


December 15, 2019,
3rd Sunday in Advent

# Promise of Immanuel

OT Isa.7:10-17 Psalm 98
Epistle 1 Pet.3:8-16 Gospel
Matt.1:18-25

**Mathew 1.23: "The virgin will conceive and give birth to a son, and they will call him Immanuel" (which means "God with us").**

**Isaiah 7:14: "Therefore the Lord Himself will give you a sign: Behold, the virgin will be with child and will give birth to a son, and she will call Him Immanuel."**

**Immanuel** (Hebrew: עִמָּנוּאֵל meaning, "**God with us**"; also romanized **Emmanuel**, Imanu'el;) is a Hebrew name which appears in the Book of Isaiah (7:14) as a sign that **God** will protect the House of David. This glorious statement is made on the basis of a glorious prophecy which Isaiah uttered at an important era in Jewish history (Isaiah 7:14). But this glorious prophecy had a far more important and magnificent fulfilment in relation to the Incarnation. The name of Jesus was exceedingly wonderful-'Emmanuel'. As St. Matthew uses it, it means a double nature-that of God and that of Man. **For as God He knows us all, and as man He is touched with all.**

**#Immanuel:** *It is a proof of the reality of Christ's humanity. * It suggests the relation of Christ's work to the whole human race.

**#Immanuel**: First, for that it was consecrated from everlasting; Secondly, for that it was given of God; Thirdly, for that it was desired of the Patriarchs; Fourthly, for that it was foretold of the Prophets; Fifthly, for that it was accomplished in the time of grace, magnified in the Apostles, witnessed of Martyrs. Matt 28:20: acknowledged and honoured shall it be of all believers unto the world's end.

**#Immanuel:** The world expected an Emmanuel. God was preparing the world for the coming of Emmanuel. The world could not produce the Emmanuel. As the Emmanuel was the goal of ancient, so He is the starting-point of modern history.

'Christmas Day,' says Alexander Smith in *Dreamthorp*, 'holds time together. Isaiah, standing on the peaks of prophecy, looked across ruined empires and the desolation of many centuries, and saw on the horizon the new star arise, and was glad.'

### 1. Immanuel - A Sign (Isa 7: 10-17)

The IMPORTANCE OF THE EVENT TO which Isaiah looks forward, and which the evangelist describes as fulfilled. In order for Ahaz to have faith, the prophet asked for a sign from above or below. But the king refused. After blaming the king for his disbelief, the prophet gave him a sign. That sign is Immanuel. Emmanuel's birth is a sign. The prophet Isaiah had in

his mind the Messiah. Upon learning of the king's cowardice, the true king's revelation was given by the prophet. This king will remove the suffering and poverty of his people. He will be called the Wonderful Counselor, the Mighty God, the Eternal Father and the Prince of Peace (Isa. 9: 6). He is the Redeemer of Israel. Dominance rests on his shoulders. That child is Immanuel (Micah 5: 3). King Ahaz relied on the king of Assyria to leave behind the sign of Immanuel given to him by Isaiah (Isa 7:15, 16). For Ahaz, the prophecy was irrelevant. But in the end, Emmanuel was revealed through Jesus with great joy and a sign that all people would have.

## 2. Immanuel the Savior of the World (Matt. 1: 18-25)

The gospel of Matthew was written by an author who believed that **Jesus** was the promised Messiah, 'God with us'. Being a virgin is a supernatural experience. This is in accordance with the word of the Prophet. This is the sign that was given. Matthew records this as a prophecy of Jesus' birth (Matt. 1: 22,23). Immanuel not only became the Savior of Israel but also the world. The blood of Jesus became powerful enough to atone for all sins (1 John 1: 7). He was with us not only as a guide but also as the only means of salvation for man's atonement (Acts 4:12).

**Conclusion:** Names are of great importance in the Bible. Christ by "being made in the likeness of men and being found in fashion as a man" has really identified with us. The Scriptures are filled with promises that God will be with his people on a daily

basis. He was with Joseph as a slave in Egypt (Gen. 39:2-3, 21). He was with Moses (Ex. 3:12) and Joshua (Josh. 1:5). The Psalmist could confidently claim: "Jehovah of hosts is with us" (Psa. 46:7). Similarly, Jesus, in concluding the Great Commission, announced: "I am with you always [pasas tas hemeras- all the days] (i.e., day by day) even unto the end of the world" (Mt. 28:20). When Paul encountered opposition in Corinth, the Lord spoke to him in a night-vision and said, "Be not afraid [literally, "stop being afraid"], but speak and hold not thy peace: for I am with thee" (Acts 18:9-10). "For where two or three are gathered together in my name, there am I in the midst of them" (Mt. 18:20).

Finally, in a very personal way, the Son of God has promised that he will be with us throughout eternity. This is a wonderful confirmation of Christ's promise: "W]here I am, there shall also my servant be" (Jn. 12:26). The name Immanuel, therefore, implies that God, the Son, is with us in a whole host of wonderful ways. May we always strive to stay with him.