

## **~IMMANUEL (500)**

**(Im-man'u-el) [With Us Is God]**

- **A name first mentioned by the prophet Isaiah;**
- **And move on through Judah. He will actually flood and pass over. Up to the neck he will reach. And the outspreading of his wings must occur to fill the breadth of your land, O Immanuel! (Isaiah 8:8)**
- **Therefore Yehowah himself will give you men a sign. Look! The maiden herself will actually become pregnant, and she is giving birth to a son, and she will certainly call his name Immanuel. (Isaiah 7:14)**
- **During the reign of Ahaz, 761-746 B.C.E.**
- **Abraham became father to Isaac. Isaac became father to Jacob. Jacob became father to Judah and his brothers. (Matthew 1:2)**
- **The only other occurrence, Immanuel is a name-title applied to Christ the Messiah.**
- **In view of the circumstances under which the prophecy was given, Bible commentators have looked for an Immanuel in Isaiah's day, one who fittingly served then as a sign that God was with them, in that Eighth Century B.C.E.**
- **Pekah and Rezin, the kings of Israel and Syria, were bent on overthrowing Ahaz, king of Judah, in order to put the son of Tabeel upon his throne.**
- **Now it came about in the days of Ahaz the son of Jotham the son of Uzziah, the king of Judah, that Rezin the king of Syria and Pekah the son of Remaliah, the king of Israel, came up to Jerusalem for war against it, and he proved unable to war against it. (Isaiah 7:1)**
- **And a report was made to the house of David, saying; Syria has leaned upon Ephraim. And his heart and the heart of his people began to quiver, like the quivering of the trees of the forest because of a wind. (Isaiah 7:2)**

- And Yehowah proceeded to say to Isaiah; Go out, please, to meet Ahaz, you and Shear-jashub your son, to the end of the conduit of the upper pool by the highway of the laundryman's field. (**Isaiah 7:3**)
- And you must say to him; Watch yourself and keep undisturbed. Do not be afraid, and do not let your heart itself be timid because of the two tail ends of these smoking logs, because of the hot anger of Rezin and Syria and the son of Remaliah. (**Isaiah 7:4**)
- For the reason that Syria with Ephraim and the son of Remaliah has advised what is bad against you, saying; (**Isaiah 7:5**)
- Let us go up against Judah and tear it apart and by breakthroughs take it for ourselves, and let us make another king reign inside it, the son of Tabeel. (**Isaiah 7:6**)
- Yehowah, however, remembered his kingdom covenant with David, the forefather of Ahaz, and sent his prophet with this reassuring message:
- Listen, please, O house of David. Yehowah himself will give you men a sign. Look! The maiden herself will actually become pregnant, and she is giving birth to a son, and she will certainly call his name **Immanuel**.
- Butter and honey he will eat by the time that he knows how to reject the bad and choose the good. For before the boy will know how to reject the bad and choose the good, the ground of whose two kings you are feeling a sickening dread will be left entirely.
- And he proceeded to say; Listen, please, O house of David. Is it such a little thing for you to tire out men, that you should also tire out my God? (**Isaiah 7:13**)
- Therefore Yehowah himself will give you men a sign. Look! The maiden herself will actually become pregnant, and she is giving birth to a son, and she will certainly call his name Immanuel. (**Isaiah 7:14**)
- Then, after telling about the birth of Isaiah's second son, Maher-shalal-hash-baz, the prophecy next describes how the threat to Judah would be removed. As an irresistible flood, the Assyrians would

completely inundate Syria and the northern kingdom of Israel, not stopping until they had dangerously spread over the land of Judah, even to fill the breadth of your land, O **Immanuel!**

- Then, in poetic grandeur, the prophet Isaiah warns all those in opposition to Yehowah. If you gird yourselves for war, if you plan out a scheme, if you speak a word against Yehowah, **it will not stand, for God Is With Us, Immanuel!**

- And Yehowah proceeded to speak yet further to me, saying; (**Isaiah 8:5**)
- For the reason that this people has rejected the waters of the Shiloah that are going gently, and there is exultation over Rezin and the son of Remaliah. (**Isaiah 8:6**)
- Even therefore, look! Yehowah is bringing up against them the mighty and the many waters of the River, the king of Assyria and all his glory. And he will certainly come up over all his streambeds and go over all his banks (**Isaiah 8:7**)
- And move on through Judah. He will actually flood and pass over. Up to the neck he will reach. And the outspreading of his wings must occur to fill the breadth of your land, O **Immanuel!** (**Isaiah 8:8**)
- Be injurious, O you peoples, and be shattered to pieces, and give ear, all you in distant parts of the earth! Gird yourselves, and be shattered to pieces! Gird yourselves, and be shattered to pieces! (**Isaiah 8:9**)
- Plan out a scheme, and it will be broken up! Speak any word, and it will not stand, for God is with us! (**Isaiah 8:10**)
- Some have suggested that in the type back there **Immanuel** was a third son of Isaiah, perhaps by a Jewish maiden who may have become a second wife of the prophet.
- Certain Jewish commentators endeavored to apply the prophecy to the birth of Ahaz son Hezekiah. This, however, is ruled out, since the prophecy was uttered during Ahaz reign
- Now it came about in the days of Ahaz the son of Jotham the son of Uzziah, the king of Judah, that Rezin the king of Syria and

**Pekah the son of Remaliah, the king of Israel, came up to Jerusalem for war against it, and he proved unable to war against it. (Isaiah 7:1)**

- **Making Hezekiah at least nine years old at the time.**
- **Twenty years old was Ahaz when he began to reign, and for sixteen years he reigned in Jerusalem, and he did not do what was right in the eyes of Yehowah his God like David his forefather. (2 Kings 16:2)**
- **And it came about in the third year of Hoshea the son of Elah the king of Israel that Hezekiah the son of Ahaz the king of Judah became king. (2 Kings 18:1)**
- **Twenty-five years old he happened to be when he began to reign, and for twenty-nine years he reigned in Jerusalem. And his mother's name was Abi the daughter of Zechariah. (2 Kings 18:2)**
- **Another possible candidate was Isaiah's second son, mentioned in the next chapter, Maher-shalal-hash-baz, concerning whom it was said; Before the boy will know how to call out; My father! And; My mother! One will carry away the resources of Damascus and the spoil of Samaria before the king of Assyria.**
- **And Yehowah proceeded to say to me; Take for yourself a large tablet and write upon it with the stylus of mortal man, Maher-shalal-hash-baz. (Isaiah 8:1)**
- **And let me have attestation for myself by faithful witnesses, Uriah the priest and Zechariah the son of Jeberechiah. (Isaiah 8:2)**
- **Then I went near to the prophetess, and she came to be pregnant and in time gave birth to a son. Yehowah now said to me; Call his name Maher-shalal-hash-baz. (Isaiah 8:3)**
- **For before the boy will know how to call out; My father! And; My mother! One will carry away the resources of Damascus and the spoil of Samaria before the king of Assyria. (Isaiah 8:4)**
- **Certainly this echoes what was said about Immanuel; Before the boy will know how to reject the bad and choose the good, the ground**

of whose two kings of Damascus and Samaria you are feeling a sickening dread will be left entirely.

- For before the boy will know how to reject the bad and choose the good, the ground of whose two kings you are feeling a sickening dread will be left entirely. (**Isaiah 7:16**)
- Also, the birth of Isaiah's second son is presented in close connection with the further prophecy involving **Immanuel** and, as Immanuel was to be a sign, so also Isaiah said; I and the children whom Yehowah has given me are as **signs**.
- Therefore Yehowah himself will give you men a sign. Look! The maiden herself will actually become pregnant, and she is giving birth to a son, and she will certainly call his name **Immanuel**. (**Isaiah 7:14**)
- Look! I and the children whom Yehowah has given me are as signs and as miracles in Israel from Yehowah of armies, who is residing in Mount Zion. (**Isaiah 8:18**)
- The principal objection to this identification of Isaiah's second son as the **Immanuel** of Ahaz day is on the grounds that Isaiah's wife is spoken of as the prophetess, not as the maiden, as well as the fact that she was already the mother of Isaiah's firstborn, Shear-jashub, hence no maiden.
- And Yehowah proceeded to say to Isaiah; Go out, please, to meet Ahaz, you and Shear-jashub your son, to the end of the conduit of the upper pool by the highway of the laundryman's field. (**Isaiah 7:3**)
- Then I went near to the prophetess, and she came to be pregnant and in time gave birth to a son. Yehowah now said to me; Call his name Maher-shalal-hash-baz. (**Isaiah 8:3**)
- It may be noted, however, that the **Hebrew** word here translated maiden is not *bethu-lah*, meaning, specifically, virgin, but is *'al-mah*, having a broader reference to a **young woman**, who could be either a virgin maiden or a recently married woman.
- The singular *'al-mah* also occurs in six other texts, more than one of which involves a virgin maiden.

- Now the **young woman** was very attractive in appearance, a virgin, and no man had had sexual intercourse with her, and she made her way down to the fountain and began to fill her water jar and then came up. (**Genesis 24:16**)
- Here I am stationed at a fountain of water. What must occur is that the **maiden** coming out to draw water to whom I shall actually say; Please, let me drink a little water from your jar. (**Genesis 24:43**)
- So Pharaoh's daughter said to her; Go! At once the **maiden** went and called the child's mother. (**Exodus 2:8**)
- The singers went in front, the players on stringed instruments after them, in between were the **maidens** beating tambourines. (**Psalms 68:25**)
- The way of an eagle in the heavens, the way of a serpent on a rock, the way of a ship in the heart of the sea and the way of an able-bodied man with a **maiden**. (**Proverbs 30:19**)
- For fragrance your oils are good. Like an oil that is poured out is your name. That is why **maidens** themselves have loved you. (**Song of Solomon 1:3**)
- There may be sixty queens and eighty concubines and **maidens** without number. (**Song of Solomon 6:8**)
- The full and complete identity of **Immanuel**, of course, is found in the office and personage of the Lord Jesus Christ. The use, therefore, of the **Hebrew** word '*al-mah*' in the prophecy would accommodate both the type, if such was a young wife of Ahaz or of Isaiah, and the antitype, the betrothed and yet virgin Mary.
- In the case of Mary there was no question about her being a virgin when she became pregnant by Holy Spirit, both Matthew and Luke recording this historical fact.
- But the birth of Jesus Christ was in this way. During the time his mother Mary was promised in marriage to Joseph, she was found to be pregnant by Holy Spirit before they were united. (**Matthew 1:18**)
- However, Joseph her husband, because he was righteous and did

not want to make her a public spectacle, intended to divorce her secretly. (**Matthew 1:19**)

- But after he had thought these things over, look! Yehowah's angel appeared to him in a dream, saying; Joseph, son of David, do not be afraid to take Mary your wife home, for that which has been begotten in her is by Holy Spirit. (**Matthew 1:20**)
- She will give birth to a son, and you must call his name Jesus, for he will save his people from their sins. (**Matthew 1:21**)
- All this actually came about for that to be fulfilled which was spoken by Yehowah through his prophet, saying; (**Matthew 1:22**)
- Look! The virgin will become pregnant and will give birth to a son, and they will call his name **Immanuel**, which means, when translated; **With Us Is God**. (**Matthew 1:23**)
- Then Joseph woke up from his sleep and did as the angel of Yehowah had directed him, and he took his wife home. (**Matthew 1:24**)
- But he had no intercourse with her until she gave birth to a son, and he called his name Jesus. (**Matthew 1:25**)
- So the angel said to her; Have no fear, Mary, for you have found favor with God. (**Luke 1:30**)
- And, look! You will conceive in your womb and give birth to a son, and you are to call his name Jesus. (**Luke 1:31**)
- This one will be great and will be called Son of the Most High, and Yehowah God will give him the throne of David his father. (**Luke 1:32**)
- And he will rule as king over the house of Jacob forever, and there will be no end of his kingdom. (**Luke 1:33**)
- But Mary said to the angel; How is this to be, since I am having no intercourse with a man? (**Luke 1:34**)
- In answer the angel said to her; Holy Spirit will come upon you, and power of the Most High will overshadow you. For that reason also what is born will be called holy, God's Son. (**Luke**

1:35)

- All this actually came about for that to be fulfilled which was spoken by Yehowah through his prophet, Matthew observed. It was a **sign** that identified the **long-awaited Messiah**. So in keeping with these facts, Matthew's Gospel;
- Therefore Yehowah himself will give you men a sign; Look! The maiden herself will actually become pregnant, and she is giving birth to a son, and she will certainly call his name **Immanuel**. (**Isaiah 7:14**)
- Uses the **Greek** word *par-the'nos*, meaning virgin, to translate '*al-mah*', saying; Look! The virgin, *par-the'nos*, will become pregnant and will give birth to a son, and they will call his name **Immanuel**.
- All this actually came about for that to be fulfilled which was spoken by Yehowah through his prophet, saying; (**Matthew 1:22**)
- Look! The virgin will become pregnant and will give birth to a son, and they will call his name **Immanuel**, which means, when translated, **With Us Is God**. (**Matthew 1:23**)
- In no way was this taking liberties or distorting the text. Over a century earlier, the Jewish translators of the **Greek Septuagint** had also used *par-the'nos* in rendering,
- Therefore Yehowah himself will give you men a sign. Look! The maiden herself will actually become pregnant, and she is giving birth to a son, and she will certainly call his name **Immanuel**. (**Isaiah 7:14**)
- This identity of Jesus Christ as **Immanuel** did not mean he was the incarnation of God, God in the flesh, which proponents of the Trinity teaching claim is implied by the meaning of **Immanuel**, namely, **With Us Is God**.
- It was a common practice among Jews to embody the word God, even, Yehowah, in Hebrew names. Even today **Immanuel** is the proper name of many men, none of whom are incarnations of God.
- If there seems to be a conflict between the angels instructions to Mary, you are to call his name Jesus, and Isaiah's prophecy, she will



certainly call his name **Immanuel**; let it be remembered that Messiah was also to be called by yet other names.

- And, look! You will conceive in your womb and give birth to a son, and you are to call his name Jesus. (**Luke 1:31**)
- Therefore Yehowah himself will give you men a sign. Look! The maiden herself will actually become pregnant, and she is giving birth to a son, and she will certainly call his name **Immanuel**. (**Isaiah 7:14**)
- For there has been a child born to us, there has been a son given to us, and the princely rule will come to be upon his shoulder. And his name will be called **Wonderful Counselor, Mighty God, Eternal Father, Prince of Peace**. (**Isaiah 9:6**)
- Said concerning this one; His name will be called Wonderful Counselor, Mighty God, Eternal Father, Prince of Peace. Yet none of these names were given to Mary's firstborn as personal names, neither when he was a babe nor after he took up his ministry.
- Rather, they were all prophetic title-names by which Messiah would be identified. Jesus lived up to the meaning of these names in every respect, and that is the sense in which they were prophetically given, to show his qualities and the good offices he would perform toward all those accepting him as Messiah. So also with his title **Immanuel**. He measured up to and fulfilled its meaning.
- Worshipers of Yehowah have always desired God to be with them, on their side, backing them up in their undertakings, and often he reassures them that he is, sometimes giving them visible signs to this effect.
- And Jacob continued on his way out from Beersheba and kept going to Haran. (**Genesis 28:10**)
- In time he came across a place and set about spending the night there because the sun had set. So he took one of the stones of the place and set it as his head supporter and lay down in that place. (**Genesis 28:11**)
- And he began to dream, and, look! There was a ladder stationed upon the earth and its top reaching up to the heavens, and, look! There were God's angels ascending and descending on it.

**(Genesis 28:12)**

- **And, look! There was Yehowah stationed above it, and he proceeded to say; I am Yehowah the God of Abraham your father and the God of Isaac. The land upon which you are lying, to you I am going to give it and to your seed. (Genesis 28:13)**
- **And your seed will certainly become like the dust particles of the earth, and you will certainly spread abroad to the west and to the east and to the north and to the south, and by means of you and by means of your seed all the families of the ground will certainly bless themselves. (Genesis 28:14)**
- **And here I am with you and I will keep you in all the way you are going and I will return you to this ground, because I am not going to leave you until I have actually done what I have spoken to you. (Genesis 28:15)**
- **Then Jacob awoke from his sleep and said; Truly Yehowah is in this place and I myself did not know it. (Genesis 28:16)**
- **And he grew fearful and added; How fear-inspiring this place is! This is nothing else but the house of God and this is the gate of the heavens. (Genesis 28:17)**
- **So Jacob got up early in the morning and took the stone that was there as his head supporter and he set it up as a pillar and poured oil on the top of it. (Genesis 28:18)**
- **Further, he called the name of that place Bethel, but the fact is, Luz was the city's name formerly. (Genesis 28:19)**
- **And Jacob went on to vow a vow, saying; If God will continue with me and will certainly keep me on this way on which I am going and will certainly give me bread to eat and garments to wear (Genesis 28:20)**
- **To this he said; Because I shall prove to be with you, and this is the sign for you that it is I who have sent you; After you have brought the people out of Egypt, you people will serve the true God on this mountain. (Exodus 3:12)**
- **Nobody will take a firm stand before you all the days of your life. Just as I proved to be with Moses I shall prove to be with you. I**

shall neither desert you nor leave you entirely. (**Joshua 1:5**)

- Have I not commanded you? Be courageous and strong. Do not suffer shock or be terrified, for Yehowah your God is with you wherever you go. (**Joshua 1:9**)
- And it came about when Joshua happened to be by Jericho that he proceeded to raise his eyes and look, and there, there was a man standing in front of him with his drawn sword in his hand. So Joshua walked up to him and said to him; Are you for us or for our adversaries? (**Joshua 5:13**)
- And Yehowah went on to say to Joshua; See, I have given Jericho and its king, the valiant mighty men, into your hand. (**Joshua 6:2**)
- God is in the midst of the city, it will not be made to totter. God will help it at the appearance of morning. (**Psalms 46:5**)
- The nations became boisterous, the kingdoms tottered, he sounded with his voice, the earth proceeded to melt. (**Psalms 46:6**)
- Yehowah of armies is with us, the God of Jacob is a secure height for us. (**Psalms 46:7**)
- And they will be certain to fight against you, but they will not prevail against you, for **I am with you**, is the utterance of Yehowah, to deliver you. (**Jeremiah 1:19**)
- If today the personal identity of **Immanuel** in the days of Ahaz remains uncertain, it may be that Yehowah so directed in order not to distract the attention of later generations from the **Greater Immanuel**, when he put in his appearance as a sign from heaven. With the coming of his beloved Son to earth as the promised Messianic seed.
- And I shall put enmity between you and the woman and between your seed and her seed. He will bruise you in the head and you will bruise him in the heel. (**Genesis 3:15**)
- And rightful heir to the throne of David, Yehowah was furnishing his greatest sign that he had not forsaken mankind or his Kingdom covenant.

- The title-name **Immanuel**, therefore, was particularly appropriate to Christ, for his presence was indeed a sign from heaven. And with this foremost representative of Yehowah among mankind, Matthew under inspiration could truly say; **With Us Is God.**