

It's interesting when we realize: Jesus' name was the Greek version of the Hebrew name for another Bible character we'd already spoken of: Joshua. That name, as well, wouldn't have been chosen in error. In much the same way that Joshua would follow after Moses, so would Jesus: *"The Lord your God will raise up for you a prophet like me from among you, from your brothers—it is to him you shall listen—<sup>16</sup> just as you desired of the Lord your God at Horeb on the day of the assembly, when you said, 'Let me not hear again the voice of the Lord my God or see this great fire any more, lest I die.'" <sup>17</sup> And the Lord said to me, 'They are right in what they have spoken. <sup>18</sup> I will raise up for them a prophet like you from among their brothers. And I will put my words in his mouth, and he shall speak to them all that I command him. <sup>19</sup> And whoever will not listen to my words that he shall speak in my name, I myself will require it of him. (DT 18.15-19)*

Joshua was a shadow pointing to Christ, and in naming Him **"Jesus"**, the connection would shout. Jesus would follow Moses—only deeper. Jesus would perform wonders—only greater. Jesus would defeat enemies—only stronger. Like Joshua, Jesus would deliver God's people into a Promised Land—only purer! Joshua was promised **"Immanuel"**, Jesus was **"Immanuel"**.

**JN 1.14** ~ *And the Word became flesh and dwelt among us, and we have seen his glory, glory as of the only Son from the Father, full of grace and truth.*

In Jesus, we have a fulfillment of the promises God had made throughout the Old Testament. All those **PS** sung, **PV** memorized, and prophecies prophesied were fully fulfilled in Christ: **"Immanuel"**—God with us.

For, Brethren, God's presence with the Israelites in the tabernacle, and with Moses, and with Joshua, and with all others were but a shadow: a mere reflection of something far greater. When Christ came, God, again, walked in the garden with man. God, again, was directly in fellowship with man. And while His life was ended, it was through that willing humbling that our full fellowship was restored:

**PH 2.5-8** ~ *Have this mind among yourselves, which is yours in Christ Jesus, <sup>6</sup> who, though he was in the form of God, did not count equality with God a thing to be grasped, <sup>7</sup> but emptied himself, by taking the form of a servant, being born in the likeness of men. <sup>8</sup> And being found in human form, he humbled himself by becoming obedient to the point of death, even death on a cross.*

The title wasn't simply something that sounded good. It was a sign of the mission, purpose, and restoration found only through Christ. That He, at last, would restore mankind—making us not mere followers of Him, alongside of a tabernacle with His presence in it, but we'd be that tabernacle: with His Spirit within us.

In Christ—we HAVE the presence of God. At last, in him we have seen and know **"Immanuel"**—God with us—in a manner unknown since the Garden.

**2CR 6.16-18** ~ *What agreement has the temple of God with idols? For we are the temple of the living God; as God said, "I will make my dwelling among them and walk among them, and I will be their God, and they shall be my people. <sup>17</sup> Therefore go out from their midst, and be separate from them, says the Lord, and touch no unclean thing; then I will welcome you, <sup>18</sup> and I will be a father to you, and you shall be sons and daughters to me, says the Lord Almighty."*

## INVITATION

#699 [Top-Immanuel]  
02/14/2026

Immanuel

PC Pchd

Tpcl: Immanuel

**QUESTION:** Why did the name "Immanuel" matter?

## TRN TO MT 1

### INTRODUCTION

#### NAME/Meaning/Eric & Erin & Karalyn & Seth

When we named the kids, we didn't give much thought to the meaning: they were just names we liked—names we could see them baring whatever their future may be.

#### NAME/Meaning/Romeo & Juliet

But a name can mean something. Sometimes, there's significance in a name—just waiting to be unpacked. And it shouldn't surprise us to find that true of the Christ.

#### BACKGROUND – What it Meant (MT 1.18-23)

We commonly find ourselves looking to **MT 1** and the following chapter only at certain times of year—when Christmas decorations are hanging and carols are being sung. But there is no wrong time to consider the incarnation of our God!

**MT 1.18-23** ~ *Now the birth of Jesus Christ took place in this way. When his mother Mary had been betrothed to Joseph, before they came together she was found to be with child from the Holy Spirit. <sup>19</sup> And her husband Joseph, being a just man and unwilling to put her to shame, resolved to divorce her quietly. <sup>20</sup> But as he considered these things, behold, an angel of the Lord appeared to him in a dream, saying, "Joseph, son of David, do not fear to take Mary as your wife, for that which is conceived in her is from the Holy Spirit. <sup>21</sup> She will bear a son, and you shall call his name Jesus, for he will save his people from their sins." <sup>22</sup> All this took place to fulfill what the Lord had spoken by the prophet: <sup>23</sup> "Behold, the virgin shall conceive and bear a son, and they shall call his name Immanuel"*

**"Immanuel"**—it's a name we hear sung, and a name we see written out in flowery fonts and shining letters. We know it what it means: **MT** tells us: (*which means, God with us*). We know who it references: Jesus, the Christ—the Son of the Living God!

**But of all the titles the angel could have announced him with...why this one?**

**What was so significant about Jesus being "Immanuel"—being "God with us"?**

To answer, let's look at the passage the angel quotes: let's see **where it originated**.

#### BD1: Where it Originated (IS 7.10-17)

**BKGRND:** Ahaz, the weak and unbelieving grandson of Uzziah, ruled Judah. But it wasn't an easy time. Two nations, Syria and Northern Israel, were at war, but they looked fearfully at Assyria. They worried that this nation and its rising power would become a threat to their own (it would), so they formed a plan: they would march on Judah, depose Ahaz, and install the son of Tabeel as their puppet king.

It had to be terrifying to Ahaz—after all, he hadn't exactly had a pattern of victory against Syria or Israel recently. They'd already defeated him; aligned, it seemed certain his reign, and the throne of David, would come to an end. The Lord spoke to the king: *"Ask a sign of the Lord your God; let it be deep as Sheol or high as heaven."* <sup>12</sup> But Ahaz said, *"I will not ask, and I will not put the Lord to the test."* **(IS 7.11-12)**

**EX: Sounds humble, doesn't it?** But from context, it sounds like it was anything but. Isaiah responds: *"Hear then, O house of David! Is it too little for you to weary men, that you weary my God also? (IS 7.13b)* It sounds like God desired to work something wonderful, but the king didn't care to receive it. **Why?** We can't be certain, but most likely, the man was prideful and wanted the victory to be his, not God's.

God honors the faithless king's request. **He didn't want a sign?** Fine. But the house of David, would get one. To the house of David, He speaks: *Behold, the virgin shall conceive and bear a son, and shall call his name Immanuel. (IS 7.14b)* We see a true and messianic prophecy: a sign given to the house of David that would outlive Ahaz. But to Ahaz, he speaks artfully: *He shall eat curds and honey when he knows how to refuse the evil and choose the good. <sup>16</sup> For before the boy knows how to refuse the evil and choose the good, the land whose two kings you dread will be deserted. <sup>17</sup> The Lord will bring upon you and upon your people and upon your father's house such days as have not come since the day that Ephraim departed from Judah—the king of Assyria!" (IS 7.14b-16)* This was an artful way of stating that, within the next couple of years (the time it typically takes for a child to grow to eat solid food), the threat from Syria and Israel would pass.

**EX:** The king may have walked away comforted. God works in reverse: providing a sign of His care and provision LONG after the King would die. His sign is that there would come a son from the line of David. The truth of that promise should have been sign enough: if Immanuel would come, then Syria and Israel would not end the bloodline of David. God is saying, I have made a promise to the house of David—and that promise will be fulfilled, and all the plans of the wicked will fail.

**AP:** The king would have heard all his life of the promises of God—Messiah is coming; Messiah is coming! And in this moment, God reminded him of this fact: and in light of that promise, he shouldn't have worried—for if God promised Messiah would come, then certainly, he should have had nothing to worry about.

**2PT 3.9-10** ~ *The Lord is not slow to fulfill his promise as some count slowness, but is patient toward you, not wishing that any should perish, but that all should reach repentance. <sup>10</sup> But the day of the Lord will come like a thief, and then the heavens will pass away with a roar, and the heavenly bodies will be burned up and dissolved, and the earth and the works that are done on it will be exposed.*

**BD2: How God Had Been With His People (GN 3.8; EX 40.34-38; JO 1.2-9)**

**But why Immanuel? Why "God with us"?** Brethren, this is best understood by looking at history and seeing **how God had been with His people.**

**GN 3** is most known for the first sin of man, and the expulsion from the Garden. But there's beauty within its pages: *And they heard the sound of the Lord God walking in the garden in the cool of the day, and the man and his wife hid themselves from the presence of the Lord God among the trees of the garden (GN 3.8)* God walking in the garden: amidst His creation! But sin came, and the gift of the continual presence of God was lost.

But when we look to the Tabernacle, years later, we see the Israelites in Exodus traveling across the wilderness. It had to be a frightening time: wandering through the wilderness—having to rely solely upon the provision of the God Moses preached. But in this, God provided something majestic: *Then the cloud covered the tent of meeting, and the glory of the Lord filled the tabernacle. <sup>35</sup> And Moses was not able to enter the tent of meeting because the cloud settled on it, and the glory of the Lord filled the tabernacle. <sup>36</sup> Throughout all their journeys, whenever the cloud was taken up from over the tabernacle, the people of Israel would set out. <sup>37</sup> But if the cloud was not taken up, then they did not set out till the day that it was taken up. <sup>38</sup> For the cloud of the Lord was on the tabernacle by day, and fire was in it by night, in the sight of all the house of Israel throughout all their journeys. (EX 40.34-38)* They might have been wandering in the wilderness, but they weren't doing so, alone. God was with them.

But Moses was left behind: the only leader they'd ever known. And both the people and Joshua wondered if things would change. **Would they no longer have God with them?** *"Moses my servant is dead. Now therefore arise, go over this Jordan, you and all this people, into the land that I am giving to them, to the people of Israel. <sup>3</sup> Every place that the sole of your foot will tread upon I have given to you, just as I promised to Moses. <sup>4</sup> From the wilderness and this Lebanon as far as the great river, the river Euphrates, all the land of the Hittites to the Great Sea toward the going down of the sun shall be your territory. <sup>5</sup> No man shall be able to stand before you all the days of your life. Just as I was with Moses, so I will be with you. I will not leave you or forsake you. <sup>6</sup> Be strong and courageous, for you shall cause this people to inherit the land that I swore to their fathers to give them. <sup>7</sup> Only be strong and very courageous, being careful to do according to all the law that Moses my servant commanded you. Do not turn from it to the right hand or to the left, that you may have good success wherever you go. <sup>8</sup> This Book of Law shall not depart from your mouth, but you shall meditate on it day and night, so that you may be careful to do according to all that is written in it. For then you will make your way prosperous, and then you will have good success. <sup>9</sup> Have I not commanded you? Be strong and courageous. Do not be frightened, and do not be dismayed, for the Lord your God is with you wherever you go." (JO 1.2-9)* What a thing: God would remain with them despite their new leadership—God would guide and direct Joshua as he'd guided and directed Moses. And as a result, God would remain with the people even in this new land.

As a result, the concept of God **"being with you"** occurs continually in the Old Testament: a concept that would have reminded them that like Joshua, like Moses, like Adam and Eve, they'd have the presence of God—His care, His protection, His fellowship, and His providence. A comforting concept to all of God's people.

**IS 30.19-21** ~ *For a people shall dwell in Zion, in Jerusalem; you shall weep no more. He will surely be gracious to you at the sound of your cry. As soon as he hears it, he answers you. <sup>20</sup> And though the Lord give you the bread of adversity and the water of affliction, yet your Teacher will not hide himself anymore, but your eyes shall see your Teacher. <sup>21</sup> And your ears shall hear a word behind you, saying, "This is the way, walk in it," when you turn to the right or when you turn to the left.*

**AP:** But that brings us to the natural question. It makes sense that God would be with Adam and Eve (after all, they were in His garden), Moses (after all, he was His spokesperson), and even Joshua (after all, he'd taken on Moses' role with God's people). It makes sense that God would be with those people he'd specially created and specially chosen. **But what about us? How is God with us now?**

**CONCLUSION – How God is With Us Now**

We see, then, that to the Jewish people to whom **IS** wrote, the concept of God being with them was held close to their heart. It was a thing that had given them confidence in the wilderness wanderings, in their victory over the promised land, and in their eventual exile in Babylon. But as God spoke through **IS** to Ahaz, he reminded him: he might have felt overwhelmed and even doomed, but God was with His people: and God had a plan that was yet to be fulfilled through the House of David. Even in his doubt and pride, God was with His people—and God would be with His people, again, when Messiah came: **"Immanuel"**.