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Immanuel God with Us. in the Old and New Testament.

(2019)

Bible House of Grace contains an easy to read New and Old Testament commentary full of spiritual treasures and pearls, complete with an insightful resource guide illuminating God's love and grace.



Learn the Bible at Home

Although I believe my aim is pure and God's will perfect this document is still the product of a human man, as to such I neither claim perfect knowledge or perfect understanding.

Immanuel (God with us)

In the Old and New Testament.

Topics.

- A Virgin will Bear a Son and call His name Immanuel.
 - Immanuel (God with us) in the New Testament.
 - Jews and Gentiles become one new nation in Christ.
 - Christ died in order that He might bring us to God.
 - Words of comfort and encouragement.
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INTRODUCTION

Many people believe the words "A virgin will bear a child and call His name Immanuel" means when Mary gave birth to Jesus, she was actually giving birth to God. This is because the words Immanuel mean God with us so they logically reason this must mean that Jesus is God, but if this was true then those who believe Mary is the mother of God are right. So, what do the following prophetic words of Isaiah really mean?

A VIRGIN WILL BEAR A SON AND CALL HIS NAME IMMANUEL

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

Initially these words apply to the child a prophetess gave birth to during Isaiah's generation, but prophetically they transcend the child the prophetess gave birth to and travel through history and time until they find their ultimate fulfillment when the angel Gideon came to the Virgin Mary and she miraculously gave birth to Jesus.

Immanuel: comes from Hebrew ('im) and ('el) (Immanuw'el) and means with us (is) God it is also a typical name of Isaiah's son and the letters ('el) means strength, power, strong and mighty one it can refer to the Almighty, to deities or to men of rank or to mighty heroes.

In the authorized Bible Immanuel is used:

213 ----- Times for ----- God.

16 ----- Times for ----- god.

4 ----- Times for ----- Mighty.

5 ----- Times for ----- Goodly.

1 ----- Times for ----- Great.

1 ----- Times for ----- Idol.

The following two primary things Immanuel refers to are:

1. Jehovah God.
2. A mighty man and ruler, who is a god like one.

Both meanings are valid; it is the context that will determine the meaning. The meaning of Immanuel in (in Isaiah 7:14) is God with us, or with us is God the simple application during the time of Ahaz the king of Judah is that God's favour was with Ahaz in contrast to being against him. The child the Prophetess gave birth to and named Immanuel was to be a sign to Ahaz that his enemies would not conquer Jerusalem.

Though Isaiah's prophetic words:

- The virgin shall conceive and bear a son, and shall call his name Immanuel.

Immediately apply to the troubled situation that Ahaz the king of Judah was in and was a sign to him that the LORD will bring to pass what He has promised him through the prophet Isaiah.

The following words of Matthew concerning the birth of Jesus:

- All this took place to fulfil what the Lord had spoken by the prophet (Isaiah): ²³"Behold, the virgin shall conceive and bear a son, and they shall call his name Immanuel" (which means, God with us) (Matt. 1:22-23).

The fact Matthew quotes Isaiah shows that though the sign of prophetess child named Immanuel had an immediate and local fulfillment for king Ahaz it was also echoing the birth of the Lord Jesus Christ. The child to be born was to be a sign of comfort and deliverance to Ahaz that Jerusalem will be spared from the destruction of the kings of Syria and Israel, but it also echoes a future child to be born and a future day of comfort and deliverance from sin and death (eternal) for all the world. Isaiah told Ahaz that the LORD Himself will give the king a sign. Behold, the virgin shall conceive and bear a son, and shall call his name Immanuel (Isaiah 7:14). This promised sign does not have its total fulfillment during the days of Ahaz, since it is pointing forward to a greater day of deliverance and a greater Son.

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NOTICE: the prophecy states that a virgin will give birth to a child; it does not say she will give birth to God. I only mention this because even though no-one can explain it many today believe this baby boy was God. If this was true one surely must wonder who was holding the universe together while Mary was pregnant with God. The miraculous child the Virgin Mary gave birth to was not God, but, God's most beloved Son the promises Messiah, the Christ and the Saviour of the world. Immanuel, meaning God with us, does not mean that Jesus is Jehovah God, if this was the case, then the saying, Mary the mother of God, would be a very true statement.

To understand the expression, "God with us," the following needs to be understood; prior to the arrival of Christ God was against the Jewish religious leaders and the Gentiles were without God. When the words, "God with us" is seen in this light it becomes clear that the phrase, "God with us" means God's favour and blessing for eternal salvation is now with mankind as opposed to being against them, when Christ arrived, God's favour and grace came to both the Jews and Gentiles through him.

For further information concerning the prophetess's select:

- Various Topics (ON WEBSITE MENU).
- The Virgin Birth and the Promised Seed of Abraham and David.
- A Virgin shall Bear a Son and call his Name Immanuel (Isaiah 7:10-19).

And:

The Prophetess bore a Son Named Maher-shalal-hashbaz (Isa. 8:1-22).

- **Matthew 1:20-25:** When he (Joseph) had considered this (putting Mary away), behold, an angel of the Lord appeared to him in a dream, saying, "Joseph, son of David, do not be afraid to take Mary as your wife; for that which has been conceived in her is of the Holy Spirit. ²¹"And she will bear a Son; and you shall call His name Jesus, for it is He who will save His people from their sins." ²²Now all this took place that what was spoken by the Lord through the prophet might be fulfilled, saying, ²³"Behold, the virgin shall conceive and bear a son, and they shall call his name Immanuel" (which means, God with us). ²⁴When Joseph woke from sleep, he did as the angel of the Lord commanded him: he took his wife, ²⁵but knew her not until she had given birth to a son. And he called his name Jesus.

Immanuel: comes from the Greek word (Emmanouel) and means God with us and with us is God. God with us or with us is God is not implying that the baby Jesus was God it is contrasting God's favour and blessing for salvation being with us opposed to God being against us. Prior to Christ Israel had fallen from God and God had turned His favour from them, but now the promised Messiah the Christ and Saviour of the world God's Son is about to appear through the virgin birth of Mary.

One begins to see the eternal glory and majesty of the birth of Jesus and why it was surrounded with miracles, a shining star in heaven, multitudes of angels rejoicing and shepherds travelling miles to bring gifts when the following is considered:

- Moses prophesied that a prophet and deliver like him would come.
- God promised Abraham that from his seed would come one in who all nations and families of the world would be blessed.
- The LORD promised David that from his seed would come, a king to sit on his throne forever.
- The Old Testament prophets speak of a Messiah the Christ to come.
- The Old Testament proclaims a Saviour will come to all the world.
- Faithful men and woman of the Old Testament lived by faith looking toward the coming Messiah.

When the Virgin Mary gave birth to her child Jesus all these prophecies were fulfilled this is the glory and majesty of the Bible God in His eternal mind planned and purposed that His Son would be the centre of His eternal plan for mankind's eternal salvation and for all eternity. Christ's blood shed of the cross of Calvary does not just wash clean those who have been born after his death and resurrection it flows back like a river overflowing its banks cleansing all the faithful of the Old Testament right back to the foundations of the earth.

IMMANUEL

The name Immanuel is a symbolic and prophetic name of the Messiah, the Christ, it is very clear that Immanuel in the Hebrew language only means God's with us meaning God's favour and blessing is with us and even the Greek language does not teach that this promised child called Immanuel is actually God. The Greek word only implies that God will be with us. The word Immanuel means that God will be with us through the birth of the promised Messiah. It is through the birth of Christ that God's favour, mercy and grace has come to redeem mankind back to God it means God's favour is now with us as opposed to being against us.

JEWS AND GENTILES BECOME ONE NEW NATION IN CHRIST

The following verses shine a brilliant spotlight on what the words, "God with us mean" the Apostle Paul said:

- **Ephesians 2:11-22:** Therefore remember that at one time you Gentiles in the flesh, called "the uncircumcision" by what is called the circumcision (Jews), which is made in the flesh by hands— ¹²remember that you (Gentiles) were at that time separated from Christ, alienated from the COMMONWEALTH of ISRAEL' and STRANGERS to the COVENANTS of PROMISE, having no hope and without God in the world. ¹³But now in Christ Jesus you (Gentiles) who once were far off (from God) have been brought near by the blood of Christ. ¹⁴For he himself is our (Jews and Gentiles) peace, who has made us both ONE and has broken down in his flesh the dividing wall of hostility ¹⁵by abolishing the law of commandments and ordinances, that he (Jesus) might create in himself ONE NEW MAN (or Nation) in place of the two (Jews and Gentiles), so making peace, ¹⁶and might reconcile us (Jews and Gentiles) both to God in ONE BODY through the cross, thereby killing the hostility (between the Jews and Gentiles). ¹⁷And he (Jesus) came and preached peace to you (Gentiles) who were far off (from God) and peace to those who were near (Jews). ¹⁸For through him (Jesus) we both (Jews and Gentiles) have access in ONE SPIRIT to the Father. ¹⁹So then you (Gentiles) are NO LONGER strangers and aliens, but you are FELLOW CITIZENS with the SAINTS (the Jews) and members of the HOUSEHOLD of God, ²⁰built on the FOUNDATION of the apostles and prophets, Christ Jesus himself being the cornerstone ²¹in whom the WHOLE STRUCTURE being JOINED TOGETHER (Jews and Gentiles) grows into a holy temple in the Lord. ²²In him you (Jews and Gentiles) also are being built together into a DWELLING PLACE for GOD by the Spirit.

Prior to the birth of Jesus Gentiles were separated from Christ, alienated from the, Commonwealth of Israel and strangers to the covenants of promise, having no hope and without God in the world. But now in Christ Jesus they have been brought to God by the blood of Christ. Jesus has made Jews and Gentiles both one by abolishing the law of commandments and ordinances so that Jesus might create in himself one new man (Nation) in place of the two (Jews and Gentiles). This is what the words, "God with us" mean, in Jesus both Jews and Gentiles are being built together into a dwelling place for God by the Spirit. Christ is the head of this new nation and its Jewish and Gentile citizens are now equal in status before God since in Christ we are all brothers and sisters in the same eternal family that God is now establishing in the Lord Jesus Christ throughout all nations of the world. The practical application of what this means is that all the future and eternal promises God made to Abraham apply to everyone (Jews and Gentiles) who belongs to the Lord Jesus Christ.

The book of Revelation states:

- When Christ returns in glory every eye will see him, even those who pierced him and all the tribes of the earth (Rev. 1:7).

And in Revelation chapter five we are told that:

- Christ was slain, and by his blood he ransomed people for God from every tribe and language and people and nation (i.e., Jews and Gentiles) and he has made them a kingdom and priests to God and they shall reign on the earth (Rev. 5:9-10).

God with us means, God through His Son is redeeming mankind to Himself. Consider the following, if the promised child to be born (named Immanuel) was God it would not only mean that there are two God's, a child God, and an Almighty God, but also that God gave birth to Himself added to this if God was the baby the Virgin Mary gave birth to who was running the universe? Obviously, this is all confusing and foolish talk, but hopefully it will help those who believe Jesus is God to question what traditional Christianity has taught concerning the following glorious eternal prophetic words of Isaiah: -

- 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" (Isaiah 7:14).

Clearly the name Immanuel meaning God with us does not mean Jesus is God, but that God's favour comes to us through His most beloved Son Jesus.

CHRIST DIED IN ORDER THAT HE MIGHT BRING US TO GOD

- **1 Peter 3:18:** For Christ also died for sins once for all, the just for the unjust, in order that he might bring us to God, having been put to death in the flesh, but made alive in the spirit.

This verse very clearly shines a spotlight on the truth that Jesus cannot be God since the whole reason God sent was to bring us to God. Jesus entire ministry, death and resurrection was to bring us to his heavenly Father. Added to this Jesus is at this present time seated in heaven at the right hand side of His Father.

WORDS OF COMFORT AND ENCOURAGEMENT

Since the teaching that Jesus is God has such a strong hold on much of traditional Christianity the following will encourage and comfort faithful brothers and sisters in Christ who maybe in some doubt and unsure of what to believe concerning the Father and the Son. Even if Jesus was God no one has to know this to be saved to eternal life since there is not one verse in the entire Bible that states:

- We must believe that Jesus is God to be saved.

Nor is there one verse from Genesis to Revelations that says:

- Whoever believes that Jesus is God the Son will be saved.

In total contrast to this silence there are literally multitudes of Scriptures throughout the pages of the New Testament that very clearly proclaim: -

- We must believe that Jesus is the Son of God to be saved.

And that say:

- Whoever believes that Jesus is the Son of God will be saved.

Surely if it was important to believe that Jesus was actually God to be saved to eternal life Jesus, the apostles and Paul would have told us at least once in all their teaching concerning salvation, but all we hear from Paul, the apostles and Jesus himself is them saying that we must believe that Jesus is the Son of God to be saved to eternal life.

- Jesus said, “This is life eternal, that they might know thee the only true God ‘and’ Jesus Christ, whom thou hast sent (John 17:3).

For further information see the title:

- Trinity (The Doctrine of the Trinity)
- In Various Topics (ON WEBSITE MENU).