

Immanuel, God With Us

Radio Broadcast

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Bible Text: Isaiah 7:14

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Welcome to the Grace Abounding Broadcast brought to you by the congregation of the Shreveport Grace Church that meets at 2970 Baird Road in Shreveport, LA. My name is Ken Wimer and it is my privilege to bring to you today a message that seeks to exalt the Lord Jesus Christ and his glorious person and finished work of salvation accomplished for sinners at the cross. Please stay tuned.

I'm reading for you today from Isaiah 7:14 and here's what the word declares,

14 Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel.

Now, this prophecy through the writing and word of Isaiah the prophet was given to him many centuries before the Lord Jesus Christ was ever brought into this world. Now, the significance of this particular verse is vital because on this one prophecy hangs the hopes of every fallen sinner that God has purposed to save by his grace and mercy. Had this particular word failed as given to Isaiah the prophet, there would be no salvation. We would all be damned forever. You see, this is what is underlying the glory and joy of this particular verse. Whenever in Scripture you see the word "behold" and that's how this verse begins, "Behold," look at this, consider this, "a virgin shall conceive, and bear a son."

What must this particular work be that God purposed should be accomplished through this one whose name would be called Immanuel? Now, it's interesting that that is God's name for his Son when the Lord Jesus Christ was born into this world and walked on this earth. As far as Scripture is concerned, there is no record that any earthly being ever called him Immanuel and so when it says here "and shall call his name Immanuel," it's for the purpose of describing who he is. The word "Immanuel" means "God with us," so that when this one would come, those to whom God would be pleased to give eyes to see, not just a man but actually the God-man and be brought to believe on this one for their salvation, again, that's the grace of God, God opening their eyes to see it, how vital then is this particular prophecy. What it says to me is such is the nature of man and in his

fallen state, so grave is that lost estate that nothing less than God taking on flesh would accomplish the sinner's salvation.

Now, this is a point that is missed today because there is a lot of celebrating of Christ's birth at a particular time of year and a particular day and yet as you go back and study in history, the particular day of December 25th is not a day found in Scripture. You could go back to the 4th century and find that an emperor that made a profession of Christianity appointed an otherwise very pagan Roman holiday to be a celebration of Christ's birth and so that tradition has carried on today. My purpose here is not to defend or to argue against the day; you can study this out for yourself. But my purpose is simply to take this Scripture and it applies any day of the year for us as fallen sinners by God's grace to consider who the Lord Jesus Christ is and why he came and what he accomplished and where he is now and to consider that sin had so marred the sons of Adam that we are and such was our debt and condemnation that we could never, ever even begin to pay a holy God for our sin that required nothing less than God himself coming and being born a baby in time or else all would be lost. Oh, and I will refer to you as my fellow sinners because that's who I am, that's what I am, a sinner speaking to other sinners and endeavoring by God's grace to point you to this one that the Scriptures call Immanuel, God with us, this prophecy first of all that was set forth here, I am happy to be able to tell you has been fulfilled.

This virgin and that word that's used there is the word "virgin," a woman who has never known a man and that was said of Mary when it was announced that she would be with child. She herself wondered, "Well, how could this be, never having known a man." So God purposed that his Son should come through the womb of a woman and that she be a virgin so that it be clear that this one that was born was not of human origin but of God himself. And this fits the prophecy that was given all the way back there in the garden in Genesis 3 after the fall of Adam when God declared what would be the remedy for that fall, what it would take to reconcile sinners again to God himself and our Lord himself declared the first Gospel message there in Genesis 3:15 where he said, "I will put enmity between thee," speaking here of the serpent which represents Satan, "and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel."

So here from the beginning it is foretold that there would be the seed of the woman that would defeat the seed of the serpent, that is, Satan himself. This seed, the Lord said, would bruise his head. You think about where the venom is in a serpent, it's in the head of that serpent. "And thou shalt bruise his heel," that serpent latching hold of the heel of the Son of God. We know in reading the Gospels how Satan tempted this one in every way and yet was not able to defeat him. It was described as a bruising of his heel, not anything fatal. The fatal blow was given actually to Satan and to the sin of the people that the Lord Jesus Christ came in this world to save. In fact, in Matthew 1:21, another Scripture that is well known, the Lord by the angel said to Mary and Joseph, "Thou shalt call his name JESUS," it means Savior, "for he shall save his people from their sins," not will try to or attempt to but "shall save his people from their sins."

So I'm happy to tell you, first of all, that this prophecy that I've read for you here from Isaiah 7:14 has been fulfilled. That's a glorious truth. This Son, this Immanuel is born and stop and consider what that means: God with us. You see, in the Old Testament in type and picture, God was with that ancient Israel in the tabernacle. It is set in the middle of the camp with all of the other tents around about and the Shekinah glory, there was a cloud that resided over the Mercy Seat, all of that was a picture of the Lord Jesus Christ who should come and dwell among us. In fact, John in his particular Gospel that the Spirit of God directed him to write, in the very first chapter, describes the Lord Jesus Christ as the very Word of God. Stop and think about what a word is: it expresses one's thoughts. We could not know God had not God given us his word. There is the written word but there is the Incarnate Word, the Lord Jesus Christ, and in John 1:1 we read that, "In the beginning was the Word, and the Word was with God," which shows here that this Word was distinct from God in one sense and yet it says, "the Word was God." In the beginning, wherever you go back to the beginning, this Word that was with God was God. Now, if there's any question as to who this Word is, you just have to read a little further down in verse 14 where it says, "And the Word was made flesh, and dwelt among us." There is the fulfillment. That word "dwelt" means "to tabernacle." He tabernacled among us, "and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth."

So yes, Immanuel, born of a virgin. You see, he came into this world the same way as those that he came to save enter this world, through the womb, and yet he had to be without sin and therefore born of a virgin. Now, many misconceive in thinking that the virgin herself had to be immaculate. We hear that term used. No, it's the Lord by his Spirit that put this seed within that otherwise virgin womb and from that womb brought forth this one called the Holy One of God. You see, it's because of who he is in his nature as far as God that he is without sin and yet he had to be a man and had to come forth from the womb. Oh, it's a mystery. "Great is the mystery of godliness," Paul wrote to Timothy. God became flesh. But as far as his nature, even though as a man that was his beginning, yet in the Scriptures we read that he was set up from everlasting. In other words, as the covenant head of a people that God had purposed to save, he was there from eternity. In fact, that's why God ordained a fallen world because the Son was there from eternity as the Savior. Even before Adam fell, he was there as the Savior, as the one who would come in time and save out of all of fallen humanity a people, a chosen, elect race of people that would be his. Now, you don't think that that is a very good gift to give somebody, something that's corrupt and vile, because that's what we are by nature and yet it pleased God the Father to honor his Son as the Savior, as the Redeemer from all eternity to give him a people to save. That's his glory and what a delight he is to his Father and what a delight these sons of men are to the Father because of being in his Son.

Oh, to see how God even before we ever knew him, if we know him even now. I may be speaking to you right now of a God you do not know. Oh, you've heard of a God but the God of Scripture, revealed in this inspired word that I'm reading for you, to know that he set his love and affection on such damnable creatures as we are and that from eternity and purposed to save such vile sinners as we are for whose glory? For the glory of his Son. That's how he purposed to honor his Son as the Savior and the Redeemer.

So that's what we see here. This prophecy set forth centuries before Christ ever came and yet we know in reading the Scriptures that it is now fulfilled and has been fulfilled exactly as God prophesied it. That shouldn't surprise us in that all things that come into being are of him, from him, to him, for him. And Paul writing to the Galatians described it this way in verse 4, "But when the fulness of the time was come, God sent forth his Son, made of a woman," you see, there is the virgin, "made under the law, To redeem them that were under the law, that we might receive the adoption of sons." You see, we are not sons of God by nature or by right. It took God adopting sinners such as we are to be his sons and that adoption was accomplished, it was purposed from eternity but was accomplished when the Lord Jesus Christ paid the debt and therefore Paul writes in Galatians 4:6, "because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father."

I hear people talking all the time, "Dear God," or they refer to him as, "The man upstairs." They are still in darkness because those that the Spirit of God has taught of God in truth, they have been brought through the Spirit's work to see their need and their own depravity and their own decrepitness and condemnation apart from the mercy and grace of God in Christ, but their eyes have been opened to see that Christ himself as God's Son has reconciled them unto the holy God and that reconciliation now, having taken place in the blood of the Lord Jesus Christ and his death and the Spirit being sent forth into their hearts, causes them to cry, "Abba, Father." That word means "Daddy." Think of a young child that every other word coming out of that young child's mouth is Daddy and that very endearing term, Daddy. This is the word, this is the language of those that the Lord has taught that Christ has paid their debt.

You see, verse 6 is on the heels of verses 4 and 5 here in Galatians 4, "when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law." This isn't just a doctrine, it's a declaration of what God has done to reconcile filthy, vile sinners unto himself. It says in verse 5, "To redeem them that were under the law." Again, this prophecy in the Old Testament, "Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel," this prophecy declares the only hope for fallen sinners. Had there not been this coming of the Lord Jesus Christ and the living out of a perfect life to the satisfaction of God's holy law, you see, it took that to redeem them that were under the law. There had to be a perfect obedience but not only that, an effectual sacrifice. The law required death for disobedience and here we are as disobedient creatures of God, born this way. You don't have to be taught to sin, we're born with a sin nature because of who we are in Adam and we practice it daily, even now in our thoughts. Not just in deeds or words but our thoughts, our very being is sin and yet it was for such that God sent his Son that it says to redeem. That word means to pay the ransom. Pay the entire debt.

And only those can enter into this that the Spirit of God teaches. I may be speaking to you right now and someone might be saying, "Well, you're talking above my head." You see, I'm endeavoring to make it as simple as what the Scriptures declare but unless the Lord himself brings this home to your heart and he will if you're one of those for whom

Christ paid the debt, in his time, just as in the fulness of the time, God sent forth his Son, the same is true of his Spirit. In the fulness of the time, in the time appointed by God, he will give his Spirit to every one of these. It says there in verse 6, "because ye are sons." That adoption that was accomplished there at Calvary is what legally and rightly gives any sinner the title to be called a son of God. Nothing else can do it than what Christ has already accomplished but for each one of those, God has sent forth the Spirit of his Son into your hearts crying, "Abba, Father."

Verse 7 says, "Wherefore thou art no more a servant." Oh, there are so many in bondage today to their own attempts at satisfying a holy God and how vain that is. No, "thou art no more a servant, but a son; and if a son, then an heir of God through Christ." What a blessed truth that is but it took, coming back to my text here in Isaiah 7:14, it took God becoming flesh and the Scriptures say that he did not take on him the nature of angels but he became a babe in human flesh, a man in stature, for three reasons. 1. He was born to save. "Thou shalt call his name Jesus for he shall save." This notion that somehow Jesus came and tried to save everybody, alas, now not all are saved. That is not the Jesus of Scripture. "Thou shalt call his name Jesus for he shall save." He was born to save and he has saved by his life and by his death that people that the Father gave him and secondly, he lived to justify. You see, it's not just a matter of forgiving our sin but to be declared righteous before a holy God because nothing less than absolute righteousness will do before a holy God. So he was born to save, he lived to justify and he died to redeem. It took his death to redeem. Who? Not fallen angels. You see, they are left reserved in chains of darkness, the Scriptures say, but unto such as we are. You stop and think about who we are, sinners against God, miserable apostates from God, rebels by nature, in a very desperate state. In fact, I would say in the very same desperate state as devils and yet it says in Scripture, "Behold unto us a child is born, unto us a son is given."

That's in Isaiah 9:6, moving off of Isaiah 7:14. Again, a prophecy in Isaiah that was given centuries before its fulfillment and yet how it was fulfilled precisely in the Lord Jesus Christ coming to this world. It says, "Unto us a child is born," you see, that's his humanity. A child is born. Isaiah 7:14 says, "A virgin shall conceive and bear a son," a man, but then it says, "unto us a son is given." That's the Son of God. The Son of God was not created. The Scriptures say of Christ, "A body hast thou prepared for me." He was the Son of God from eternity to eternity and yet he was made a man, "unto us a child is born." That is so that we that are filthy by birth, that describes every one of us, and polluted by nature, might have in him, in his holy birth, because of him, a birth that as the son of God, as he is pleased to adopt us as sons, he receives us just as his own Son. Perfect in him. Not in ourselves but in him and sanctified in him.

That's why Isaiah 9:6 continues to describe this one who came. Again, this is by revelation. The Lord has to, by his grace, show us these things but it says, "the government shall be upon his shoulder." Oh, I love that. The burden of governing and dealing with all that I am as a needy sinner, he has taken upon his shoulder. He has borne it. He is the sin-bearer and the entire responsibility. When it says "government," it's talking about representation. You think of government today, they represent the people

and as goes the government, so goes the people. Well, here the government shall be upon his shoulder. In other words, the faithful representative.

"And his name shall be called," and I believe these all go in pairs. It says here, "Wonderful Counsellor." Sometimes you'll find people separating those two, describing his name as Wonderful and then his activity as Counsellor but it's the term Wonderful Counsellor. That word "Wonderful" is reserved for divinity. There is none Wonderful in the sense of inspiring worship than this one in his conception; in his birth; his person; in his life; in his death; his resurrection; his ascension; his intercession. All of this Wonderful in his love for such sinners as we are in that salvation that he came accomplished for such sinners. But as the Wonderful Counsellor, that word means a director who powerfully directs all things to his glory and sees it to its rightful end. That's why I'm thankful that salvation is in his hands.

But also it says, "The mighty God." That's who he is. No less than the mighty God could save a sinner and the Lord Jesus is the God of salvation. He is Jehovah that is set forth in the Old Testament. His name Jesus, salvation, is who he is.

Then it says, "The everlasting Father." You say, "Now wait a minute, I thought there is God the Father and God the Son?" There is but here it's speaking of him in relationship to those sinners that the Father gave him. In the book of Hebrews, he said, "Behold I and the children whom thou hast given me," and even as we read in the book of Galatians that we have received through him the spirit of adoption and so he is in that sense the everlasting Father in that he begets his children unto himself by his grace.

Then the last description in Isaiah 9:6 is that he is "The Prince of Peace." Boy, a lot could be said there. He has made peace for such sinners as we are. That's how he is the Prince of Peace and, secondly, he is ever at peace with us. So complete is his work of salvation that he never reacts even though we continue to be who we are as sinners. "Prone to wander, Lord, I feel it. Prone to leave the one I love." And yet he is ever at peace with us. That reconciliation is so complete that it's his unconditional love that continues to favor us. But thirdly, he's the Prince of Peace because this is what a prince does, he ordains. He bestows his peace on us. Oh, how we need it. If he does not give us that peace every moment and remind us of his grace and mercy in all that he accomplished in his death, we will never be at peace. We'll constantly be in turmoil. And he graciously again and again draws the hearts of his own to himself and speaks peace to them through his word.

Oh, what a blessed Savior! What a blessed Redeemer! What a glorious Immanuel, God with us!

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