

Immanuel-Emmanuel

IMMANUEL, EMMANUEL (GOD WITH US): Have you ever wondered if you should spell Immanuel with an "I" or an "E?" The answer is that both are correct! **Immanuel** with an "I" is a transliteration of the original Hebrew word composed of **Immanu** (with us) and **EI** (God), while **Emmanuel** with an "E" is a transliteration of the Greek "Emmanouel." The NET Bible is one of the few translations that maintains this distinction, translating Isa 7:14-note as **Immanuel** and Mt 1:23-note as **Emmanuel**. Inherent in the name **IMMANUEL** is the great mystery of godliness of the One Who "was revealed in the flesh" (1Ti 3:16-note), of the INFINITE becoming FINITE, of the promised Messiah Who is both Divine and Human, fully God and fully Man, Majesty (2Pe 1:16-note) veiled in Meekness (Mt 11:29KJV-note). He was God FOR us before He became God WITH us, and it was because He was FOR us that He became God WITH us. And so the King of glory became the servant of men (Php 2:7-8-note, Mk 10:45).

The Name **IMMANUEL** emphasizes the nearness of God. Christ's birth brought the infinite, holy God within reach of finite, sinful man. God came to live with us so we could live with Him. The Son of God became the Son of Man that He might change the sons of men into sons of God (1Jn 3:1KJV-note), sons and daughters who can "now draw near with confidence (boldness) to the Throne of grace" through our Immanuel (Heb 4:16-note, Heb 10:19-22-note). And so Immanuel speaks of the incarnation of Christ, God in the flesh. John describes the revelation of Immanuel writing that "the Word became flesh and dwelt among us and we beheld His (Shekinah) glory, glory as of the only begotten from the Father, full of grace and truth." (Jn 1:14-note) **Spurgeon** says in this great Name **IMMANUEL** "is eternity's sonnet, heaven's hallelujah, the shout of the glorified, the song of the redeemed, the chorus of angels, the everlasting oratorio of the great orchestra of the sky." He adds that "John Wesley died with the words "The best of all is GOD IS WITH US" on his tongue. May God's Spirit enable us to live with those very words ever on our hearts!" "Veiled in flesh the Godhead see; Hail the incarnate Deity, Pleased as Man with men to dwell, Jesus, our Emmanuel." (John Wesley) Let us praise the One Who is both transcendent and yet approachable, God Most High and yet God With Us, Immanuel!

While there are only 3 occurrences of Immanuel in Scripture (Isa 7:14-note, Isa 8:8-note, Mt 1:23-note), there are many passages that speak of the truth of God's presence with His people. The Gospel of Matthew opens with "Behold!... **IMMANUEL... GOD WITH US**" (Mt 1:23-note) and closes with "Lo! **I AM WITH YOU ALWAYS**, even to the end of the age! (Mt 28:20-note) **J C Ryle** writes that Immanuel promises to be "with us daily to pardon and forgive; with us daily to sanctify and strengthen; with us daily to defend and keep; with us daily to lead and to guide; with us in sorrow, and with us in joy; with us in sickness, and with us in health; with us in life, and with us in death; with us in time, and with us in eternity." **Wiersbe** adds "What a tremendous assurance. "I am with you always!" In Mt 1:23, He was called "Immanuel," God with us, and in Mt 28:20 He reaffirms that Name. He is with us through His Spirit, in His Word, by His providential care, and with His divine presence. This is the promise that carried Livingstone into the heart of darkest Africa and that encouraged and enabled messengers of Christ down through the years." May the Truth of **IMMANUEL**, be an anchor to your soul when winds of trial blow.

As **Matthew Henry** said "By the light of nature we see God as a God above us (Ps 19:1-2-note); by the light of the law we see him as a God against us (Ro 3:19, 20-note, Jas 2:10-note, Col 2:14-note); but by the light of the Gospel we see Him as **EMMANUEL**, GOD WITH US." Let us meditate on His Name Immanuel. Indeed, His "Name... is wonderful." (Jdg 13:18-note) "O LORD our Lord, how majestic is YOUR NAME in all the earth." (Ps 8:1-note) "Sing praise to the LORD, you His godly ones, and give thanks to His holy NAME." (Ps 30:4-note) "I will sing praise to the NAME of the LORD Most High." (Ps 7:17-note) "And those who know (experientially, intimately) Your NAME (**IMMANUEL**) will put their trust in You, for You, O LORD, have not forsaken those who seek Thee." (Ps 9:10) "O magnify the LORD with me, and let us exalt His NAME together." (Ps 34:3-note) "Blessed be His glorious NAME (**IMMANUEL**) forever; and may the whole earth be filled with His glory. Amen, and Amen." (Ps 72:19-note)

He is our **IMMANUEL, GOD WITH US**, at every stage of our spiritual life, for He has promised to never (Greek has 5 negatives emphasizing the impossibility that He will ever) desert us or forsake us (Heb 13:5-note). Even in the OT prior to the full revelation of Immanuel in Mt 1:23, we see that the heart of God is to be WITH His people. And so the phrase "**I WILL BE WITH YOU**" occurs 9x in the OT (Ge 26:3-note, Ge 31:3-note, Dt 31:23, Josh 1:5-note, Josh 3:7-note, Jdg 6:16-note, 1Ki 11:38, Isa 43:2). For example, in Isaiah 43, God gives a great promise of His presence to Israel (and applicable to all His children) declaring that "When (not "if") you go through deep waters, I WILL BE WITH YOU ("I will be Immanuel to you"). When you go through rivers of difficulty, you will not drown. When you walk through the fire of oppression, you will not be burned up; the flames will not consume you." (Isaiah 43:2NLT) Because you belong to Him, Immanuel will preserve you in the midst of the trials by His presence and power! **Believe it for it is the Word of Truth!** Let us recall the three Hebrew boys who were thrown into the fiery furnace because they would rather burn rather bow (Da 3:17,18-note). Their courageous stand resulted in Nebuchadnezzar's description of a "fourth (Man in the fire who) is like the Son of God" (Da 3:25KJV-note)! It is not some quality given to enable us to endure the trial nor is it a dramatic change of circumstances that makes victory possible, but it is the unfailing presence of a PERSON, the "fourth Man in the fiery trial," Jesus Christ, our **IMMANUEL**! In Genesis, we see the same pattern of **GOD'S PRESENCE WITH** Joseph in his trials! (Read Ge 39:2, 3, 5, 21, 23-note) Paul when faced with his imminent death, could still confidently declare in some of his very last words that "the **LORD**

STOOD WITH ME and strengthened me." (2Ti 4:16-note) So yes, beloved, Jesus, our IMMANUEL will be WITH US in every trial until the very end (cf Mt 28:20)! Jehovah is not a distant God but is IMMANUEL "a very present help in trouble" (Ps 46:1-note)!

Spurgeon comments on Isaiah 43:2: "Bridge there is none: we must go through the waters and feel the rush of the rivers. The PRESENCE OF GOD in the flood is better than a ferry-boat. TRIED we must be, but TRIUMPHANT we shall be; for JEHOVAH HIMSELF, Who is mightier than many waters, shall BE WITH US (IMMANUEL!). Whenever else He may be away from His people, the Lord will SURELY BE WITH THEM in difficulties and dangers. The sorrows of life may rise to an extraordinary height, but the Lord is equal to every occasion. The enemies of God can put in our way dangers of their own making, namely, persecutions and cruel mockings, which are like a burning fiery furnace. What then? We shall walk through the fires. GOD BEING WITH US, we shall not be burned; nay, not even the smell of fire shall remain upon us! Oh, the wonderful security of the heaven-born and heaven-bound pilgrim! Floods cannot drown him, nor fires burn him. THY PRESENCE, O Lord, is the protection of Thy saints from the varied perils of the road. Behold, in faith I commit myself unto Thee, and my spirit enters into rest." AMEN! Indeed, Immanuel is a powerful, practical Name which is like "a strong tower that the righteous man or woman runs into and is safe, protected (literally 'set on high')" (Pr 18:10-note)

In your daily experience, do you know Jesus as IMMANUEL, GOD WITH YOU? How was "God with you" today? Many of us are like the children of Israel asking "Is the LORD among us or not?" (Ex 17:7-note) We need to remind ourselves of the truth that "Jesus Christ is the same yesterday and today, yes and forever." (Heb 13:8-note) What we need even more than deliverance from trouble is the sure knowledge that God is our IMMANUEL in the midst of trouble. The secret of peace is not a plan or program but a Person, Immanuel, God with us (Read Ps 20:7-note). Indeed, the wonderful Name Immanuel is an antidote for our fear, even as Moses reminded Israel declaring that "the LORD is WITH US; do not FEAR" (Nu 14:9-note) When danger threatens or calamity strikes, we can be assured of Immanuel's personal presence to comfort and calm us. And so when we experience fearful thoughts, we recall to mind David's affirmation "Even though I walk through the valley of the shadow of death, I **FEAR** no evil, (Why?) for **YOU ARE WITH ME**, Thy rod and Thy staff, they comfort me." (Ps 23:4-note). As Spurgeon affirms, Jesus Christ is "**Immanuel**, God with us in our nature, in our sorrow, in our lifework, in our punishment, in our grave, and now with us, or rather we with Him, in resurrection, ascension, triumph, and Second Advent splendour."

Who is Immanuel today? Spurgeon answers that "Jesus came, and the ever-blessed Son in His own proper Person, was the delight of His people's eyes. At the time of the Redeemer's ascension, the Holy Spirit became the Head of the present church age (Jn 16:7-note, Lk 24:49, Acts 2:33-note), and His power (Acts 1:8-note) was gloriously manifested in (Acts 2:4-note) and after Pentecost (Acts 16:7). He remains at this hour the **PRESENT IMMANUEL—GOD WITH US**, (Read Ro 8:9-note, Php 1:19-note, Gal 4:6-note) dwelling in (1Cor 6:19-note, 1Cor 3:16, 2Co 6:16) and with His people, making alive (Ro 8:2-note, 2Cor 3:5, 6-note), guiding (Jn 16:13-note), and ruling in their midst (1Cor 12:11, Acts 13:2, 4-note, Acts 10:19-note, Acts 11:12-note, Acts 16:6-note, Acts 20:28-note). Is the Spirit's presence recognized as it ought to be? Are we sufficiently anxious to obtain the Spirit's enabling power (Acts 1:8-note, Eph 3:16-note) or sufficiently watchful lest we provoke Him to withdraw His aid? (Eph 4:29, 30-note, 1Th 5:18, 19-note) Without Him we can do **NOTHING** (Jn 6:63-note, Jn 15:5-note), but by His almighty energy the most extraordinary results can be produced (Eph 3:20-note): everything depends upon His manifesting or concealing His power (Ro 15:19-note, Acts 1:8-note). Do we always look up to the Spirit both for our inner life and our outward service with the respectful dependence which is fitting? Do we not too often run before His call and act independently of His aid (Ro 7:6-note, 1Cor 15:10-note)? Condescending and tender, He does not weary of us, but awaits to be gracious still."

Spurgeon leaves us with a good prayer to pray: "Blessed Immanuel, we gladly obey Thee! In Thee our darkness ends and from the shadow of death we rise to the Light of life. It is salvation to be obedient to Thee. It is the end of gloom to her that was in anguish to bow herself before Thee. May God the Holy Spirit take of the things of Christ and show them unto us, and then we shall all cry— "Go worship at Immanuel's feet! See in His face what wonders meet! Earth is too narrow to express; His worth, His grace, His righteousness." to which we add "O Come, O Come Emmanuel."

Immanuel, God is with us! - Michael Card

A sign shall be given, A virgin will conceive
A human baby bearing undiminished Deity
The Glory of the nations, a Light for all to see
And Hope for all who will embrace His warm reality.

Refrain

IMMANUEL, OUR GOD IS WITH US

And if GOD IS WITH US, who could stand against us?

Our GOD IS WITH US, IMMANUEL.

For all those who live in the shadow of death

A Glorious Light has dawned
For all those who stumble in the darkness
Behold, your Light has come.

Refrain

So what will be your answer? Will you hear the call
Of Him Who did not spare His Son but gave Him for us all
On earth there is no power, there is no depth nor height
That could ever separate us from the love of God in Christ.

Refrain

MORE NOTES ON IMMANUEL

IMMANUEL, EMMANUEL (GOD WITH US): Whether spelled with an "I" (Hebrew 'Immanu =with us + El = God) or with an "E" (Greek = "Emmanuel"), Jesus is our IMMANUEL. So let us come aside from the hectic pace of the season for a moment and meditate on the great Name Immanuel, the Name which was Foretold, which was Fulfilled and which will endure Forever.

IMMANUEL WAS FORETOLD - The Name "Immanuel" occurs only three times in the Bible, but the great truth of "GOD WITH US" saturates the Scripture from Genesis to Revelation. We first see Immanuel as God with Adam, the "LORD God walking in the Garden of Eden in the cool of the day" (Ge 3:8-note), Creator communing with creature, until that awful day when "sin entered into the world and death (symbolic of separation entered) through sin" (Ro 5:12-note). Thereafter God's interactions with man were generally more remote (Jehovah descended upon Sinai with fire, a mountain that could not even be touched! Ex 19:18, Heb 12:18-19-note), less personal (pillar of cloud by day and fire by night Ex 13:21-22) and less accessible (Only the Levitical high priest could enter into Jehovah's presence and only once per year Lev 16:31-34-note). And yet because of His great lovingkindnesses, God "set eternity in our heart" (Eccl 3:11), giving every person a deep yearning to intimately know Him, for "that which is known about God is evident within us." (Ro 1:19-note) But it is not enough to know that God is "up there" or "out there" somewhere. We want to know that God has come down to where we are, that He knows where we live, that He knows our name, that He cares about us, that He has "walked this lonesome valley" we walk. We want to know that we are not alone in the universe. Even wise Solomon asked "will God indeed dwell with mankind on the earth?" (2Chr 6:18) In His great grace and mercy, God answered through the prophet Isaiah who foretold that "the Lord Himself will give you a sign: The virgin will be with child and will give birth to a son, and will call Him IMMANUEL" (Isaiah 7:14-note). And so our hearts sing "O come, O come, Emmanuel, And ransom captive Israel, That mourns in lonely exile here, Until the Son of God appear."

IMMANUEL WAS FULFILLED – The young boy looked into the sky and asked his mother, "Is God up there?" When she assured him that He was, he replied, "Wouldn't it be nice if He would put His head out and let us see Him?" What the boy didn't understand was that God has let us see Him—in Immanuel. We don't have to guess what God is like. Nor do we have to wonder if He's alive. Matthew described His miraculous birth writing "Now all this took place to fulfill what was spoken by the Lord through the prophet Isaiah: "Behold (pay attention!), the virgin shall conceive and bear a Son, and they shall call His Name EMMANUEL," which translated means, "GOD WITH US." (Mt 1:22-23-[Spurgeon's sermon "God With Us"](#)) Not God without us! Not God against us! But God with us! While Emmanuel in Isaiah 7:14 was a sign of God's deliverance of Israel from temporal trouble, the Name Immanuel in Mt 1:23 is a sign of God's deliverance of sinners from eternal trouble! The Father sent Messiah to earth as a Man and "the Word became flesh, and dwelt among us, and we saw His glory, glory as of the only begotten from the Father, full of grace and truth" (Jn 1:14-note), "the mystery of godliness, Who was revealed in the flesh." (1Ti 3:16). As someone said "God did not send Christ to us. God came to us in Christ." Immanuel, the Infinite became Finite, the Divine became Human, while remaining fully God and fully Man, veiling His Majesty (2Pe 1:16-note) in Meekness (Mt 11:29KJV-note). The King of glory became the servant of men (Php 2:7-8-note, Mk 10:45). "Thanks be to God for His indescribable gift" (2Cor 9:15-note)! Little wonder that as John Wesley lay dying in 1791, he roused himself, opened his eyes, and exclaimed "The best of all is, GOD IS WITH US!" Then he closed his eyes and fell asleep in Jesus, His Immanuel! Indeed, as Spurgeon (CHS) affirmed, Jesus Christ is "IMMANUEL, GOD WITH US in our nature, in our sorrow, in our lifework, in our punishment, in our grave, and now with us, or rather we with Him, in resurrection, ascension, triumph, and Second Advent splendor." "There is a fountain filled with blood, Drawn from Immanuel's veins, And sinners plunged beneath that flood, Lose all their guilty stains, Lose all their guilty stains." (William Cowper)

The Gospel of Matthew opens with "Behold!... IMMANUEL... GOD WITH US" (Mt 1:23) and closes with "Lo! I AM WITH YOU always, even to the end of the age!" (Mt 28:20-note) Warren Wiersbe writes "What a tremendous assurance - "I am with you always!"

In Mt 1:23, Jesus was called "IMMANUEL," God with us, and in Mt 28:20 He reaffirms that Name. He is with us through His Spirit, in His Word, by His providential care, and with His divine presence. This is the promise that has encouraged and enabled messengers of Christ down through the years." Indeed, Immanuel was God FOR us before He became God WITH us, and it was because He was FOR us that He became God WITH us. GOD WITH US allowed Jesus to be crucified as the God-Man, so that He could be GOD IN US, the hope of glory (Col 1:27-note). And if He is GOD IN US, then He is also GOD FOR US as Paul affirms asking "What then shall we say to these things? If GOD IS FOR US, who is against us? He who did not spare His own Son, but delivered Him up for us all, how will He not also with Him freely give us all things?" (Ro 8:31-32-note) "Veiled in flesh the Godhead see; Hail the incarnate Deity, Pleased as Man with men to dwell, Jesus, our Emmanuel. Hark! The herald angels sing, 'Glory to the newborn King!'" (Charles Wesley)

IMMANUEL WILL ENDURE FOREVER - From Genesis to Revelation, from "the garden of Eden" (Ge 2:15) to "the paradise of God" (Rev 2:7-note), God is IMMANUEL, GOD WITH US. John testifies to the surpassing richness of the future grace to be revealed to us (Eph 2:7-note, 1Pe 1:13-note) writing "And I heard a loud voice from the throne, saying, "Behold, the tabernacle of God is WITH MEN, and He shall dwell WITH THEM, and they shall be His people, and GOD HIMSELF SHALL BE WITH THEM." (Rev 21:3-note) Jesus descended to be GOD WITH US so that as a Man He might be "pierced through FOR" US ("for our transgressions"). (Isa 53:5-note) After His resurrection Immanuel's wounds remained visible to His disciples on Earth (Jn 20:20, 27) and will remain visible to His bondservants in Heaven. Standing in heaven, John writes "I saw between the throne... a Lamb standing, as if slain (~His scars!)" (Rev 5:6-note) It has been said, "the only man-made thing in heaven will be the scars of the Savior." "The first Heaven and the first earth" will pass away (Rev 21:1-note), but the Lamb's scars will never pass away, marks that will forever testify of His unfailing covenant love. Spurgeon says "Wonderfully true is this fact: when you and I come to the closing scene of life we will find that Emmanuel, "God with us" has been there. He felt the pangs and throes of death. We will be raised in His likeness, and the first sight our opening eyes will see is the incarnate Lamb of God, God with us. We will see Him as Man and as God, and throughout all eternity He will maintain the most intimate relationship with us. As long as ages roll, He will be "God with us." Both His human and divine life will last forever, and so will our life." He became Immanuel on earth that He might be our Immanuel throughout eternity, God with us, we with Him, bound fast by the unbreakable union of the everlasting, new covenant in His blood, forever sealed by the marks on His glorified body! As Immanuel, Jesus entered time as a Man to die in our place, and arose a Man to be eternally our Immanuel. Hallelujah! Let us joyfully sing "All hail to Thee, IMMANUEL, we cast our crowns before Thee; Let every heart obey Thy will, and every voice adore Thee. In praise to Thee, our Savior King, the vibrant chords of Heaven ring, And echo back the mighty strain: All hail! All hail! All hail IMMANUEL!" (D R Van Sickle)

APPLICATION: In our daily experience, when trials unexpectedly assault us, do we run to the Strong Tower of Jesus, our IMMANUEL that we might be safe (literally "lifted up" [above the fray])? (Pr 18:10-note, cp Ps 91:14-note) I fear many of us (myself included) are too often like the children of Israel who showed their lack of faith asking "Is the LORD among us or not?" (Ex 17:7) We need to take up the shield of faith (Eph 6:16-note) and remind ourselves that "Jesus Christ is the same yesterday and today, yes and forever" (Heb 13:8-note) and that He has promised "I will absolutely never, not ever, leave you, no, never, not ever forsake you." (Heb 13:5-note five negatives in Greek! Cp Josh 1:5-note) Indeed, what we need even more than deliverance from trouble is the sure knowledge that Jesus is our IMMANUEL in the midst of the trouble. The secret of peace is not a plan or program but a Person, IMMANUEL, God with us (cp Ps 20:7-note). David testifies "those who know (intimately, by experience) Your Name (IMMANUEL) will put their trust in You." (Ps 9:10-note) Knowing and trusting in His Name IMMANUEL is God's antidote for fear. When Israel feared the giants in the land God had promised to give them, Moses reminded them "the LORD is WITH US; do not FEAR!" (Nu 14:9) When danger threatens or calamity strikes, we can be assured of Immanuel's personal presence and power to comfort and calm. In our valley times, we would do well to remind ourselves of David's affirmation that "Even though I walk through the valley of the shadow of death, I FEAR no evil, for (explains why "no fear") YOU ARE WITH ME, Your rod and Your staff, they comfort me." (Ps 23:4-note) In Isaiah God tenderly exhorts us "Do not fear, for I AM WITH YOU; Do not anxiously look about you, for I am your God. I will strengthen you, surely I will help you, Surely I will uphold you with My righteous right hand." (Isa 41:10-note, cp Dt 20:1, Isa 43:5). Enabled by the Spirit of Christ, let us put our faith in His Name IMMANUEL and put our fears to rest! And when fear knocks at our door, may God grant us the grace to send faith to open it. "Adam's likeness, Lord, efface, Stamp Thine image in its place: Second Adam from above, Reinstate us in Thy love." (C. Wesley)

IMMANUEL SUMMARIZED: "If GOD be WITH US, we are in ennobling company, even though we are poor and despised. If GOD be WITH US, we have all-sufficient strength (2Cor 12:9), for nothing can be too difficult for the Lord (Ge 18:14). If GOD be WITH US, we are always safe, for none can harm those who walk under His shadow (Ps 57:1). Oh, what a joy we have here! Not only is GOD WITH US, but He will be with us— with us as individuals, with us as families, with us as churches. Is not the very Name of Jesus, Immanuel—GOD WITH US? Is not this the best of all, that GOD is WITH US? Let us be bravely diligent and joyously hopeful. Our cause must prosper, the truth must win, for GOD is WITH THOSE who are with Him." (CHS)

PRAYER: Let us consider echoing Spurgeon's prayer "Blessed Immanuel, we gladly obey You! In You our darkness ends and from the shadow of death we rise to the Light of life. It is salvation to be obedient to You (Jn 3:36ESV). It is the end of gloom to the one

that was in anguish to bow himself before You. May God the Holy Spirit take of the things of Christ and show them unto us, and then we shall all cry— "Go worship at Immanuel's feet! See in His face what wonders meet! Earth is too narrow to express; His worth, His grace, His righteousness." to which we add "O Come, O Come Emmanuel." Amen

Immanuel, God is with us! by Michael Card — <http://www.youtube.com/watch?v=y-cTyDtqpmU>

A sign shall be given, A virgin will conceive
A human baby bearing undiminished Deity
The Glory of the nations, a Light for all to see
And Hope for all who will embrace His warm reality.

Refrain
IMMANUEL, OUR GOD IS WITH US
And if GOD IS WITH US, who could stand against us?
Our GOD IS WITH US, IMMANUEL.

For all those who live in the shadow of death

A Glorious Light has dawned

For all those who stumble in the darkness

Behold, your Light has come.

Refrain

So what will be your answer? Will you hear the call
Of Him Who did not spare His Son but gave Him for us all
On earth there is no power, there is no depth nor height
That could ever separate us from the love of God in Christ.

Refrain

For more detail on Immanuel see

<http://www.preceptaustin.org/immanuel-emmanuel.htm>

MISCELLANEOUS ADDITIONAL NOTES ON IMMANUEL, EMMANUEL - GOD WITH US

Illustration - A little boy looked into the sky and asked his mother, "Is God up there?" When she assured him that He was, the youngster replied, "Wouldn't it be nice if He would put His head out and let us see Him?" What the boy didn't understand was that God has let us see Him—in the person of His Son. We don't have to guess what God is like. Nor do we have to wonder if He's alive. By sending Christ to earth as a man, the heavenly Father fully revealed Himself. Jesus was God "manifested in the flesh" (1 Tim. 3:16). (Paul Van Gorder)

Indeed as someone has written "Emmanuel is **GOD WITH US** in the solemn hour when heart and flesh are failing, and death, the appointed messenger of the everlasting covenant, comes to usher the freed spirit into the glorious presence of the Lord."

Veiled in flesh the Godhead see;

Hail the incarnate Deity,

Pleased as Man with men to dwell,

Jesus, our Emmanuel.

-John Wesley

(Hark! the Herald Angels Sing)

(Vocal by Amy Grant)

The light of Christ surrounds you.
The love of Christ enfolds you.
The power of Christ protects you.
The presence of Christ watches over you.
Wherever you are, Christ is.

He is closer than close, tender, comforting. He loves you! Drink in all that He is; He will become in you "a spring of water welling up to everlasting life" (John 4:14; 7:38).

The King of glory became the servant of men. He humbled Himself to the point of death, even death upon a cross. There's no greater illustration of humility in all of history. We must behold Jesus! As we see Him, we'll hunger and thirst to become like Him. And to become like Him means to be humble, meek and lowly in heart.

GOD WITH US allowed Jesus to be crucified as the God-Man, so that He could be **GOD IN US** for all who believe (Col 1:27). And if He is **GOD IN US**, then He is also **GOD FOR US** for "What then shall we say to these things? If GOD IS FOR US, who is against us? He who did not spare His own Son (IMMANUEL), but delivered Him up for us all, how will He not also with Him freely give us all things?" (Ro 8:31-32)

It is good to remember that Jesus is our Immanuel, God with us, wherever we are, whenever we feel abandoned or alone and in whatever circumstances through which we are going. He is Immanuel yesterday, today and eternally (Heb 13:8). He came to earth as Immanuel, so that He might die and we might live in Him.

The OT Tabernacle was that "I might dwell among them." (Ex 25:8). In the NT "the Word became flesh (IMMANUEL), and dwelt among us, and we beheld His glory, glory as of the only begotten from the Father, full of grace and truth." (Jn 1:14) Paul adds that "the appearing of our Savior Christ Jesus... abolished death, and brought life and immortality to light through the gospel" (2Ti 1:10).

Notice that even His name Im**MAN**nu**EL** speaks of His humanity ("**MAN**") and His divinity ("**EL**" = GOD)

Jesus is our IMMANUEL when we are fearful, when we experience spiritual warfare, when we take our last breath and enter eternity.

We can move forward in God's will and be assured of God's presence. "If God be for us, who can be against us?" (Ro 8:31) Before Joshua began his conquest of Jericho, the Lord appeared to him and assured him of His presence (Josh. 5:13-15). That was all Joshua needed to be guaranteed of victory.

While this great Name occurs only three times in Scripture, the truth of "GOD WITH US" permeates the Scripture from Genesis to Revelation. In fact, the story of **Immanuel** begins in the Garden of Eden where Genesis 3:8 gives us a clue of the pattern of **God with Adam** ("LORD God walking in the garden in the cool of the day"), apparently conversing with him, except on the day "sin entered into the world" (Ro 5:12). God's appearances with man in the Old Testament after the entrance of **SIN** are generally more remote (Jehovah descended on Mt Sinai in Ex 19:18), less personal (pillar of cloud by day and fire by night Ex 13:21-22) and less accessible (Levitical high priest was only one who could enter the Holy of holies, into the presence of Jehovah dwelling over the Mercy Seat, but only once per year). In the Old Testament, Solomon asked "will God indeed dwell with mankind on the earth?" (2Chr 6:18) Matthew answers "Behold, the virgin shall be with child, and shall bear a son, and they shall call His Name Immanuel," which translated means, "GOD WITH US." (Mt 1:23) fulfilling the prophecy of Isaiah 7:14.

There is a fountain filled with blood

drawn from Immanuel's veins

And sinners plunged beneath that flood

Lose all their guilty stains

-William Cowper

[**There Is A Fountain Filled With Blood by Selah**](#)

Spurgeon said "every name of Christ is like the honeycomb dropping with honey, and luscious are the drops that distil from it."

Christ has eternally been God. In Immanuel, He entered time as a Man and He will forever be both God and Man.

[**Celebrate Immanuel's Name**](#), the Prince of life and peace.

God with us, our lips proclaim, our faithful hearts confess.

God is in our flesh revealed; Heav'n and earth in Jesus join.

Mortal with Immortal filled, and human with Divine.

Fullness of the Deity in Jesus' body dwells,

Dwells in all His saints and me when God His Son reveals.

Father, manifest Thy Son; breathe the true incarnate Word.

In our inmost souls make known the presence of the Lord.

Let the Spirit of our Head through every member flow;

By our Lord inhabited, we then Immanuel know.

Then He doth His Name express; God in us we truly prove,

Find with all the life of grace and all the power of love.

- Charles Wesley

In your daily experience, do you know Jesus as "God with you?" How was "God with you" today? Many of us are like the children of Israel asking "Is the LORD among us or not?" (Ex 17:7) We need to remind ourselves of the truth that "Jesus Christ is the same yesterday and today, yes and forever." (Heb 13:8) His Name is still "IMMANUEL, GOD WITH US." (Mt 1:23). In fact because He became Immanuel, He could become "Christ in (us) the hope of glory" (Col 1:27) for all who believe in Him. Some of us are like the sign in the office of a skeptic which read "God is Nowhere", and we need His Spirit to enlighten our hearts and make us like the little girl who saw the sign and exclaimed "Look! It says, "God is Now Here!" His Name is Immanuel. While the Name **Immanuel** in Isaiah 7:14 was a sign of God's deliverance of Israel from temporal trouble, the Name **Immanuel** in Mt 1:23 is a sign of God's deliverance of sinners from eternal trouble!

O holy child of Bethlehem!

Descend to us we pray;

Cast out our sin, and enter in,

Be born in us today.

We hear the Christmas angels

The great glad tidings tell;

Oh come to us, abide with us,

Our Lord Emmanuel!

-Phillips Brooks

**And the Christ Who came of old to His own
As truly comes to them now,
Where the faithful before His altar throne
With hearts believing bow-
Emmanuel then and now.**

-Harriet Kimball

Indeed, GOD WITH US, yea, God in us, is the Spirit of Christ, the Spirit of Jesus, the Spirit of God's own Son. Indeed, it is the Spirit Who now fulfills Jesus' promise "**Lo, I am with you always, even to the end of the age.**" (Mt 28:20).

Isa 8:8 "Then it will sweep on into Judah, it will overflow and pass through, It will reach even to the neck; And the spread of its wings will fill the breadth of your land, **O Immanuel**..." Isaiah 8:10 "Devise a plan but it will be thwarted. State a proposal, but it will not stand, for **God is with us** (Hebrew = "**Immanu-el**")." Even as the enemies of Israel would overflow like a river up to their neck, they would not "drown" because "**God is with us.**" And this same principle is true for all who are in the New Covenant in Immanuel's blood, the prophet writing "When you pass through the waters, **I WILL BE WITH YOU**; and through the rivers, they will not overflow you. When you walk through the fire, you will not be scorched, nor will the flame burn you." (Isa 43:2)

Spurgeon - When Judah was in sore distress, the sign that she should be delivered was Immanuel. "Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel" (Isaiah 7:14). When no other ray of comfort could be found, light came from the promise of the wondrous birth of him whose name is "God with us."

1Ti 3:16 And by common confession great is the mystery of godliness: He who was revealed in the flesh, Was vindicated in the Spirit, Beheld by angels, Proclaimed among the nations, Believed on in the world, Taken up in glory.

John MacArthur on Immanuel - The Old Testament repeatedly promises that God was present with His people, to secure their destiny in His covenant. The Tabernacle and Temple were intended to be symbols of that divine presence. The term for tabernacle is mishkān, which comes from shākan, meaning to dwell rest, or abide. From that root the term shekinah has also come, referring to the presence of God's glory. The child born was to be the **Shekinah**, the true Tabernacle of God (cf. John 1:14). Isaiah was the instrument through which the Word of the Lord announced that God would dwell among men in visible flesh and blood incarnation- more intimate and personal than the Tabernacle or Temple in which Israel had worshiped.

IMMANUEL IN

THE BIBLE

Here are the three Immanuel passages:

(1) Isaiah 7:14 "Therefore the Lord Himself will give you a sign: Behold, a virgin will be with child and bear a son, and she will call His name **Immanuel**.

Spurgeon comments that the interpretation of Isaiah 7:14 is: "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!" (Amen!)

Comment: In the original context God uttered the prophecy of Isa 7:14 during a time of great trouble in Judah, a reminder that Jehovah is in complete control of history (it is "HIS-story"). It follows that no matter what happens to us today, our future is secure, because all our tomorrows are in His trustworthy hands.

(2) Isaiah 8:8 "Then it will sweep on into Judah, it will overflow and pass through, It will reach even to the neck; And the spread of its wings will fill the breadth of your land, O **Immanuel**.

Comment: And two verses later Isaiah writes "Devise a plan but it will be thwarted; State a proposal, but it will not stand, For **God is with us**." (Isa 8:10)

(3) Matthew 1:23 "BEHOLD, THE VIRGIN SHALL BE WITH CHILD, AND SHALL BEAR A SON, AND THEY SHALL CALL HIS NAME **IMMANUEL**," which translated means, "GOD WITH US."

Comment: Not God without us! Not God against us! But God with us!

Comment: This passage clearly underscores the truth of the miracle Virgin Birth, in which Jesus was conceived in the womb of Mary by a miraculous work of the Holy Spirit, without a human father (Mt 1:18, 20, 24, 25, Lk 1:35). This is a truth vital to our faith. Without the Virgin Birth there is no Biblical Christianity! As Wayne Grudem says "the virgin birth made possible the uniting of full deity and full humanity in one person. This was the means God used to send his Son (John 3:16; Gal. 4:4) into the world as a man... The virgin birth also makes possible Christ's true humanity without inherited sin (**Ed:** The angel Gabriel called Jesus "holy" [set apart] even at His birth Lk 1:35)." ([The Person of Christ - An Outline](#), [If you have questions on the doctrine of the Virgin Birth, listen to Dr Grudem's Lecture on "The Person of Christ"](#))

De Vries makes an interesting observation that...

There was, however, a difference of viewpoint, for most of the pre-Isaiah expressions are seen **from the perspective of God**. It was God's assurance, "**I am with you**," not man's recognition that "**God is with us**..." God assured Israel of His presence when they confronted battle (Dt 20:1; 31:6; Jos 1:9) and promised to be with them when they were fearful and weak (Isa 41:10) and when they were facing great trial (Isa 43:2). In Isaiah 7:14 the emphasis changes from "**I with you**" to "**He with us**." (Baker Encyclopedia of the Bible)

GOD WITH US: TRUTH THAT TRANSFORMS

Genesis 26:24 And the LORD appeared to him (Isaac) the same night and said, "I am the God of your father Abraham; **Do not fear**, for **I AM WITH YOU**. I will bless you, and multiply your descendants, for the sake of My servant Abraham (speaks of the everlasting,

unconditional covenant God cut with Abraham).”

Are you fearful? The God of Abraham, Isaac and Jacob is our IMMANUEL, GOD WITH US! As we let this Word of Truth dwell richly in our hearts, it can renew our mind, strengthen our resolve and serves as a divine "antidote" for our fears.

Gen 48:21 Then Israel said to Joseph, “Behold, I am about to die, but GOD WILL BE WITH YOU, and bring you back to the land of your fathers.

Joseph would be able to accomplish God's Will because GOD WAS WITH him. This principle is immutably true in every believer's life.

Spurgeon: If GOD be WITH US, we are in ennobling company, even though we are poor and despised. If GOD be WITH US, we have all-sufficient strength, for nothing can be too difficult for the Lord. If GOD be WITH US,, we are always safe, for none can harm those who walk under His shadow. Oh, what a joy we have here! Not only is GOD WITH US, but He will be with us— with us as individuals, with us as families, with us as churches. Is not the very name of Jesus, Immanuel—GOD WITH US? Is not this the best of all, that GOD is WITH US? Let us be bravely diligent and joyously hopeful. Our cause must prosper, the truth must win, for GOD is WITH THOSE who are with Him.

Exodus 3:12 (Jehovah promised Moses) Certainly **I WILL BE WITH YOU**, and this shall be the sign to you that it is I who have sent you: when you have brought the people out of Egypt, you shall worship God at this mountain.

Comment: God's commission of Moses included His provision of His presence and His power. As His priests in the world today, we too have the promise of His presence and His power, for He is forever our IMMANUEL.

I rest my soul on Jesus,
This weary soul of mine;
His right hand me embraces,
I on his breast recline.

I love the name of Jesus,
Immanuel, Christ, the Lord;
Like fragrance on the breezes,
His name abroad is poured.

Numbers 14:9 “Only do not rebel against the LORD; and do not fear the people of the land, for they shall be our prey. Their protection has been removed from them, and the **LORD IS WITH US**; DO NOT FEAR them.”

Comment: What is the divine antidote for fear? God's Name "Immanuel." Indeed "The name of the LORD is a strong tower. The righteous runs into it and is safe (sagab = lifted up!)." (Pr 18:10-note) And so when we fear, we recall to mind David's timeless words "Even though I walk through the valley of the shadow of death, I FEAR NO EVIL, (Why?) **FOR** (term of explanation) **YOU ARE WITH ME**, Thy rod and Thy staff, they comfort me." (Ps 23:4). In Isaiah 43:5 we see the same pattern "Do not fear, for **I AM WITH YOU**... "

Read these other passages that show GOD WITH US counters fear. These are like "oil and water" - they don't mix! Read Ge 26:24, Dt 20:1, 1Chr 22:18, Isa 41:10, Isa 43:5, Jer 42:11, Jer 46:28, Hag 2:4. Child of God, Jesus is your IMMANUEL, God with you, yea, even Christ in you (Col 1:27b) and GOD FOR you. If God is **with** you, **in** you and **for** you, who can be against you? (Ro 8:31) **Do you believe this is true? Remember it is God's Word of Truth!**

See related resource: Fear, How to Handle It

Isaiah 45:14 Thus says the LORD, “The products of Egypt and the merchandise of Cush And the Sabeans, men of stature, Will come over to you and will be yours; They will walk behind you, they will come over in chains And will bow down to you; They will make supplication to you: ‘Surely, **God is with you**, and there is none else, No other God.’”

Comment: In the future foreign nations will say this to Israel regarding their God - "He is with you." The principle of this passage can be applied to all followers of Christ - Do the unbelievers you encounter recognize something in your life that points undeniably to the truth that God "is with you?" If not, then we need to examine our life (and our lifestyles), for our chief purpose during our short stay on planet earth is to point others to Christ, to the undeniable greatness and glory of our Redeemer and God. **Paul said it this way...**

But thanks be to God, who always leads us in His triumph in Christ, and manifests through us the sweet aroma

of the knowledge of Him in every place. 15 For we are a fragrance of Christ to God among those who are being saved and among those who are perishing; 16 to the one an aroma from death to death, to the other an aroma from life to life. And who is adequate for these things? (2Cor 2:14-16)

Do (present imperative = make this your lifestyle, your habitual practice) all things without grumbling or disputing (How? See context - Php 2:12 and Php 2:13); that you may prove yourselves to be blameless and innocent, children of God above reproach in the midst of a crooked and perverse generation, among whom you appear as lights in the world (Php 2:14-15)

Isaiah 41:10 Do not fear, **FOR** (term of explanation) **I AM WITH YOU**; Do not anxiously look about you, **FOR** (term of explanation) I am your God. I will strengthen you, Surely I will help you, Surely I will uphold you with My righteous right hand.'

John Piper explains this passage has five "I" statements from God: "I am your God—over you. I am with you—by your side. I will strengthen you—from inside of you. I will help you—all around you from wherever the enemy comes. I will uphold you—from underneath you. Over you, by you, inside you, around you, underneath you.

Therefore do not fear... Stop defining and limiting your future in terms of your past and start defining it in terms of your God (**IMMANUEL**). Recognize that God is greater than your personality. God is greater than your past experiences of timidity. God is greater than your "family of origin." And God calls you to joyful fearlessness. The crucial factor in your fearless living is not your family but your God. Let not your hearts be troubled, **BELIEVE IN GOD**." Believe in God! Trust God! Let God be your God! Your help. Your strength. He will uphold you with his righteous right hand." **In a word we need not fear for JESUS is our IMMANUEL.** ([Fear Not, I Am with You, I Am Your God](#))

Octavius Winslow "O beloved! what an assuring and comforting truth is this: **GOD WITH US**! Now we feel... equal to every service, prepared for every trial, armed for every assault... take hold of this precious truth, and say, "My Savior **GOD IS WITH ME** in all the boundless resources of His Godhead, why then should I **FEAR**?"

Comment: **What we need even more than deliverance from trouble is the sure knowledge that God is with us in the midst of trouble. That is the secret of peace.** Emmanuel. God with us. Indeed, the wonderful Name Immanuel is the antidote for all our fears, Moses reminding Israel that "**the LORD is WITH US; do not FEAR**" (Nu 14:9) And so when we fear, we recall to mind David's affirmation "Even though I walk through the valley of the shadow of death, I **FEAR** no evil, (Why?) for **YOU ARE WITH ME**, Thy rod and Thy staff, they comfort me." (Ps 23:4). Immanuel is a powerful Name and truth about God. Indeed, "The **Name** of the LORD is a strong tower. The righteous runs into it and is safe." (Pr 18:10) God speaking to Israel (but applicable to all believers) encourages us with assurance of His presence "When you pass through the waters, **I WILL BE WITH YOU**; and through the rivers, they will not overflow you. When you walk through the fire, you will not be scorched, nor will the flame burn you." (Isaiah 43:2)

Isaiah 8:10 "Devise a plan but it will be thwarted; State a proposal, but it will not stand, for **God is with us**."

Evangelical Commentary on the Bible - The prophet calls on the nations to recognize that they are pawns in the hands of God. The Lord effectively works out all his plans. The nations cannot stand up against the God who has promised to protect his people! He is Immanuel! There also seems to be an eschatological dimension here, as it foreshadows the end of human resistance to God's plans. God's plan will be done on earth, as it is in heaven.

2 Chronicles 32:7 Context = King Sennacherib [705-681BC] of Assyria is bringing a seemingly "overwhelming" force to invade Judah [**Ed: Are you facing a seemingly overwhelming obstacle or enemy dear child of God? Then read on...**]. Notice especially [1] The enemy sent intimidators to discourage Judah [2] The Assyrian enemy was strong [3] Judah would almost certainly experience defeat if they relied on the "arm of flesh". What does King Hezekiah do? With great faith he gathered the people of Jerusalem together and spoke the following words, expressing reliance not on his strength but **HIS** strength!...

"Be strong and courageous, (these are commands) **do not fear or be dismayed** because of the king of Assyria nor because of all the horde (multitude, many) that is with him; (**WHY?**) for (term of explanation) the **ONE WITH US** is greater than the one with him (**NET Note** = ""for with us [is] a greater [one] than with him." **NIV** = "for there is a greater power with us than with him." **NLT** = "for there is a power far greater on our side!"). 8 With him is only an arm of flesh, but **WITH US IS THE LORD OUR God** to help us and to fight our battles." And the people relied (Literally to "lean against a wall"! They are in a sense "leaning") on the words of Hezekiah king of Judah."

IMMANUEL - Enables us to fight our (His) battles His power, not ours! Note that Hezekiah's stopping up the springs to keep the Assyrians from having ready access to water does not indicate he was relying on the arm of flesh. He was carrying out a logical, reasonable defensive move. As has been well said "Pray to God and keep your powder dry" when you are attacked. Ultimately however you want to rely on your Immanuel, God Who is with you and it is He who gains the victory (Ps 98:1, cf 1Chr 29:11, 1Cor 15:57, 1Jn 5:4, 5). **Spurgeon** adds "Here again were common-sense preparations: faith trusts in God, but repairs her bulwarks."

In 2Chr 32:8 "**relied on**" is translated "**rested themselves upon**" which led Spurgeon to give a sermon entitled "[Words to Rest On](#)" (recommended read) in which he writes

"The man in whose words we are likely to find rest must be a good man. Courage in one man breeds courage in another, and once coward has the contagion of cowardice about him; many will turn tail when one runs. But, if a man stands like a rock, unmoved, he will soon have a body of others behind him who will have borrowed courage from his example... You may safely rest in words which urge you to faith in God... You may always rest, in the next place, on words which are the words of God himself... You may always believe, also, in words which are sealed by the Lord Jesus... Believe also, most firmly, and rest yourself most fully on words which have been blessed to other men... Last of all, you may surely rest upon words which breathe a sense of rest into the soul... Oh, that the Holy Spirit might lead some poor soul to rest on these precious words of God even now for the first time; and unto the Lord shall be praise for ever and ever! Amen."

Compare Jdg. 1:19 (Now the LORD was with Judah, and they took possession of the hill country; but they could not drive out the inhabitants of the valley because they had iron chariots.) Hezekiah's affirmation of God's power demonstrated his faith and full reliance on God's power to overcome God's enemy! Victory in spiritual battles comes as we rely upon the Lord to fight on our behalf. This is what it means to trust the Lord in battle and stand still to see His deliverance. **Rely upon the Lord when the ungodly oppose or persecute you. Be assured that man, who is finite, cannot prevail against Immanuel, God with you!**

Expositor's Bible Commentary: The king's statement that "there is greater power with us (Hebrew word = "**immānû**") than with" Sennacherib recalls an earlier assurance made by Elisha (2Ki 6:16); and it reflects the basic meaning of the name of the covenant God of Israel, Yahweh (He is present [with us], Ex 3:12, 14; cf. Isa 7:14; Mt 1:23).

Psalms 46:7 (Repeated in Ps 46:11) The **LORD of hosts (of armies)** (Jehovah Sabaoth) is **with us** (**immānû**); The God of Jacob is our stronghold. Selah.

Comment: God is the Lord of the armies. All the armies of heaven and earth belong to the Lord Jesus Christ because He has all authority. He is with us and is for us not against us (Ro 8:31). He is Immanuel, "God with us." As Spurgeon reminds us "The Lord rules the angels, the stars, the elements, and all the hosts of heaven; and the heaven of heavens are under his sway. The armies of men though they know it not are made to subserve his will. This Generalissimo of the forces of the land, and the Lord High Admiral of the seas, is on our side—our august ally; woe unto those who fight against him, for they shall fly like smoke before the wind when he gives the word to scatter them."

Psalms 16:8 I have set the LORD continually before me; because **He is at my right hand**, I will not be shaken.

He is with us always, but are we with Him? Do we acknowledge His presence and power? Do we continually humble ourselves before Him, expressing our dependence on Him as did David?

Psalms 23:4 Even though I walk through the valley of the shadow of death, I fear no evil, for **You are with me**; Your rod and Your staff, they comfort me.

Comment: The truth that GOD IS WITH US is our greatest defense and/or cure for fear. Acknowledge His presence. Believe He is your Immanuel, for He is! And when your spirit "assimilates" this Word of Truth, it will be your sure shield and powerful protection against the slings and arrows of fear which the enemy shoots at your mind!

Spurgeon on the phrase "Thou art with me": This is the joy of the Christian! "Thou art with me." The little child out at sea in the storm is not frightened like all the other passengers on board the vessel, it sleeps in its mother's bosom; it is enough for it that its mother is with it; and it should be enough for the believer to know that Christ is with him. "Thou art with me; I have, in having thee, all that I can crave: I have perfect comfort and absolute security, for thou art with me."

A shadow was cast across my road, but I passed through it, and scarcely perceived that it was there. Why was

that? Because I had my eye fixed on a strong light beyond, and I did not notice the shadow which otherwise would have distressed me. Believers are so rejoiced by the **presence of the Lord and Master** that they do not observe that they are dying. They rest so sweetly in the embrace of Jesus that they hear not the voice of wailing. When they pass from one world into another, it is something like going from England to Scotland. It is all one kingdom, and one sun shines in both lands.

Are you anguished because sickness is undermining your health? Do not be afraid. His Holy Spirit teaches you to sing, "Yea, though I walk through the valley of the shadow of death, I will fear no evil; for You are with me; Your rod and Your staff, they comfort me. You prepare a table before me in the presence of my enemies; You anoint my head with oil; my cup runs over. Surely goodness and mercy shall follow me all the days of my life; and I will dwell in the house of the Lord forever" (Ps. 23:4-6). Go, tell the Lord of His own promise, and you will look forward to death without fear and be able to sing:

Knowing as I am known,
How shall I love that word,
And oft repeat before the throne,
Forever with the Lord!
That resurrection word,
That shout of victory,
Once more, forever with the Lord!
Amen—so let it be.

Morning and Evening - Behold, how independent of outward circumstances the Holy Ghost can make the Christian! What a bright light may shine within us when it is all dark without! How firm, how happy, how calm, how peaceful we may be, when the world shakes to and fro, and the pillars of the earth are removed! Even death itself, with all its terrible influences, has no power to suspend the music of a Christian's heart, but rather makes that music become more sweet, more clear, more heavenly, till the last kind act which death can do is to let the earthly strain melt into the heavenly chorus, the temporal joy into the eternal bliss! Let us have confidence, then, in the blessed Spirit's power to comfort us. Dear reader, are you looking forward to poverty? Fear not; the divine Spirit can give you, in your want, a greater plenty than the rich have in their abundance. You know not what joys may be stored up for you in the cottage around which grace will plant the roses of content. Are you conscious of a growing failure of your bodily powers? Do you expect to suffer long nights of languishing and days of pain? O be not sad! That bed may become a throne to you. You little know how every pang that shoots through your body may be a refining fire to consume your dross—a beam of glory to light up the secret parts of your soul. Are the eyes growing dim? Jesus will be your light. Do the ears fail you? Jesus' name will be your soul's best music, and his person your dear delight. Socrates used to say, "Philosophers can be happy without music;" and Christians can be happier than philosophers when all outward causes of rejoicing are withdrawn. In thee, my God, my heart shall triumph, come what may of ills without! By thy power, O blessed Spirit, my heart shall be exceeding glad, though all things should fail me here below.

Wiersbe: It gave the flock peace knowing that the shepherd was there and was equipped for any emergency. He is "Immanuel ... God with us" (Matt. 1:23). Jesus is not a hireling who runs away at the sight of danger; he is a true Shepherd who lay down his life for his sheep (John 10:11–15) (Be worshipful)

Psalms 46:7 The LORD of hosts is **WITH US**; The God of Jacob is our stronghold. Selah.

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of flesh. He was carrying out a logical, reasonable defensive move. As has been well said "Pray to God and keep your powder dry" when you are attacked. Ultimately however you want to rely on your Immanuel, God Who is with you and it is He who gains the victory (Ps 98:1, cf 1Chr 29:11, 1Cor 15:57, 1Jn 5:4, 5).

Cf Jdg. 1:19 (Now the LORD was with Judah, and they took possession of the hill country; but they could not drive out the inhabitants of the valley because they had iron chariots.) Hezekiah's affirmation of God's power with Judah demonstrated his faith and full reliance on God's power to overcome God's enemy! Victory in spiritual battles comes as we rely upon the Lord to fight on our behalf. This is what it means to trust the Lord in battle and stand still to see His deliverance. **Rely upon the Lord when the ungodly oppose or persecute you. Be assured that man, who is finite, cannot prevail against Immanuel, God with you!**

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Acts 10:38 "You know of Jesus of Nazareth, how God anointed Him with the Holy Spirit and with power, and how He went about doing good, and healing all who were oppressed by the devil; for **God was with Him**.

Comment: God was with Him and He is with us, Immanuel. How was He with Him? His Spirit.

PASSAGES WITH THE PHRASE "I WILL BE WITH YOU"

Genesis 26:3 "Sojourn in this land and **I WILL BE WITH YOU (Isaac)** and bless you, for to you and to your descendants I will give all these lands, and I will establish the oath which I swore to your father Abraham.

Genesis 31:3 Then the LORD said to **Jacob**, "Return to the land of your fathers and to your relatives, and **I WILL BE WITH YOU.**" (See also Ge 28:15).

Exodus 3:12 And He said, "Certainly **I WILL BE WITH YOU** (Moses), and this shall be the sign to you that it is I who have sent you: when you have brought the people out of Egypt, you shall worship God at this mountain."

Deuteronomy 31:23 Then He commissioned **Joshua** the son of Nun, and said, "Be strong and courageous, for you shall bring the sons of Israel into the land which I swore to them, and **I WILL BE WITH YOU.**"

Joshua 1:5 "No man will be able to stand before you all the days of your life. Just as I have been with **Moses**, **I WILL BE WITH YOU (Joshua)** I will not fail you or forsake you.

Comment: Many students of the book have called this the key verse. Here God promised Joshua His unfailing power and presence so that he might be completely successful in subduing the enemy.

Notice that victory is assured not because Joshua is a great leader, or because Israel is a great nation, but because God is a great God, Who promises Joshua "I will be with you." This same promise is given to NT believers in Immanuel, God with us. Indeed, we like Joshua, cannot hope to win the battles unless God is with us! Then, and only then, we can do all things through Him Who strengthens us (Php 4:13)...

We see a similar promise in 1Chronicles 28:20 "Then David said to his son Solomon, "Be strong and courageous, and act; **do not fear nor be dismayed**, for the Lord God, my **God, is with you**. He will not fail you nor forsake you until all the work for the service of the house of the Lord is finished."

Wiersbe: The Gospel of Matthew opens with "Emmanuel ... God with us" (1:23) and closes with Jesus saying, "Lo, I am with you always" (28:20, NKJV). The writer of Hebrews 13:5 quotes Joshua 1:5 and applies it to Christians today: "I will never leave you nor forsake you" This means that God's people can move forward in God's will and be assured of God's presence. "If God be for us, who can be against us?" (Ro 8:31) (NKJV). (Be Strong).

Joshua 3:7 Now the LORD said to **Joshua**, "This day I will begin to exalt you in the sight of all Israel, that they may know that just as I have been with **Moses**, **I WILL BE WITH YOU.**

Comment: The secret of Moses' success was God's promise "I WILL BE WITH YOU," and this is the secret of our success.

Judges 6:16 But the LORD said to him (**Gideon**), "Surely **I WILL BE WITH YOU**, and you shall defeat Midian as one man."

1 Kings 11:38 'Then it will be, that if you listen to all that I command you and walk in My ways, and do what is right in My sight by observing My statutes and My commandments, as My servant David did, then **I WILL BE WITH YOU** and build you an enduring house as I built for David, and I will give Israel to you.

Isaiah 43:2 "When (not "if") you pass through the waters, **I WILL BE WITH YOU**; And through the rivers, they will not overflow you. When (not "if", cp 1Pe 1:6-7 = trials are "necessary!") you walk through the fire, you will not be scorched, Nor will the flame burn you. (See also Isa 43:5)

Comment: The truth of this verse is beautifully illustrated by Shadrach, Meshach and Abed-nego who were thrown "into the midst of the furnace of blazing fire still tied up." (Da 3:23) But to the astonishment of King Nebuchadnezzar, he saw "four men loose, walking in the midst of the fire, and they have no hurt; and the form of the **fourth** is like the Son of God!" (Da 3:25KJV) Surely this **'fourth... like the Son of God'** was a foreshadowing of first coming of Immanuel Who would permanently take on human flesh, so that He might die as perfect, sinless sacrifice, that He might forever be Immanuel to all the redeemed of the ages. Hallelujah!

Whenever we as believers pass through hardship, loss, and tragedy, God is with us, our Immanuel.

Spurgeon: Believer, you will pass through the fire. But the Lord says that "when you walk through the fire, you shall not be burned, nor shall the flame scorch you" (Is. 43:2). This verse implies that your march through the flames will be quiet, calm, and safe. There is no need to increase your usual pace. If I had to go through literal fire, I would want to run and leap, but spiritually we are to walk through the fire. There is a beautiful passage in the Psalter, "Yea, though I walk through the valley of the shadow of death, I will fear no evil" (Ps. 23:4). Walking is our pace, "whoever believes will not act hastily" (Is. 28:16) but will walk even through the fire. What a blessing that "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" (Rom. 8:37-39). Therefore, no trouble or trial can prevent our progress toward heaven. Through divine grace we will walk through the fire.

JESUS will be our **IMMANUEL** when we breath our last breath and fall asleep in Him. **Spurgeon** says

Wonderfully true is this fact: when you and I come to the closing scene of life we will find that Emmanuel, "God with us" (Mt 1:23), has been there. He felt the pangs and throes of death. He endured the bloody sweat of agony and parching thirst of fever. He knew the separation of the tortured spirit from the poor fainting flesh. He cried, as we shall cry, "Father, into Your hands I commit My spirit" (Luke 23:46). He knew the grave—He slept there—and yet He left the tomb perfumed and furnished. He left it like a bed of rest and not as a house of decay. The garden's new tomb makes Him "**God with us**" until the resurrection calls us from our beds of clay. Then, in newness of life, we will find Him "**God with us.**" We will be raised in His likeness, and the first sight our opening eyes will see is the incarnate God. "**For I know that my Redeemer lives ... and after my skin is destroyed this I know, that in my flesh I shall see God**" (Job 19:25-26). I will see Him as the Man, the God, and throughout all eternity He will maintain the most intimate relationship with me. As long as ages roll, He will be "**God with us.**" He said, "You will see me. Because I live, you will live also" (John 14:19). Both His human and divine life will last forever, and so will our life. **He will dwell in us and walk among us** (2 Cor. 6:16) and lead us to the fountain of living waters (Jer. 17:13). The water He gives will become a fountain of water springing up into everlasting life (John 4:14). "Thus we shall always be with the Lord" (1 Thess. 4:17).

The following verses were penned by **C H Spurgeon** at age eighteen (little wonder that the Lord God used him so mightily in ministry for the remaining 40 years of his life - 1834-1892):

When once I mourned a load of sin;
When conscience felt a wound within;
When all my works were thrown away;
When on my knees I knelt to pray,
Then, blissful hour, remembered well—
I learned Thy love, Immanuel.
When storms of sorrow toss my soul;
When waves of care around me roll;

When comforts sink, when joys shall flee;
When hopeless griefs shall gape for me,
One word the tempest's rage shall swell—

That word Thy name, Immanuel.

When for the truth I suffer shame;
When foes pour scandal on my name;
When cruel taunts and jeers abound;
When "Bulls of Bashan" gird me round,
Secure within thy tower I'll dwell—

That tower Thy grace, Immanuel.

When hell enraged lifts up her roar;
When Satan stops my path before;
When fiends rejoice and wait my end;
When legion'd hosts their arrows send,
Fear not, my soul, but hurl at hell

Thy battle-cry, Immanuel.

When down the hill of life I go;
When o'er my feet death's waters flow;
When in the deep'ning flood I sink;
When friends stand weeping on the brink,
I'll mingle with my last farewell

Thy lovely name, Immanuel.

When tears are banished from mine eye;
When fairer worlds than these are nigh;
When heaven shall fill my ravished sight;
When I shall bathe in sweet delight,
One joy all joys shall far excel—

To see Thy face, Immanuel.

Octavius Winslow's chapter entitled "**Christ - Emmanuel or God WITH US**"...

How wondrously and completely does this truth, the Incarnation, span the wide chasm between the Infinite and the finite- God and man! God is no longer to the believer's mind an incomprehensible and invisible abstraction. He is brought near, as it were- visible, tangible, real- in a word, He is WITH us. Let us illustrate in a few particulars this marvelous, and not less experimental and precious, truth.

Emmanuel is GOD WITH US... It is not merely an angel that is with us- a man that is with us; it is Deity who is with us, none less than Jehovah Himself, Israel's covenant God and Keeper...

O beloved! what an assuring and comforting truth is this-**GOD WITH US!** Now we feel equal to every service, prepared for every trial, armed for every assault. Deity is our shield, Deity is our arm, Deity is our Father and our Friend...

"Emmanuel is GOD WITH US." Come, then, and lean upon His omnipotent arm. You have no need which from His infinite supplies cannot be met; no stone of difficulty in your pilgrimage which His might cannot remove; no burden which His arm of power cannot bear, no perplexity which His wisdom cannot guide: in a word, no condition to which Christ our ever present God is not equal.

Emmanuel is GOD WITH US in the solemn hour when heart and flesh are failing, and death, the appointed messenger of the everlasting covenant, comes to usher the freed spirit into the glorious presence of the Lord... Then, when the Christian racer approaches, pantingly, the goal- when the weary and footsore pilgrim nears the end of his journey- when the voyager has weathered the last storm, and enters the harbor- when the warrior has fought his last fight, unclasps his armor, and sheaths his sword, oh, then shall we realize, as never realized before, how really, closely, blessedly, **Emmanuel, God in Christ**, was present, leading us gently down the shaded valley, and triumphantly up the celestial hills of everlasting light and glory. Oh, let death be to you a pleasant thought; for **God will be with you** then, and **Emmanuel** the title He will wear. **GOD WITH US** in life, **GOD WITH US** in death, **GOD WITH US** and we with God through eternity... One breath of heaven, one refrain of its song, one sight of our glorified **Emmanuel** will obliterate all the sad memories of the past, and light up the endless joys and splendors of the future. ([Christ Emmanuel or God with Us](#))

God with us! O glorious Name!

Let it shine in endless fame;
God and man in Christ unite;
mysterious depths and height!

God with us! amazing love

Brought Him from His courts above
Now, you saints, His grace admire,
Swell the song with holy fire.

God with us! but tainted not

With the first transgressor's blot;
Yet He did our sins sustain,
Bear the guilt, the curse, the shame.

God with us! O wondrous grace!

May we see Him face to face,
That we may EMMANUEL sing,
As we ought, our God and King.

J C Ryle - Let us bless God for the encouraging truths which the first chapter of the New Testament contains. It tells us of (Jesus) who "saves his people from their sins." But this is not all. It tells us that this Saviour is "Emmanuel," God Himself, and yet God with us, God revealed in a human body like our own... **This is indeed good news. Let us feed on these truths in our hearts by faith with thanksgiving.**

O holy Child of Bethlehem descend to us, we pray;

Cast out our sin and enter in—be born in us today.

We hear the Christmas angels the great glad tidings tell;

O come to us, abide with us, our Lord Emmanuel!

- Phillips Brooks

The significance of Immanuel

God is with his people Ge 28:15 See also Ex 33:14; Nu 14:9; Dt 4:7; 2Ch 13:12; Ps 46:7,11; Hag 2:4; Ro 8:31; Heb 13:5

God dwells with his people Rev 21:3 See also Lev 26:11-12; Eze 37:27; 2Co 6:16

Jesus Christ is always with believers Mt 28:20 See also Jn 14:18,23; 15:4-5,7; Ac 18:10; Gal 2:20

The Holy Spirit is always with believers Jn 14:17 See also Ro 8:9-11; 1Co 3:16; 2Co 1:22; Eph 2:22; 2Ti 1:14; 1Jn 4:13

J C Ryle - If we want to have a **strong foundation** for our faith and hope, we must keep constantly in view our Saviour's divinity. He in whose blood we are invited to trust is the Almighty God. All power is in heaven and earth. No one can snatch us out of his hand. If we are true believers in Jesus, our heart need not be troubled or afraid. If we want to have **sweet comfort** in suffering and trial, we must keep constantly in view our Saviour's humanity. He is the man Christ Jesus, who lay in the arms of the Virgin Mary as a little

infant, and knows the heart of a man. He can sympathize with our weaknesses. He has himself experienced Satan's temptations. He has endured hunger. He has shed tears. He has felt pain. We may trust him unreservedly with our sorrows. He will not despise us. We may pour out our hearts before him in prayer boldly, and keep nothing back. He can sympathize with his people. Let these thoughts sink down into our minds.

Youngblood - With the coming of Jesus, God is with us in the most profound sense. With the virgin birth God's pattern of working out His purposes through special births (Gen. 3:15; 1 Sam. 2:1–10; 2 Sam. 7:12–16) reaches its climax. **And in Jesus God is with us always, even to the end of the age** (Matt. 28:20). (Nelson's New Illustrated Bible Dictionary)

According to orthodox interpretation the name denotes the same as God-man (theanthrōpos) and has reference to the personal union of the human nature and the divine in Christ. {Unger, Merrill Frederick; Harrison, R. K.; Vos, Howard Frederic; Barber, Cyril J.; Unger, Merrill Frederick},

title = {The new Unger's Bible dictionary},

Donald Grey Barnhouse in God's Covenants (Romans Commentary)

But what shall we say to the giving birth of the Messiah, who was 'the Mighty God,' 'Emmanuel, God with us?' Here all words fail us. In vain does the imagination attempt to grasp so wonderful an event. 'God manifest in the flesh!' How 'great this mystery of godliness!' and how infinitely ennobled are that people, to whom the everblessed God is so nearly related!"

Pulpit Commentary -

Immanuel. There is some obscurity as to the primary intention of these words as they appear in the narrative of Isaiah (Isa. 7:14); but the fitness of their application to Christ, now that he has come to fill in their meaning, makes the first use of them of small moment to us. For us they are a description of the birth and nature of our Lord.

I. The virgin-birth.

We may be sure that it was not in order to throw any discredit on the sanctity of marriage that God so ordered it that his Son should be born from a virgin. The New Testament honours marriage as truly as the Old Testament; and St. Paul, who is sometimes regarded as unfriendly to it, describes it as like the union of Christ with his Church. What, then, is the significance of the virgin birth?

1. A mystery. It is right and reasonable that he who comes from the bosom of the Father should enter this world under circumstances that we cannot understand. Nevertheless, we may see to some extent what this means.
2. A miracle. Men of science have pointed out that this miracle is not so difficult to believe in as many others, because parthenogenesis is known in nature, though it is not found among men. Here, then, is something beyond the range of what happens in human experience, yet according to the known working of God in other spheres.
3. A holy birth. This is not the case because virginity is in any way more holy than marriage. Nevertheless, it has occurred to many that possibly the transmission of seeds of evil may have been avoided by this miracle. At all events, we know the fact that Christ was perfectly pure and stainless from his birth.

II. The Divine nature.

The human name of our Lord is "Jesus"—a name that describes his work on earth. His prophetic name is "Immanuel," one that reveals the deeper mystery of his mission.

1. The fact. In Jesus Christ we see the union of God and man. God is no longer a distant Being seated on his throne above the heavens. He has descended to this earth. It is difficult to think of God as the Infinite One who inhabits eternity; the very idea is so vast that it seems to melt away into vagueness. It is intangible; we cannot lay hold of it. But Christ we can see and understand. In Christ God looks at us with human eyes, speaks to us in an earthly tongue, touches us with a brother's hand. That this is so we can believe, not because we are informed of the doctrine of the Incarnation on authority, but just because, when we come to know Christ for ourselves, we can see God in him.
2. The grace. This great truth lies at the foundation of the gospel. All Christianity is built on the Incarnation. Although men may deliver one another from minor ills, only God can save from sin. Therefore, if Jesus is a Saviour in the deepest sense of the word, he must be God as well as man. But this is only one side of the

subject. He must be also “God with us”—as the Fathers represented it, the hand of God outstretched. He saves us by bringing God into us.—W. F. A. (Pulpit Commentary - Notes on Matthew 1:23)

Pulpit Commentary

Jesus our Immanuel. I. REASONS FOR BELIEVING THIS. 1. None but Jesus was ever born of a pure virgin. 2. None but Jesus was ever “God with us.” 3. None but Jesus ever knew truly “to refuse the evil and choose the good.”

II. DUTIES FLOWING FROM THE BELIEF.

1. If Jesus is “God with us,” we must obey him.
2. If Jesus is “God with us,” we must trust him.
3. If Jesus is “God with us,” we must strive to imitate him.
4. If Jesus is “God with us,” we must continually worship and pray to him.
5. If Jesus is “God with us,” we must love him.

III. DOCTRINES INCLUDED IN THE BELIEF.

1. The Divinity of Christ, since he is “God with us.”
2. His humanity, since he is conceived and born of a woman, and eats earthly food.
3. His love and pardoning grace, since he is “with us,” not against us; on our side, not our adversary.
4. His atonement for our sins, since without atonement he could not pardon.

(Pulpit Commentary - Notes on Isaiah 7:14)

Matthew Henry on Mt 1:23

The truth proved by this sign is, that he is the Son of God, and the Mediator between God and man: for they shall call his name Immanuel; that is, he shall be Immanuel; and when it is said, He shall be called, it is meant, he shall be, the Lord our righteousness. Immanuel signifies God with us; a mysterious name, but very precious; God incarnate among us, and so God reconcilable to us, at peace with us, and taking us into covenant and communion with himself. The people of the Jews had God with them, in types and shadows, dwelling between the cherubim; but never so as when the Word was made flesh—that was the blessed Shechinah. What a happy step is hereby taken toward the settling of a peace and correspondence between God and man, that the two natures are thus brought together in the person of the Mediator! by this he became an unexceptionable referee, a days-man, fit to lay his hand upon them both, since he partakes of the nature of both. Behold, in this, the deepest mystery, and the richest mercy, that ever was. By the light of nature, we see God as a God above us; by the light of the law, we see him as a God against us; but by the light of the gospel, we see him as Immanuel, God with us, in our own nature, and (which is more) in our interest. Herein the Redeemer commended his love. With Christ’s name, Immanuel, we may compare the name given to the gospel church (Eze. 48:35). **Jehovah Shammah—The Lord is There**—the Lord of hosts is with us.

Nor is it improper to say that the prophecy which foretold that he should be called Immanuel was fulfilled, in the design and intention of it, when he was called Jesus; for if he had not been **Immanuel**—God with us, he could not have been Jesus—a Saviour; and herein consists the salvation he wrought out, in the bringing of God and man together; this was what he designed, to bring God to be with us, which is our great happiness, and to bring us to be with God, which is our great duty.

Immanuel (1694) (**emmanouel**) is from the **Hebrew** (06005) 'Immanu'el, H5973 and H410 which means "With us (is) God."

Carl E DeVries explains that

In the OT the name was given to a child born in the time of Ahaz as a sign to the king that Judah would receive relief from attacks by Israel and Syria. **The name symbolized the fact that God would demonstrate his presence with His people in this deliverance.** (Baker Encyclopedia of the Bible)

Baker...

A proper noun designating Immanuel, the name of the child who would serve as a sign to King Ahaz in his day and, in the fuller meaning of the prophecy, as a sign to the Lord’s people Israel in the future. The name means

“God with us” (Isa. 7:10–17). It was used as a cry to God Himself to be with Israel when the Assyrians threatened to destroy them (Isa. 8:8). It is found in Isaiah 8:10 as well as in the Hebrew text (niv, “God is with us”; kjv also). (The complete word study dictionary: Old Testament: AMG Publishers)

name of child, symbolizing presence of 'y to deliver his people; declaration of trust and confidence, with us is God.

'immanuel. With us is God. This proper name occurs twice. It is the name to be given to the child to be born of the virgin (Isa 7:14). Isaiah addresses Judah's king, of Davidic lineage, as Immanuel (Isa 8:8). The prophet also gives the meaning and application of the name by stressing that, in spite of what a disobedient king does, God will be with his covenant people (Isa 8:10).

The name Immanuel gives expression to the truth God had expressed in various ways to his covenant people in times previous to Isaiah. He had specifically said that he would be God to Abraham and his seed (Gen 17:7). He would go with Jacob (Gen 28:15) and Moses (Exo 3:12). God identified with his people saying he had taken them to be his possession (Exo 19:5-6). The angel of his name would go with and guard his people (Exo 23:20, 24). To Joshua the word came, "As I was with Moses, so I will be with you" (Josh 1:5). To David God said, "I have been with you" (2Sam 7:9).

Solomon earnestly prayed that the Lord would be with him and Israel as he had been with David (1Kings 8:57). By various visible means, i.e. cloud, pillar of fire, and the ark of the covenant the Lord confirmed his word. He was with his people. He led, upheld, and blessed them.

Isaiah, speaking to Ahaz, assured him that the faithful covenant God was present as he had been and as he would be in the incarnate Son to be born of the virgin. Thus the past, present, and future intimate relationship of God's presence with his people is summed up in the name Immanuel.

**O holy Child of Bethlehem, descend to us, we pray;
Cast out our sin, and enter in, be born in us today.
We hear the Christmas angels the great glad tidings tell;
O come to us, abide with us, our Lord Emmanuel!**

SCRIPTURES DEPICTING THE TRUTH OF IMMANUEL

◆ GOD IS WITH YOU

Immanuel, God with us (Isa. 7:14; Isa. 8:10; Matt. 1:23);

its wings will fill the breadth of your land, O Immanuel (Isa. 8:8);

God is with us (2 Chr. 13:12);

the Lord is with us (Num. 14:9; 2 Chr. 32:8; Ps. 46:7; Ps. 46:11);

God is with you (Gen. 21:22; Isa. 45:14);

the Lord is with you (2 Chr. 20:17);

the Lord is with you when you are with him (2 Chr. 15:2);

the Lord is with Israel (Num. 23:21; Deut. 20:1; Deut. 20:4);

I am with you (Gen. 26:24; Hag. 1:13; Hag. 2:4);

do not be afraid, for I am with you (Isa. 41:10; Isa. 43:5; Jer. 42:11; Jer. 46:28);

those with us are more than those with them (2 Kgs. 6:16);

he is at my right hand (Ps. 16:8);

he who is with us is greater than the one with him (2 Chr. 32:7);

men will hear that God is with a Jew (Zech. 8:23);

the Lord is with them (Zech. 10:5);

they will know that I am with them (Ezek. 34:30);

is the Lord in our midst or not? (Ex. 17:7);

is not the Lord with you? (1 Chr. 22:18);

you are with me (Ps. 23:4);

you know the Spirit, for he dwells with you and will be in you (John 14:17).

◆ GOD ALWAYS WITH YOU

You set me in your presence for ever Ps 41:12

I set the Lord continually before me Ps 16:8

He is at my Right Hand - Acts 2:25-28, 31, Acts 13:35

when I awake I am still with you Ps 139:18

I am always with God Ps 73:23

◆ GOD WITH YOU TO HELP

God stands at the right hand of the needy (Ps. 109:31);

with us is the Lord to help us (2 Chr. 32:8);

I am with you to deliver you (Jer. 1:8; Jer. 1:19);

when we pass through the waters he will be with us (Isa. 43:2).

◆ GOD HAS BEEN WITH YOU

God who has been with me wherever I have gone (Gen. 35:3);

I have been with you wherever you have gone (1 Chr. 17:8);

these 40 years the Lord has been with you (Deut. 2:7);

the Lord was with Judah (Jdg. 1:19);

the Lord stood with me (2 Tim. 4:17);

I [Wisdom] was beside him (Pr. 8:30).

◆ GOD BE WITH YOU - Have you ever prayed for the Lord to be with you? He is with you but

May the Lord be with you (Ru 2:4; 1Sa 17:37; 2Sa 14:17; 1 Chr. 22:11, 16; Am 5:14)

the Lord be with you all (2 Thess. 3:16);

may the Lord be with you as he was with Moses (Josh. 1:17);

may the Lord be with you as he was with my father (1 Sam. 20:13);

may his God be with him (2 Chr. 36:23; Ezra 1:3);

the Lord be with your spirit (2Ti 4:22);

may the Lord be with us (1 Kgs. 8:57);

so may the Lord be with you if I allow this! (Ex 10:10).

◆ GOD WILL BE WITH YOU

If God will be with me (Gen. 28:20);

perhaps the Lord will be with me (Josh. 14:12);

I will go down with you to Egypt (Gen. 46:4);

I will be with you (Gen. 26:3; Gen. 31:3);

if you obey, I will be with you (1 Kgs. 11:38);

God will be with you (Gen. 48:21);

I will be with you (Exod. 3:12);

the God of love and peace will be with you (2 Cor. 13:11);

I will be with him in trouble (Ps. 91:15);

I will be with your mouth (Exod. 4:12); I will be with your mouth and with his mouth (Exod. 4:15);
God will bring with him those who have fallen asleep (1 Thess. 4:14);
the God of peace will be with you (Phil. 4:9).

◆ GOD WITH SPECIFIC PEOPLE

God with: Abraham (Gen. 21:22);
Asa (2 Chr. 15:9);
David (1Sa 16:18; 18:12; 14; 28; 1Sa 20:13; 2Sa 5:10; 7:3; 2Sa. 7:9; 1Chr. 11:9; 17:2);
Gideon (Judg. 6:12–13; Judg. 6:16);
Hezekiah (2Kgs. 18:7);
Isaac (Gen. 26:28);
Ishmael (Gen. 21:20);
Israel (Jer. 30:11);
Jacob (Gen. 28:15; Gen. 28:20; Gen. 31:5; Gen. 35:3);
Jehoshaphat (2 Chr. 17:3);
Jeremiah (Jer. 1:8; Jer. 1:19; Jer. 15:20; Jer. 20:11);
Job (Job 29:5);
Joseph (Gen. 39:2; Gen. 39:3; Gen. 39:21; Gen. 39:23; Acts 7:9);
the house of Joseph (Judg. 1:22);
Joshua (Deut. 31:23; Josh. 1:9; Josh. 6:27);
Joshua as with Moses (Josh. 1:5; Josh. 3:7);
each judge (Judg. 2:18; 2 Chr. 19:6);
Mary (Luke 1:28); Paul (Acts 18:10);
Samuel (1 Sam. 3:19);
Saul (1 Sam. 10:7; 1 Sam. 20:13);
Solomon (1 Chr. 28:20; 2 Chr. 1:1);
Solomon as with David (1 Kgs. 1:37).

◆ GOD IS AMONG YOU

God in the midst of his people (Nu 14:14; Nu 16:3, 35:34; Dt. 7:21, 23:14; Josh. 3:10; 22:31)
God is in the midst of her (Ps. 46:5);
the Lord your God in the midst of you (Deut. 6:15; Zeph. 3:15; Zeph. 3:17);
I am in the midst of Israel (Joel 2:27);
is not the Lord in our midst? (Mic. 3:11);
the kingdom of God is in your midst (Luke 17:21);
the Lord who is among you (Num. 11:20);
God is with the generation of the righteous (Ps. 14:5);
my Spirit is among you (Hag. 2:5);
God will dwell among them (Rev. 21:3);
he will declare that God is among you (1 Cor. 14:25).

(Preceding list from [Collins Thesaurus of the Bible- Colin Day](#))

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MADE FLESH

After the bright beam of hot annunciation
fused heaven with earth, His searing,
sharply focused light went out for a while,
eclipsed in amniotic gloom.
His cool immensity of splendor, His universal grace,
small folded in a warm, dim, female space,
the Word stern sentenced to be nine months dumb.
Infinity walled in a womb until the next enormity, the mighty.
After submission to a woman's pains,
helpless in a barn bare floor,
first tasting bitter earth.
But now I in Him surrender
to the crush and cry of birth.
Because eternity was closeted in time,
He is my open door to forever.
From His imprisonment my freedoms grow, find wings.
Part of His body, I transcend this flesh.
From His sweet silence my mouth sings.
Out of His dark I glow. My life,
as His, slips through death's mesh times bar,
joins hands with heaven, speaks with stars.

IMMANUEL.

—Luci Shaw, Listen to the Green

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GOD WITH US (Isaiah 7:14; Matthew 1:23) - One of the names of our Lord is Emmanuel, God With Us. We must get away from the notion that God is up there somewhere sending down a program for us to carry out. He is down here working for, in, and among His people. Our Lord did not die to placate an angry Deity. God was in Christ reconciling the world unto Himself. The Christian life is not something we try to live by God's help. Christ lives His life in all who can truly say, "To me to live is Christ." We do not do God's will by sheer determination and hard work. He works in us to will and to do of His good pleasure. It is all God's work with our consent and cooperation. (All the Days)

O Come, O Come, Emmanuel

And ransom captive Israel,
That mourns in lonely exile here
Until the Son of God appear.

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Jesus, name above all names
Beautiful Savior, glorious Lord
Emmanuel, God is with us
Blessed Redeemer, Living Word.

The words of this classic chorus by Naida Hearn are simply a list of names for Jesus. Simple, yet profound. Simple, yet powerful. Simple, yet it will take eternity for us to worship Christ.

Our Great Savior - here's a little song we sometimes sing around here: "**Jesus, name above all names, Beautiful Savior, wonderful Lord...**" That song was written by a middle-aged woman from New Zealand who had been studying the subject of the names of Jesus in the Bible. One day she wrote out some of the names on a piece of paper, and she happened to take that paper out to the washhouse so she could mull over it while washing her clothes. Like many New Zealanders, she had a washhouse behind the regular living quarters of her home. Well, while she was washing her clothes, she became aware of the Lord's presence in that washhouse with her, and she began to sing the words, "Jesus, name above all names," and pretty soon she had composed the whole little song right there in that washhouse. She thought to herself, "Well, I'll write it down," and she went to the piano and wrote it out. After finishing, she said, "Lord, is that okay? Is that all right like that?" Sensing the Lord's approval, she went back to her

washing, unaware that she had just written a little song that would one day be sung around the world. He is Jesus, name above all names, beautiful Savior, wonderful Lord, Immanuel, God is with us. Even in the washhouse, even in the garage, even in the kitchen, even on the basketball court—we do not have a God who is merely above us; we have a God who is among us and His name is above all names. The Word became flesh and has pitched His tent among us. (Nelson's Annual Preacher's Sourcebook - 2007 - Robert Morgan, Editor)

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Christ in Our Midst - from a message by W. Graham Scroggie

SCRIPTURE: John 20:19

INTRODUCTION: One of the great expressions in the gospels is the phrase "in the midst." It tells us that Christ is among us as our Immanuel. He is:

1. In the Midst of Our Questions—Lk 2:46. As a child, He stood among the questioning rabbis.
2. In the Midst of Our Persecution—Lk 4:40; Jn 8:59. He walked through the midst of His enemies.
3. In the Midst of Our Worship—Mt 18:20.
4. In the Midst of Our Need—Jn 19:18 (KJV), crucified in the midst of thieves.
5. In the Midst of Our Victory—Lk 24:36 and Jn 20:19.
6. In the Midst of Our Church—Rev 1:13, walking in the midst of the candlesticks.
7. In the Midst of Heaven—Rev 5:6 and Rev 7:17

CONCLUSION: Is He in the midst of your life, your business, your home, and your friendships? (Nelson's Annual Preacher's Sourcebook - 2005 - Robert Morgan, Editor)

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POWER OF THE NAME IMMANUEL: D R Van Sickle, a nonbeliever, wrote the song [All Hail to Thee, Immanuel!](#) to prove that one doesn't have to be a Christian to write a Christian song. However, God, with His great patience, turned the tables on him. Years later, Van Sickle was sitting in a service where a choir sang his hymn. He came under conviction and gave his heart to Christ!

All hail to Thee, Immanuel, our risen King and Savior!
Thy foes are vanquished, and Thou art omnipotent forever.
Death, sin and hell no longer reign, and Satan's pow'r is burst in twain;
Eternal glory to Thy Name: All hail! All hail! All hail Immanuel!

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IMMANUEL

by Paul Thigpen

He said a Guest was coming
so we swept the temple bare,
compiled our sacrifice reports
and memorized each prayer.

But while we tidied up the altar,
dusted off the pews,
a sound came from the city streets
to smash our stained-glass views:

No hymn or mighty chorus
but an Infant's startled cry
and the simple, homely comfort
of a mother's lullaby.

Immanuel!
A priest, we could anticipate;

a prophet, we might tolerate;
philosopher, evaluate;
a prince, we could applaud.

But who had thought to see the day
when Potter climbed inside His clay,
when Monarch in a manger lay,
when Heaven walked the sod?

Immanuel!
You send us running home again
to wash our windows clean,
to sweep our floors and open doors,
to break the tired routine.

You drive us to the streets and squares
to glimpse you passing by.
You beckon us to follow there—
and wait for our reply.

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J C Ryle on Mt 28:20 "Lo! I am with you always, even to the end of the age."

It is impossible to conceive words more ... comforting, strengthening, cheering, and sanctifying than these. Though left alone, like orphan children in a cold, unkind world, the disciples were not to think they were deserted. Their Master would be ever "WITH THEM." Though commissioned to do a work as hard as that of Moses when sent to Pharaoh, they were not to be discouraged. Their Master would certainly be "WITH THEM."

No words could be imagined more consolatory to believers in every age of the world. Let all true Christians lay hold on these words and keep them in mind.

Christ is "**with us**" always. Christ is "**with us**," wherever we go. He came to be "Emmanuel, God with us," when He first came into the world. He declares that He is ever "Emmanuel, God with us," when He comes to the end of His earthly ministry and is about to leave the world. He is... with us daily to pardon and forgive; with us daily to sanctify and strengthen; with us daily to defend and keep; with us daily to lead and to guide; with us in sorrow, and with us in joy; with us in sickness, and with us in health; with us in life, and with us in death; with us in time, and with us in eternity.

What stronger consolation could believers desire than this? Whatever happens, they at least are

never completely friendless and alone. Christ is ever with them. They may look into the grave, and say with David, "though I walk through the valley of the shadow of death I will fear no evil, for You are with me." (Ps 23:4) They may look forward beyond the grave, and say with Paul, "we shall ever be with the Lord." (1Th 4:17)

We could ask nothing more. None have... such a King, such a Priest, such a constant Companion, and such an unfailing Friend, as the true servants of Christ.

He has said it, and He will stand to it, "and surely I am with you always, to the very end of the age." "I will never leave you and never forsake you." (Heb 13:5).

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H A Ironside: "Therefore the Lord Himself shall give you a sign: Behold, a virgin shall conceive, and bear a son, and shall call His name Immanuel"—Isa. 7:14.

The virgin birth of Jesus is a revealed truth, the importance of which no one can properly appraise. Upon this fact hangs the whole plan of redemption. It tells us that God entered into human conditions, became Man without ceasing to be God, took our flesh and blood apart from sin, in order that He might by Himself effect purgation of sins by dying upon the cross. **With the denial of the virgin birth goes the denial of the true vicarious atonement of Christ.** (The Continual Burnt Offering: Daily Meditations on the Word of God)

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HE WAS LIKE US

"Therefore the Lord himself will give you a sign: The virgin will be with child and will give birth to a son, and will call him Immanuel."—Isaiah 7.14

Joseph Damien went as a missionary to the Hawaiian Islands in 1864. In 1873, he volunteered to minister at the leper colony on the island of Molokai. In Molokai there was no doctor, nurse, clergy or even a gravedigger. The island was a place of quarantine for people with leprosy. Damien built a small chapel on the island but few came to worship. After twelve long years of unfruitful ministry Joseph Damien decided to leave Molokai in 1885.

Standing on the pier waiting for his ship to take him home to his native Belgium, Damien looked down at his hands and noticed white spots—he had contracted leprosy.

The news of the missionary's disease spread quickly and hundreds of lepers gathered outside of Joseph Damien's hut. The people could identify with his pain and despair. The following Sunday the little chapel was filled to overflowing because the people knew that Joseph Damien could now identify with their condition. In the next four years, before his death at age forty-nine, Joseph Damien shared Christ's love in a way he never could before his leprosy.

Jesus Christ humbled Himself to be a man. Though He did not sin, He took on the sins of the world. He became part of the human race so we could accept Him. Thank Christ today that He humbled Himself for you so you could be with Him.

"A sign shall be given. A virgin shall conceive. A human baby bearing undiminished deity. The glory of the nations, a light for all to see, and hope for all who will embrace this warm reality."—Michael Card (From Generation to Generation)

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IMMANUEL

James Smith, 1856

"They shall call His name Immanuel." Matthew 1:23

In proportion as we love Jesus, will be our joy at the dignity conferred on Him, and the glory ascribed to Him. It delights the spiritual mind to know that it cannot think too highly of Jesus, or ascribe too much to Him; and as it thinks over His names and titles, it rejoices to find that all honor and glory are given Him. He is not only Jesus, the all-sufficient, ever-loving, and ever-living Savior — but He is Immanuel, "which is, being interpreted, God With Us."

He was God FOR us — before He became God with us; and it was because He was for us — that He became God with us.

His heart was set upon us from everlasting. He always loved us, and loved us with an infinite, consequently with an inconceivable, love. He delighted in us ages before he appeared among us. When creation-work was going on, He was rejoicing before His Father, and His delights were with the sons of men. In the looking-glass of the eternal decrees He saw us, anticipated the time when he would come among us, and rested in His love to us. In the covenant He engaged for us, in the promise He was pledged to us, in the types He was presented to us, in the predictions He appeared as though among us; and, at length, He literally became one with us. For "the children being partakers of flesh and blood, He likewise Himself also took part of the same." Thus He became —

God WITH us. God in our nature; God in our world. God in our nature and in our world, as one of ourselves. This is the great mystery of godliness, "God was manifest in the flesh." The Divine nature underwent no change — but it was mysteriously united to the human. The body became the temple of Deity. The whole human nature became one with God. In that nature dwelt all the fullness of the Godhead bodily. Thus God came as near to us, as He possibly could. He became one with us, dwelt among us, sympathized with us, spoke to us, wrought before us, suffered instead of us, and died to save us.

O mystery of mercy! O wonder of wonders! The man of Nazareth, who was despised and rejected of men, who suffered the just for the unjust, who was put to death in the flesh — was Immanuel, God with us! The babe of Bethlehem, sitting on Joseph's knee, or lying in Mary's bosom — was the true Almighty God! The youth in the temple, listening to the rabbis and asking them questions — was the Creator of the universe! The stranger, sitting on the edge of Jacob's well, and talking with the guilty Samaritan woman — was God over all, and blessed for evermore!

He was God LIKE us; that is to say, He became as much like us as possible. True, the Divinity did not become human, nor the

humanity Divine; the natures were distinct — but were so united that the two became one person. The Divine nature was one with us. Man once aimed to be as God, and now God stoops to be as man. Jehovah Jesus is like us; he thinks, he speaks, he feels, he works, he suffers, he dies, as we do. He enters, by experience, into all the peculiarities of our nature. In our afflictions, He is afflicted. He Himself bore our sicknesses, and carried our sorrows; He is therefore still touched with the feeling of our infirmities. We do not conceive it possible for God to become more like us, than He has.

He is God IN us. This was the effect of His being one with us. "I will dwell in them and I will walk in them, says the Lord Almighty." God's mystery among the Gentiles is, Christ in us the hope of glory. "I live," said Paul, "and yet not I — but Christ lives in me." Our bodies are the members of Christ. Our persons are the temples of God. God dwells in us — the affections are His throne, the heart is His home. Thus God was for us before time, therefore He became God with us in time; being God with us, He became as much as possible like us; and having become like us, He takes up his abode in us. Thus God dwelleth in us — and we dwell in God.

And why was all this?

Just that we may be FOR God, as His portion; His people; His representatives; His sons; His servants. That we may think for Him, speak for Him, work for him, suffer for Him, and, if required, die for Him, as many have. The Lord says, "I will be for you — and you shall be for Me." Beloved, let us daily, hourly, bear in mind, that it is of us the Lord says, "This people have I formed for Myself; they shall show forth My praise." Immanuel "gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people zealous of good works."

That we may be WITH God. Jesus came to earth — that we might go to heaven. He tabernacled in a tent among men — that we might dwell with God in a house not made with hands, eternal in the heavens. O glorious mystery! I live — because Jesus died; I shall be happy — because Jesus suffered; I shall dwell with God — because Jesus dwelt with men.

That we may be LIKE God. Not divinities, not deified; but like God in holiness, in happiness, in glory. My will running parallel with His will; my heart beating in unison with His heart, and having the same object in view, and aiming at the same end. As God became as much like me as possible — so I shall be as much like God as possible.

That we may be IN God. Hence Jesus prayed, "My prayer is not for them alone. I pray also for those who will believe in me through their message, that all of them may be one, Father, just as you are in me and I am in you. May they also be in us so that the world may believe that you have sent me. I have given them the glory that you gave me, that they may be one as we are one: I in them and you in me. May they be brought to complete unity to let the world know that you sent me and have loved them even as you have loved me!" John 17:20-23.

What can it be to be in God? — to dwell in God? — united to the Divine nature as closely and as gloriously as possible? We must die to know it fully.

Brethren, how wonderful the grace of God! That God should be for us — who were against Him. That He should come to be with us — who said, "Depart from us, for we desire not the knowledge of Your ways." That He should become like us — who had lost all resemblance to Him. That He should enter and dwell in us — where Satan had dwelt, and wrought, and reveled.

Nor is it less wonderful to consider that all this was, that we may be won over to be for Him who were enmity against Him. That we should be with Him — who deserved to be banished eternally from Him. That we should be made like Him — who loathed Him, and debased ourselves even unto hell. That we should be in Him — who were gone as far from Him as it was possible for us to go!

My soul, dwell upon this glorious subject! Dwell upon it until filled with wonder, love, and praise! And may the Holy Spirit unfold yet more and more to your view — the wonders that are wrapped up in this glorious name of your beloved Lord, "Immanuel."

"On such love, my soul, still ponder.
Love so vast, so rich, so free;
Say, while lost in holy wonder,
Why, O Lord, such love to me?"

Hallelujah!
Grace shall reign eternally!"

IMMANUEL, EMMANUEL (GOD WITH US): We can condense all the truth of Christmas into three words "God With Us," not just as a baby in a manger, but as Immanuel, the omnipotent Creator of heaven and earth! **Immanuel** is a transliteration of the original Hebrew word derived from **Immanu** (with us) and **El** (God), while **Emmanuel** is a transliteration of the Greek "Emmanouel." Whether spelled with an I or an E "every name of Christ is like a honeycomb dripping with honey, and luscious are the drops that distill from it." (CHS) Indeed, Jesus' Name **IMMANUEL** emphasizes His nearness, for His birth brought the infinite, holy God within reach of

finite, sinful man. God came to live WITH US so we could live WITH HIM! The Son of GOD became the Son of MAN that He might change the sons of MEN into sons of GOD (1Jn 3:1), who can forever "draw near with confidence (boldness) to the Throne of grace" through Immanuel (Heb 4:16). God grant us grace to come aside from our frantic pace and meditate on the great Name Immanuel, the mystery of godliness "revealed in the flesh." (1Ti 3:16). "O magnify the LORD with me, And let us exalt His Name (Immanuel) together." (Ps 34:3) "Blessed be His glorious NAME (Immanuel) forever; and may the whole earth be filled with His glory. Amen, and Amen." (Ps 72:19)

Immanuel! God with us in His meekness;

Immanuel! God with us in His might,

To bind our wounds, to gift with strength our weakness,

To bring us, redeemed, to the home of light - Morgan

Matthew Henry wrote that "By the light of nature we see God as a God above us (Ps 19:1-2); by the light of the Law we see Him as a God against us (Col 2:14); but by the light of the Gospel we see Him as **IMMANUEL**, GOD WITH US." He was God FOR us before He became God WITH us, and it was because He was FOR us that He became God WITH us. And so **C H Spurgeon** rightly says **IMMANUEL** "is eternity's sonnet, heaven's hallelujah, the shout of the glorified, the song of the redeemed, the chorus of angels, the everlasting oratorio of the great orchestra of the sky." "Veiled in flesh the Godhead see; Hail the incarnate Deity, Pleased as Man with men to dwell, Jesus, our Emmanuel." (John Wesley) Let us praise the One Who is both transcendent and yet approachable, God Most High and yet God Most Close, God With Us, Immanuel!

IMMANUEL WAS FORETOLD - The Name "Immanuel" occurs only three times in the Bible, but the truth of "GOD WITH US" permeates the Scripture from Genesis to Revelation. We first see Immanuel as God with Adam, the "LORD God walking in the Garden of Eden in the cool of the day" (Ge 3:8), Creator communing with creature, until that awful day when "sin entered into the world and death (symbolic of separation entered) through sin" (Ro 5:12). Thereafter God's interactions with man were generally MORE REMOTE (the Lord descended upon a mountain that could not even be touched! Ex 19:18, Heb 12:18-19), LESS PERSONAL (pillar of cloud by day and fire by night Ex 13:21-22) and LESS ACCESSIBLE (Only the high priest could enter the Holy of holies once per year - Lev 16:31-34). And yet because of His abounding lovingkindnesses (Ps 103:8), God "set eternity in our heart" (Eccl 3:11), giving every person a deep yearning to intimately know Him, for "that which is known about God is evident within us." (Ro 1:19) But it is not enough to know that God is "up there" or "out there" somewhere. We want to know that God has come down to where we are, that He knows where we live, that He knows our name, that He cares about us, that He has "walked this lonesome valley" we walk. We want to know that we are not alone in the universe. Even wise Solomon asked "will God indeed dwell with mankind on the earth?" (2Chr 6:18) In His great grace and mercy, God answered through the prophet Isaiah who foretold that "the Lord Himself will give you a sign: The virgin will be with child and will give birth to a son, and will call Him IMMANUEL" (Isaiah 7:14). And so our hearts sing "O come, O come, Emmanuel, And ransom captive Israel, That mourns in lonely exile here, Until the Son of God appear."

IMMANUEL WAS FULFILLED – The young boy looked into the sky and asked his mother, "Is God up there?" When she assured him that He was, he replied, "Wouldn't it be nice if He would put His head out and let us see Him?" What the boy didn't understand was that God has let us see Him—in Immanuel. We don't have to guess what God is like. Nor do we have to wonder if He's alive. Matthew described His miraculous birth writing "Now all this took place to fulfill what was spoken by the Lord through the prophet Isaiah: "Behold (pay attention!), the virgin shall conceive and bear a Son, and they shall call His Name IMMANUEL," which translated means, "GOD WITH US." (Mt 1:22-23) Not God without us! Not God against us! But God with us! While Emmanuel in Isaiah 7:14 was a sign of God's deliverance of Israel from temporal trouble, the Name Immanuel in Mt 1:23 is a sign of God's deliverance of sinners from eternal trouble! The Father sent Messiah to earth as a Man and the eternal "Word became flesh" (Jn 1:1, 14). In Immanuel, the Infinite became Finite, the Divine became Human, while remaining fully God and fully Man, veiling His Majesty (2Pe 1:16) in Meekness (Mt 11:29). The King of glory became the servant of men (Php 2:7-8, Mk 10:45). "Thanks be to God for His indescribable gift" (2Cor 9:15)! Little wonder that as John Wesley lay dying in 1791, he roused himself, opened his eyes, and exclaimed "The best of all is, GOD IS WITH US!" Then he closed his eyes and fell asleep in Jesus, His Immanuel! Indeed, as Spurgeon affirmed, Jesus Christ is "IMMANUEL, GOD WITH US in our nature, in our sorrow, in our lifework, in our punishment, in our grave, and now with us, or rather we with Him, in resurrection, ascension, triumph, and Second Advent splendor." "There is a fountain filled with blood, Drawn from Immanuel's veins, And sinners plunged beneath that flood, Lose all their guilty stains, Lose all their guilty stains." (William Cowper)

The Gospel of Matthew opens with "Behold!...IMMANUEL...GOD WITH US" (Mt 1:23) and closes with the assuring words "Behold! I AM WITH YOU always!" (Mt 28:20) Immanuel is with us through His indwelling Spirit (Ro 8:9), in His Word and by His providential care. GOD WITH US allowed Jesus to be crucified as the God-Man, so that He could be GOD IN US, the hope of glory (Col 1:27). And if He is GOD IN US, then He is also GOD FOR US for a Paul says "If GOD IS FOR US, who is against us? He who did not

spare His own Son, but delivered Him up for us all, how will He not also with Him freely give us all things?" (Ro 8:31-32) "Veiled in flesh the Godhead see; Hail the incarnate Deity, Pleased as Man with men to dwell, Jesus, our Emmanuel. Hark! The herald angels sing, 'Glory to the newborn King!'" (Charles Wesley)

IMMANUEL WILL ENDURE – From Genesis to Revelation, from "the garden of Eden" (Ge 2:15) to "the paradise of God" (Rev 2:7), God is IMMANUEL, GOD WITH US. John testifies to the surpassing richness of the future grace to be revealed to us (Eph 2:7, 1Pe 1:13) writing "And I heard a loud voice from the throne, saying, "Behold, the tabernacle of God is WITH MEN, and He shall dwell WITH THEM, and they shall be His people, and GOD HIMSELF SHALL BE WITH THEM." (Rev 21:3) Jesus descended to be GOD WITH US so that as a Man He might be "pierced through FOR" US ("for our transgressions"). (Isa 53:5) After His resurrection Immanuel's wounds remained visible to His disciples on Earth (Jn 20:20, 27) and will remain visible to His bondservants in Heaven. Standing in heaven, John writes "I saw between the throne a Lamb standing, as if slain (~His scars!)" (Rev 5:6) As one has said, "the only man-made thing in heaven will be the scars of the Savior." "The first Heaven and the first earth" will pass away (Rev 21:1), but the Lamb's scars will endure eternally, marks that will forever testify of His unfailing covenant love. As Spurgeon says "Wonderfully true is this fact: when you and I come to the closing scene of life we will find that Immanuel, "GOD WITH US" has been there. He felt the pangs and throes of death. We will be raised in His likeness, and the first sight our opening eyes will see is the incarnate Lamb of God, GOD WITH US. We will see Him as Man and as God, and throughout all eternity He will maintain the most intimate relationship with us. As long as ages roll, He will be "GOD WITH US." Both His human and divine life will last forever, and so too will our life." He came in time as Immanuel on earth that He might be in eternity our Immanuel in heaven, God with us, we with Him, bound fast by the unbreakable union of the everlasting, new covenant in His blood, forever sealed by the marks on His glorified body! Hallelujah! Let us gratefully exalt "All hail to Thee, IMMANUEL, we cast our crowns before Thee; Let every heart obey Thy will, and every voice adore Thee. In praise to Thee, our Savior King, the vibrant chords of Heaven ring, And echo back the mighty strain: All hail! All hail! All hail IMMANUEL!" (D R Van Sickle)

IMMANUEL APPLIED: In our daily experience, when trials unexpectedly assault us, do we run to the Strong Tower of Jesus' Name IMMANUEL that we might be safe (literally "lifted up" above the fray)? (Pr 18:10, Ps 91:14) I fear many of us (myself included) are too often like the children of Israel who showed their lack of faith asking "Is the LORD among us or not?" (Ex 17:7) We need to take up the shield of faith (Eph 6:16) and remind ourselves that "Jesus Christ is the same yesterday and today, yes and forever" (Heb 13:8) and that He has promised "I will absolutely never, not ever, leave you, no, never, not ever forsake you." (Heb 13:5 five negatives in Greek!) Indeed, what we need even more than deliverance from trouble is the firm confidence that Jesus is our IMMANUEL in the midst of our trouble. The secret of peace is not a plan or program but a Person, IMMANUEL, God with us (cp Ps 20:7). David testifies "those who know (intimately, by experience) Thy Name (IMMANUEL) will put their trust in Thee." (Ps 9:10) Knowing and trusting in His Name IMMANUEL is God's antidote for fear. When Israel feared the giants in the land God had promised them, Moses reminded them "the LORD is WITH US. Do not FEAR!" (Nu 14:9) When "giants" arise, danger threatens or calamity strikes, we can be assured of Immanuel's personal presence and power to comfort and calm our storm tossed souls with His encouraging words "Peace I leave with you. My peace I give to you; not as the world gives, do I give to you. Let not your heart be troubled, nor let it be fearful." (Jn 14:27) In our "valley times," we do well to remind ourselves of David's affirmation that "Even though I walk through the valley of the shadow of death, I FEAR no evil, FOR (David explains why he has no fear) YOU ARE WITH ME (Immanuel), Your rod and Your staff, they comfort me." (Ps 23:4) In Isaiah God tenderly exhorts us "Do not fear, for I AM WITH YOU. Do not anxiously look about you, for I am your God. I will strengthen you, surely I will help you, Surely I will uphold you with My righteous right hand." (Isa 41:10, cf Dt 20:1, Isa 43:5). Enabled by the Spirit of Jesus (Acts 16:7), let us put our faith in His Name IMMANUEL and put our fears to rest! And when fear knocks at our door, may God grant us the grace to send faith to open it! "Hail the heav'nly Prince of Peace! Hail the Sun of Righteousness! Light and life to all He brings, Ris'n with healing in His wings." (C. Wesley)

IMMANUEL SUMMARIZED: Spurgeon declares "If GOD be WITH US, we are in ennobling company, even though we are poor and despised. If GOD be WITH US, we have all-sufficient strength (2Cor 12:9), for nothing can be too difficult for the Lord (Ge 18:14). If GOD be WITH US, we are always safe, for none can harm those who walk under His shadow (Ps 57:1). Oh, what a joy we have here! Not only is GOD WITH US, but He will be with us— with us as individuals, with us as families, with us as churches. Is not the very Name of Jesus, IMMANUEL—GOD WITH US? Is not this the best of all, that GOD IS WITH US? Let us be bravely diligent and joyously hopeful. Our cause must prosper, the truth must win, for GOD is WITH THOSE who are WITH HIM!"

PRAYER: Consider praying Spurgeon's prayer "Blessed IMMANUEL, we gladly obey You! In You our darkness ends and from the shadow of death we rise to the Light of life. It is salvation to be obedient to You (Jn 3:36). It is the end of gloom to the one that was in anguish to bow himself before You. May God the Holy Spirit take of the things of Christ and show them unto us, and then we shall all cry— "Go worship at Immanuel's feet! See in His face what wonders meet! Earth is too narrow to express; His worth, His grace, His righteousness." to which we add "O Come, O Come Emmanuel." Amen

<https://www.youtube.com/watch?v=y-cTyDtqpmU>