

Immanuel: God with Us

Isaiah 7.14

Don Ruhl • Savage Street, Grants Pass, Oregon • April 25, In the year of our Lord Christ, 2021

Scripture Reader and Reading: Billy Henshall – John 1.1–5

Song Leader and Song Suggestions: Phil Joseph – Songs on God or Christ

Prelude:

I. Genesis 3 shows something

A. that Adam and Eve lost,

B. which would have been beyond amazing:

8 And they heard the sound of the LORD God walking in the garden in the cool of the day, and Adam and his wife hid themselves from the presence of the LORD God among the trees of the garden. 9 Then the LORD God called to Adam and said to him, "Where are you?" 10 So he said, "I heard Your voice in the garden, and I was afraid because I was naked; and I hid myself."

– Genesis 3.8–10

1. They heard *God* walking.

2. They hid themselves from *the presence of the Lord God*.

3. Adam and *God* talked.

a) *God* was with them.

b) *God* was in their presence.

C. I challenge you to name anything that surpassed such an experience.

II. Then they lost that experience, because

A. they sinned and

B. God expelled them from the Garden of Eden, and

1. he walked no more among them.

2. Did they still have some type of communication with him?

a) He did with many others, such as prophets, later.

b) Anything that Adam and Eve could not learn by themselves,

- (1) he would have taught them, but
- (2) it would not be the same as in the beginning.

III. However, the Scriptures inform us that the experience would happen again.

- A. This is what I desire to show you today.
- B. Let us look at a prophecy,
 1. its fulfillment, and
 2. let us see just precisely who it was that walked with man again.

IV. Finally, I want to show you

- A. that we shall experience what Adam and Eve experienced, and
- B. that before we have that experience,
 1. we have a marvelous experience now,
 2. which guarantees we shall experience what Adam and Eve experienced.

Persuasion:

I. The Prophecy: Isaiah 7.10–14

- A. Syria and Israel made an alliance to attack Judah.
 1. However, the Lord wanted the king of Judah to know (in vv 7–9),
 2. that Syria and Israel would not succeed.
- B. He ended that prophecy by saying:

**9b “If you will not believe,
Surely you shall not be established.”**

– Isaiah 7.9

- C. King Ahaz of Judah did not do what is right in the sight of the Lord.
 1. Therefore, as we shall see, the Lord made a challenge to Ahaz, but
 2. the king declined, claiming that he was not going to test the Lord.
- D. However, the Lord proposed his own sign, but

1. the sign was not merely to Ahaz,
2. as it would have been if Ahaz had answered God's challenge.

E. Listen to the exchange:

10 Moreover the LORD spoke again to Ahaz, saying, 11 "Ask a sign for yourself from the LORD your God; ask it either in the depth or in the height above." 12 But Ahaz said, "I will not ask, nor will I test the LORD!" 13 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? 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."

– Isaiah 7.10–14

1. Ahaz did not want a sign, but
2. the Lord wanted to give the *house of David* a sign.
 - a) This went beyond Ahaz and Judah's current distress.
 - b) This went to some future time and
 - (1) the house of David would know
 - (2) that God would literally be among them
 - (a) by this sign.
 - (b) The sign was a virgin conceiving *and* bearing a son.
 - i) Even after the conception she would continue in virginity.
 - ii) What was going on is
 - (1) God showed them
 - (2) that he himself would come and dwell among them.
 - (a) He is God.
 - (b) He would enter the world in an unusual way.

II. The Fulfillment: Matthew 1.18–25

A. Over 700 years pass.

1. Finally, the time arrives for the fulfillment of Isaiah's prophecy.
2. Matthew, a disciple and apostle of Jesus Christ, shows us the fulfillment:

18 Now the birth of Jesus Christ was as follows: After His mother Mary was betrothed to Joseph, before they came together, she was found with child of the Holy Spirit. 19 Then Joseph her husband, being a just man, and not wanting to make her a public example, was minded to put her away secretly. 20 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. 21 And she will bring forth a Son, and you shall call His name JESUS, for He will save His people from their sins." 22 So all this was done that it might be fulfilled which was spoken by the Lord through the prophet, saying: 23 "Behold, the virgin shall be with child, and bear a Son, and they shall call His name Immanuel," which is translated, "God with us." 24 Then Joseph, being aroused from sleep, did as the angel of the Lord commanded him and took to him his wife, 25 and did not know her till she had brought forth her firstborn Son. And he called His name JESUS.

– Matthew 1.18–25

B. Mary was betrothed,

1. which was stronger than our engagement, because
2. it required a putting away to end it,
 - a) which was essentially a divorce,
 - b) as you can see by what Joseph was proposing to do.

C. No man had been with her, and

1. Joseph knew that he had not been with her carnally.
2. Therefore, he concluded that she must have been with a man.

D. Then an angel appeared to let Joseph know the truth, and

1. to let him know that he could still take Mary as his wife, but
2. he never knew her carnally until after she gave birth to Jesus.
 - a) She did not remain a perpetual virgin.

- b) She remained loyal to Joseph.
- E. After telling us what the angel said,
- 1. Matthew then explained
 - 2. that this was all in fulfillment of what Isaiah said.
 - a) Knowing that many of his readers would not know Hebrew,
 - b) Matthew translated Immanuel for us,
 - (1) revealing that it means,
 - (2) "God with us."
- F. Jesus was or is Immanuel.
- 1. Jesus is "God with us."
 - 2. Even as God walked with Adam and Eve in the Garden,
 - a) so God would walk with the people
 - b) in first century Palestine!
 - (1) They did not see him as God because
 - (2) he concealed himself in a human body.
- G. Therefore, he demonstrated by wondrous works
- 1. that he was God in the flesh,
 - 2. the same God who created all things.
 - a) He showed his power over creation by
 - (1) turning water into wine instantly,
 - (2) walking on water, and
 - (3) healing all manner of illnesses and bodily problems.
 - b) He showed his power over the spirit by
 - (1) casting demons out of people and
 - (2) resurrecting people who had died,
 - (a) bringing their spirits from the world beyond and

(b) reuniting them with their bodies.

c) Ultimately, he showed his power as God by self-resurrecting

(1) after men had put him to death and

(2) he lay in a tomb for three days.

H. He followed up his miracles

1. with words that showed him as God.

2. He spoke words that set people free.

I. Just so that we truly know and understand who Jesus was,

1. consider this next passage.

2. Although "Immanuel" does not appear,

a) you will see

b) that John showed clearly "God with us."

III. Who Was with Us: John 1.1–18

1 In the beginning was the Word, and the Word was with God, and the Word was God. 2 He was in the beginning with God. 3 All things were made through Him, and without Him nothing was made that was made. 4 In Him was life, and the life was the light of men. 5 And the light shines in the darkness, and the darkness did not comprehend it. 6 There was a man sent from God, whose name was John. 7 This man came for a witness, to bear witness of the Light, that all through him might believe. 8 He was not that Light, but was sent to bear witness of that Light. 9 That was the true Light which gives light to every man coming into the world. 10 He was in the world, and the world was made through Him, and the world did not know Him. 11 He came to His own, and His own did not receive Him. 12 But as many as received Him, to them He gave the right to become children of God, to those who believe in His name: 13 who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. 14 And the Word became flesh and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth. 15 John bore witness of Him and cried out, saying, "This was He of whom I said, 'He who comes after me is preferred before me, for He was before me.'" 16 And of His fullness we have all received, and grace for grace. 17 For the law was given through Moses, but grace and truth came through Jesus Christ. 18 No one has seen God at any time. The only begotten Son, who is in the bosom of the Father, He has declared Him.

- John 1.1-18

A. Verse 1 identifies whom John will declare in his Gospel Account.

1. He identified one whom he called the Word.
 - a) He called him the Word, because
 - b) he typifies the message of the written Scriptures.
 - (1) The Bible is the story of Jesus Christ.
 - (2) He embodies what the Scriptures reveal and teach.
2. At the beginning, the Word was present with God, God the Father.
 - a) However, John also identified the Word further, that he is God.
 - b) John stated it literally in the Greek text like this:

**Ἐν ἀρχῇ ἦν ὁ λόγος,
καὶ ὁ λόγος ἦν πρὸς τὸν Θεόν,
καὶ Θεὸς ἦν ὁ λόγος.**

**In beginning was the Word,
And the Word was with the God,
And God was the Word.**

- (1) When you read Genesis 1,
 - (2) the Word was present with the God, meaning the Father.
 - (a) John went further and identified
 - (b) God as the Word.
3. Therefore, John 1 shows God.

B. Just to be sure that we understand of whom John spoke, he wrote further:

1. That the Word is God who created everything.
2. He is the life.
3. He is the light.

4. He made the world.

a) Then John declared that the Word became flesh.

b) Is that not the same as saying God became flesh?

(1) If God is the Word, and

(2) if the Word became flesh,

(3) does that not mean that God became flesh?

(a) The Word came from the very presence, bosom, of the Father.

(b) The Word could give us a full declaration of the Father.

C. The Father did not become flesh.

1. The Father did not walk among us.

2. The Father sent the Word to live among us.

a) The Word is God,

b) even as the Father is God.

(1) That is like saying

(2) you are man

(3) even as your father is man.

D. Let your mind have freedom to imagine this happening, and

1. see God with us,

2. God the Creator living with his creatures.

E. I now present to you more to enliven your imagination.

Exhortation:

I. Even as he walked with us,

A. we shall walk with him.

B. Revelation 3 records words that he wanted John to write to a church.

1. We could not be present when he walked the earth, but

2. truly we have something else even greater coming:

4 “You have a few names even in Sardis who have not defiled their garments; and they shall walk with Me in white, for they are worthy.”

– Revelation 3.4

II. In the meantime, he lives in us now spiritually.

A. First Corinthians 6 shows that somehow we house him:

19 Or do you not know that your body is the temple of the Holy Spirit who is in you, whom you have from God, and you are not your own? 20 For you were bought at a price; therefore glorify God in your body and in your spirit, which are God’s.

– 1 Corinthians 6.19–20

B. Ephesians 3 teaches that he does this by faith:

17 ...that Christ may dwell in your hearts through faith; that you, being rooted and grounded in love...

– Ephesians 3.17

III. In fact, he will stay with us forever.

20 “...teaching them to observe all things that I have commanded you; and lo, I am with you always, even to the end of the age.” Amen.

– Matthew 28.20

5 Let your conduct be without covetousness; be content with such things as you have. For He Himself has said, “I will never leave you nor forsake you.”

– Hebrews 13.5

A. Let me take you back to Matthew 28 and

1. see with whom Jesus will be.

2. He does not promise this for everyone:

18 And Jesus came and spoke to them, saying, "All authority has been given to Me in heaven and on earth. 19 Go therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, 20 teaching them to observe all things that I have commanded you; and lo, I am with you always, even to the end of the age." Amen.

– Matthew 28.18–20

- a) He will be with his disciples even to the end.
- b) Those who wish to follow his teachings,
 - (1) who are also baptized into the name of
 - (2) the Father, the Son, and the Holy Spirit.