUDY

Commentary on Isaiah 7:14-16 and Mark 4:35-41 By David Guzik

2. ([Isa 7:14-16](#)) The LORD's sign to Ahaz: the sign of *Immanuel*.

"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."

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)

D. Jesus calms a storm on the Sea of Galilee.

1. ([Mar 4:35-39](#)) Jesus rebukes the stormy Sea of Galilee.

On the same day, when evening had come, He said to them, "Let us cross over to the other side." Now when they had left the multitude, they took Him along in the boat as He was. And other little boats were also with Him. And a great windstorm arose, and the waves beat into the boat, so that it was already filling. But He was in the stern, asleep on a pillow. And they awoke Him and said to Him, "Teacher, do You not care that we are perishing?" Then He arose and rebuked the wind, and said to the sea, "Peace, be still!" And the wind ceased and there was a great calm.

a. **Let us cross over to the other side**: Jesus made a promise to His disciples. He didn't say, "Let us perish in the middle of the Sea of Galilee." He promised His disciples that they would **cross over to the other side**.

i. "The Lake of Galilee is 13 miles long at its longest, and 8 miles wide at its widest. At this particular part it was about 5 miles across." (Barclay)

ii. "Jonah ended up in a storm because of his disobedience, but the disciples got into a storm because of their *obedience* to the Lord." (Wiersbe)

b. **They took Him along in the boat as He was**: Jesus taught the multitude from a boat just off the shore of the Sea of Galilee. When the teaching was finished, He didn't return to shore. He just said to the disciples, "**Let us cross over to the other side.**"

i. “Now the teaching was over; He was weary; He was craving for a period of rest. And so He bade His disciples to cross the lake, and that is the moment to which our text refers – they took Him even as He was... They had not waited till any cloaks were brought. They had not sent a messenger ashore. Weary, and probably hungry, they had taken Him even as He was.” (Morrison)

c. **And a great windstorm arose:** The Sea of Galilee is well known for its sudden, violent storms. The severity of this storm is shown by the reaction of the disciples (**we are perishing**). Several of the disciples were experienced fishermen on this very lake, and they were frightened and feared **perishing** in this storm.

d. **But He was in the stern, asleep on a pillow:** Jesus’ true humanity is shown by His brief sleep on the boat. He became weary and sometimes caught a bit of sleep wherever He could.

i. Think of all the worries that might have kept Jesus awake. He could worry about the religious and political leaders who plotted against Him. He could worry about His family who thought He was crazy. He could worry about the overwhelming crowds with their overwhelming needs. He could worry about the disciples He chose. He could worry about the future, because He knew what His destiny was. With all these things to worry about, Jesus wasn’t worried. He slept in a rocking boat.

ii. “The Lord’s sleep was not only the sleep of weariness: it was also the rest of faith, for there is a rest of faith as well as a watch of faith.” (Cole)

e. **And they awoke Him:** The wind didn’t wake Him, the arguing of the disciples didn’t wake Him, and water splashing over the boat didn’t wake Him. But at the cry of His disciples He instantly awoke. Jesus is like the mother who sleeps through all kinds of racket, but at the slightest noise from her little baby, she instantly awakes.

f. **Teacher, do You not care that we are perishing?** Notice the “**we**.” Their idea was, “Hey Jesus, You’re in trouble here too. Maybe You had better wake up, get a bucket and start bailing along with us, because **we are perishing!**”

i. “It was not a request to Him to do anything; but a protest against His apparent indifference.” (Morgan)

ii. The disciples were afraid, but at the same time there were several experienced fishermen among them. They knew they were in jeopardy ([Luke 8:23](#)) but probably felt they knew what to do. They worked hard at bailing out the water, at rowing in a certain rhythm, at piloting the boat in a certain direction. They were annoyed that Jesus didn’t help them.

iii. “There may be both a sleeping Christ and a sleeping church, but neither Christ nor his church can perish. If our Lord be asleep, he is asleep near the helm – he has only to put his hand out and steer the vessel at once. He is asleep, but he only sleeps until we cry more loudly to him. When we get into such trouble that we cannot help ourselves and feel our entire dependence on him, then he will reveal his power.” (Spurgeon)

g. **Then He arose and rebuked the wind:** Jesus didn’t merely quiet the wind and the sea; He **rebuked the wind** and **the sea**. This, together with the disciples’ fear and what Jesus will encounter at His destination, give the sense that Satan had a significant hand in this storm.

i. **Rebuked... “Peace, be still!”** The same terminology was used when Jesus rebuked and silenced demons. This was a spiritual battle as much as a weather crisis. “Jesus addressed the raging storm as a ‘force’ threatening him and his disciples. The force of the sea was muzzled as Jesus subdued it with his sovereign word of authority.” (Lane)

ii. As well, Mark tells us **other little boats were also with Him**. When Jesus calmed the stormy Sea of Galilee, He did not only rescue Himself and the disciples, but all the others in the **little boats**.

2. ([Mar 4:40-41](#)) Jesus rebukes His disciples.

But He said to them, “Why are you so fearful? How *is it* that you have no faith?” And they feared exceedingly, and said to one another, “Who can this be, that even the wind and the sea obey Him!”

a. **Why are you so fearful? How is it that you have no faith?** Jesus didn’t say, “Wow, what a storm!” Instead, He asked, “**Why is it that you have no faith?**” The storm could not disturb Jesus, but the unbelief of His disciples disturbed Him.

i. It was not their *fear of the storm* that made Jesus say they had **no faith**. A small boat in a big storm is a scary place, and the initial fear itself isn’t wrong. What the disciples chose to *do* with the fear made all the difference.

ii. Jesus could say they had **no faith** because they did not believe His word. They each heard Jesus say, “*Let us go over to the other side of the lake*” ([Mark 4:22](#)). Jesus did not say, “Let’s do the best we can and maybe we’ll all drown.” He promised a safe arrival, and the disciples *could have* chosen to trust in that promise, but they didn’t. In this sense they had **no faith**.

iii. Jesus could say they had **no faith** because they accused Jesus of a lack of care towards them. When they woke Him, they said, “*Do you not care that we are perishing?*” ([Mark 4:38](#)) When we think Jesus doesn’t care about us, it shows we have **no faith**, because we don’t believe the truth about Jesus. It takes great faith to trust the sleeping Jesus, to know that He cares and works for us even when it does not *seem* like it. But this is the kind of trust God wants to build in us.

iv. Jesus could say they had **no faith** because they forgot the big picture. The disciples should have known that God would not allow the Messiah to perish in a boat crossing the Sea of Galilee. Could the story of Jesus possibly end with Him drowning in a boat accident on the Sea of Galilee? “Our fears are often intensely silly, and when we get over them, and ourselves look back upon them, we are full of shame that we should have been so foolish. Our Lord kindly censured their unbelief because it was unreasonable.” (Spurgeon)

v. We could put the emphasis: **How is it that you have no faith?** Of all people, Jesus’ own disciples should have had faith. Would Jesus put the same question to us? “After all I have done in you and for you, **how is it that you have no faith?**”

b. **They feared exceedingly:** The total calm of the sea should have filled them with peace, but instead, they were just as afraid when He calmed the storm as when they were in the midst of it.

c. **Who can this be, that even the wind and the sea obey Him!** The disciples ask a good question: **Who can this be?** It can only be the Lord, Jehovah, who only has this power and authority. *O Lord God of hosts, who is mighty like You, O Lord? Your faithfulness surrounds You. You rule the raging of the sea; when waves rise, You still them.* ([Psalm 89:8-9](#))

i. In the span of a few moments, the disciples saw both the complete humanity of Jesus and the fullness of His deity. They saw Jesus for who He is: truly man and truly God.

ii. All this shows the abiding care Jesus has for His people. “There are many Christians today who seem to think the boat is going down! I am tired of the wailing of some of my friends who take that view. The boat cannot go down. Jesus is on board.” (Morgan)