

Emmanuel, God with us (Quality: Average)

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[0 : 0 0] a verse a well-known verse that you will find in matthew's gospel chapter one and in the 23rd verse they will call his name immanuel which really interpreted is god with us but in 23 of matthew chapter one behold a virgin shall be with charles and shall bring forth the son and shall they will call his name immanuel which being interpreted is god with earth whenever i read one of these quotations of prophecy i inevitably look back if i have a reference bible i usually have i always look back at the original statement there in the process holding their role though as they were moved by the holy ghost and it is i believe profitable and instruct with a night that we should face out the original statement by the prophet or by the psalmist or whoever may have been that we may understand exactly what we are looking at here in the new testament i don't believe that the bible is in effect to god it's one book it's the word of god whether it's the old testament or the new the new testament the new is in the old contained the old is in the new explained for that reason we read together in the prophecy of isaiah chapter seven or part of it where we find that original use of this name immanuel so there is the original freaking that we use of the virgin is of it where it is the virgin birth of the lord jesus christ and there is the name which was to be given which would certainly testified of exactly who he is Emmanuel God with us and yet when we read the context in

Isaiah chapter 7 perhaps it is difficult to relate the verse there to the coming of the babe of Bethlehem and of the saviour of Galilee however may I just give you a thought or two on that before we look at it in the sense of the actual motivator of the Lord's Need of Thrones there is Ahaz king of Judah and Ahaz was an idolatrous king a disobedient king and if you read the historical accounts about him in the book of kings you will find that he had embraced the idolatry of Syria and those things which influenced Israel or the northern kingdom of Israel and as a result of this as he embraced their idolatry so God permitted them to come against him nonetheless though they had overrun the land to some extent they were not permitted to break into Jerusalem itself and to invade it though they intended to set up a puppet king in his face and it was in this context that

Isaiah was sent with a message to him to go and take a look at what is described here at the upper pool in the highway of the bullet field I conclude that he was to be taken by the prophets and look at the resources in the resources in the next chapter you read of the waters of Shinoah that runs fastly and of Emmanuel's land and he was to take a look at the resources that God had provided in Jerusalem that the city would be able to withstand the sea and he was reminded of the power and great of God toward his people and the prophet instructed him to ask the sign of the Lord and Ahaz making a perfect excuse that he would not tempt God do not ask for a sign and then in the face of that unbelief that it was

God said here you know of house of David it is a small thing for you to weary men but will you weary my God also that thus therefore the Lord himself shall give you a sign the rejection of God is idolatry that was amen the rejection of God out of God of promise the rejection of God out of god that would defend and protect jerusalem he would turn into other sources to help him and in that hour god gave his son it was this behold a virgin child conceived and there is son i shall call his name immanuel now in the first instance this may well relate to the birth of the son to the prophet himself but i believe sufficient has now been said to remind you that there god gave a sign that ahaz is even one and this doesn't run the human heart and yet it reminded of the wonderful grace and mercy of god that when our lord jesus christ came as immanuel oh how few were waiting for him how few were looking for him how few wanted this time to come from heaven the coming of immanuel himself behold a virgin took and stephen there a son and god called his name in man let me take it over into matthew's gospel the prophet is now quoted by the apostle and the apostle the writer of this gospel record takes up this name and manual which being interpreted is god with god with us god with us and so now i want to take up this book in man god with us it's wonderful to contemplate this song the omnipresent of god the omnipresent of god we may say well isn't that enough isn't that god with us well it's very wonderful i've said it again and again but the universe is peace the wonder of creation around it it is so wonderful whether it's the little is there for the blade of glass or whether it's the vastness of the universe itself beyond our knowledge and comprehension that heaven's despair the glory of god and god is in it all and on this present god we saw the star 139 remember this there is no place we can see physically experimentally or spiritually where god god is not god is not god with us it can be encouraging force sometimes they can be convecting force as we think of the wonderful patterns of god and yes this is not all scripture teaches so this is wonderful like the example of god of spiritual alignment among old woman father just basal who owns behold THIS coming from the history point of ore dew on mir pro this poem is 2019 is zannot

equipped with God around him in fact that we suntan is cal■ youält of miracles that only are up. We see them as they come forth from Egypt, as they proceed through the wilderness, as they come eventually into the land of France, and with all the subsequent history of their race, with all its ups and downs, with all their idolatry and failure, and yet the wonderful mercy and great of their God, this great I am, this great I told us, God was with them.

[10:06] You get it in the psychology of the tabernacle. There in the midst of Israel, there was a shekinah group, there was a holy host, there was a very cloudy hill. There were all those things that were testified of a God that came down to his feet. I wonderfully mowed his forehead at the burning book. And so it went on, this God that was with them. He was with them to deliver them. He brought them out to Egypt. He was with them to guide them. He led them through the wilderness. He was with them to sustain them. He destroyed them with the necessary food and water that they required on their journey. He was with them in so many ways. He was with them to defend them from their enemies and to bring them safely through the river.

When thou passest through the water, I will be with them through the river. They shall not over slowly. I am with them. Yes. With his people. All of them. And if with all of them, corporally, then with them all individually. God with us. So that again we may contemplate the records of scripture and the historical experiences of the people of God and see that this God was with his people as individuals. Think of Abraham. Think of Joseph. Think of Moses. Think of Daniel and Saul and David. All these individuals who had personal feelings with the eternal God. Who had his thoughts, who had his thoughts, who knew him. They were very manifestly. His church. So often his messengers, so often his mouthpiece, so often a witness for their God. God was with them. Making them. What he would he would have them did using them and he would use them the things they did they did not do in their own strength these mighty men of old these men recorded for example in hebrews chapter 11 they were able to do these things only because of one vital thing god was with them god was with them that is he was on their study that is he was taking them up and using them they were with god and he was with them how else could david a moment from the love how else could january survive the lion's death how else could moses could moses have brought the people out from israel consider the law a single wonder of it that in an individual sense god was different a wonderful song was penned by david the most familiar of all and the most strong friend he's friends how wonderfully there he speaks of the presence of this god and his shepherd where is the shepherd with his shoes that's where you expect your mind here and this is god's relationship with his people with his people jayla is hot who's value the shadow of death than i with me god with us but so we have not come down to the very essence of what we have here in this sense because there are many people who are not christians there are many people who are nominal christians who are unitarian in their thinking and theology and they have not grant the full import of this name immanuel god with us it is not only and all i said is very wonderful it's not only that there is an omnipresent god it is not only that he has been with his people and ever will be it is not only that he has been with his people individually in very months and you leave the wonderful virgin but that god himself has come into this world to be with us

this is the influence of this name this is the true significance of the virgin's birth this is why we we will all wonder and reverence these truths the holy that which is conceived in earth is of the holy ghost behold a virgin shall be with child and it is not just a young girl the word here is goodness a virgin shall be with child and shall bring forth a son and they shall call his name immanuel which this is god with us so that when we consider god with us we are taking this book that god is eternal sovereign omnipotent being the great i am have condescended in his infinite mercy and grace to come right in to this world and to take our very nature as a man i part in the main street there then in the abbey only the other afternoon i'm confronted with just three words god made man god became man god became man and i thought well there is you can i find petites e Admiral throughout everything what can i believe in this world somebody are flipping the thread of ominous morning and logical i am talking about another arm and yet the earlier passages as john chapter one the word was made flesh and well among us that the eternal world the lord god was made flesh and well among us he made his dwelling place here below he abode with us he could come as near as that to share our life to share our experiences to share our souls to share our suffering philippians 2 how wonderful that is christ jesus is being in the form of god thought it not godly to be equal with god that is he did god no injustice by claiming equality with him but made himself of no legity and took upon him the form of a servant he did not come even as a king or as someone in human ability he came to the response name of that man the famous department of sun he came to be described with rejected men took upon him the form of a servant and was made in likeness in the likeness of men and then found in fashion it's not only that he looked like a man he was a man in fashion that means in habit life and custom it all things foolish humor and he became obedient unto death even the death of the father wherefore god i did not have a man in the name of the birth every man again we have the teaching of hebrews chapter 2 where we get the same significant uh thought delivered that here is this one of whom we read that he took not on him the nature of angels but he took on him the seed of abraham wherefore and all things it be supposed to be made

his life onto his way now scripture events in this witness of testimony that the lord jesus christ is the great ministry of godliness god manifests in the flesh the glory of god in the faith of jesus christ and him what is all the fullness of the godhead father so this is a wonderful teacher we are taught upon and recognized within this world in manuel god with he came down to earth from heaven to his king and your house now where do you think then in relation to this thing not the people will be singing the landscape here is a fancy reading a fancy constantly commemorating it is this time so they generally think who is it is going to receive you think singing come out of the door so what is that what are you going to adore the presents you receive the food you eat the good time you have even the loved ones around you for which you would ever thank god a wonderful gift to us to him to change and command you god with you know us

Two reasons we feel is Jesus' sin. Though man can surely say that Jesus is the Lord, except they'll take the very way and see the living man.

[21 : 23] So let us see them. We may recognize this significant truth, not something that can be worked out as it were, by examination of this, but something that falls upon us and brings into our hearts the strength of all wonder, not a ladder in the world.

God with us. But we must take it a little further now, because I keep saying that God with us, there's so much there that could be made a real blessing to us as sinners, as those who feel to be unworthy and the least of his mercy.

So we know ourselves, and come so sure of all that we ought to do. You know, this is the wonder of the gospel. It comes where we are. It's a gospel that doesn't need us to patch up our hearts.

It's a gospel that doesn't require us to add anything to that which God has done in Christ. It's absolutely complete. It's a salvation that suits the poor and the needy, and is rejected by those who have any degree of self-sufficiency, and that is the world of God.

And so we see him. This man has been his sinners, and eaten with them. Emmanuel, God with us.

[23 : 01] They came to him in their bones, if I may use that expression. Not the lips. Not the help. Not those who had no need.

But those who were in him. They came to him, and he received them. They knew him.

For what he was, like a woman that came and broke the flesh of women at his feet, and where, because she had found such a savior, this man received his sinners, and eateth with them.

He was marvelous there. He would never forget the holiness of God, or the holiness of his love. A spotless, sinless savior.

And yet, those who came to him, just as they were, were not rejected. He dealt with their safety. He supplied their needs.

[24 : 04] He healed them all. He satisfied the hungry, and so on. He opened the eyes of the blind. But they came as they were. Emmanuel.

God with us. Not a remote religion. Not a religion that is attained through by the observation of certain forms, God's discovery.

But one who is with us, in the sense, that we may grow near to him, and he grows near to us, and by faith, and to the faith, that he will see something for us.

Now that's not the gospel. That's not the gospel. I'm not being presumptive to expect that when I get home, God willing, in his own world, my wife will have the table then, and the deliverance, and so on.

That's not presumptive. That's the confidence, in my wife's love, and faithfulness, and confidence. Do you think so, the Lord Jesus, is there anything less than that?

[25 : 13] Ahaz rejected the sign, because of his unbelief, and there are those that still reject the sign.

They will not ask for it, but the sign is here. Emmanuel, God, with us, he is real, and is near to you now, as the feet you're sitting on, and the air you breathe.

Emmanuel, the saint, Jesus Christ, is there, and yet, for the answer, and for the answer. But may we go, and if we pray, with us in that sense, are we moved among men, here below, when the base, so he's gone, he's in wonder.

But we must inevitably, come to this cross. We must inevitably, consider what he's intent, to save his people, and everything. What a wonderful portion, of scripture we have.

It's an all-embracing portion, isn't it, from chapter 8, not to read, read there. If God be for us, who can be against us?

[26 : 29] He's with us. That is, he's on our side. He's not against us. If someone is with you, Emmanuel, God with us, then, he's on your part, the Lord taketh my part.

He must be the gunship, imagine. In the First World War, every German soldier, that marched in the Sider's army, had a belt, with a buckle on it.

God with us, on his belt. And some of us may question, whether that was true, but I leave it. You can rightly, ban me these things about. But that doesn't fall to the fact, that when you read, Romans chapter 8, and the things that I contain here, in, you may rely upon, the fruits of it.

If God be for us, who can be against us? What is this fruit? What the law could not do, is that it would read through the flesh, God sending his own, or only son, in the likeness of sinful flesh, and for sin, condensing in the flesh, that the righteousness of the law, must be fulfilled in us.

The significance of God with us, is found up in death. Christ died for our sins, according to the strength. The Lord laid upon him, the iniquitous of us, or, he laid down his life, that he might take it, again.

[28 : 05] It's not enough, you see, just to stay, in the, same process, again. Alright, the wonderful place of heaven, you have to look beyond that, to consider this one, who can't, who save his people, from those things.

Until the members, up there, upon the cross, God was with us, in a very, remarkable way, in that he became, our substitute, he became the one, that, took all of the largest, the Lord, in the daily language, who lay our sins, on the land, and bear them around.

this is the life, the mercy and grace of God, but we may face it on soon, to the risen Lord, who still got it up, death did not hold them, that wonderful, and they had so lived to them, and he had themselves been near, and went with them, and went with them, ridden from the dead, wonderfully through, God, and yet, still, ready to draw near, to those denser, lowly, with so many disciples, as they walked, to a man, and then, Jesus himself, grew near, God, with us, he wasn't just, but a man, ridden from the dead, God in Christ, had overcome, the power of death, and sorrow, and darkness, from who is, the Lord, then, can't be done, what comfort they had, their hearts grow within them, that he talked to them, and walked to them, and opened up the dead, with stress, man, you know, faith, is put stress, earlier, if you think of, sinned on, after the death, all the wonderful, children, just, that, in the article, for this,

Jesus, relative to the one, who is now, in God's right hand, he's enjoyed, he's upon the throne, he's there, his sin is, where his, accomplishment, is behind him, he's entered into heaven, it's fell, there to appear, in the presence of God, for God's widow, he's our advocate, he's our representative, he's with us, he's feeding, our cause, and our truth, what an encouragement, this is, to come to him, in his prayer, and so welcomes, God possibly, answered his prayer, to the poor, sinful, teacher, like Zion, and so, possibly, no offense, me, all millions of people, on the face of the earth, can this God, ever look with compassion, upon me, and so, Jesus, don't you?

Think of all the sins, that we've borne, upon the cross, the wonder of his resurrection, and the resurrection, and the resurrection, and the resurrection, and the resurrection, and there, at God's right hand, he's going to center, mediator, the way into the holiest, God's winner, you don't go alone, when you go to God, in the name of Jesus, you don't go empty handed, you're an offering, and a sacrifice, to plead, and to present, that cannot be reduced, because God was well free, with this us, on this sacrifice, God, with us, what a sacrifice, it is, then, here we take it, a little further, in this time, and think of the great commission, the great commission, the days, when, so many have rejected, the script, the gospel, the way of salvation, through Christ alone, it's good sometimes, to go back, to our great commission, when he said, to those, apostles, so he, said, glory to all you will, and seek the doctrine, to every creature, know,

[32 : 26] I am with you, always, unto the end, of the world, what people call that, God, with us, every time, that God, has revised his work, in a certain system, every time, he raised up, some, mighty creature, of the gospel, he proved, the truth of it, he's still, with his people, he's still, with his church, he's still, with them, in that sense, that still, the power of the gospel, is ineffectual, wonderful, the hero, the only version, in that, sometimes, they're governing, the message, sometimes, they're gradual, they take years, to accomplish, there, but, there's still, the living proof, of this, Emmanuel,

God, with us, Christ, that of his spirit, he bledeth, we're with you, and shall be, in you, Emmanuel, working, through his own work, working, through the gospel, of his grace, working, through his service, however, we, in his position, they may, feel to be, he was with us, working, through, doing money, with miracles, both physically, spiritually, then, of course, there's that, other well-known, verse is next, where two or three, are gathered together, in my name, there, and I, in the name, as God is up, in presence, now, without him, when he savaies, he is neither did, in the house, at verse God, nelights, among his prime region, and nary ■ertna Ants and everything is happening, never known, anything, of ■■■■■■■■■■, at that end, or that his leveraging was years, the time he used, other currencies earlier the time he lived, not the building you DI, it's not the ministry THAT'S, everything it's not my him book everything i thought it is a manual god with us if we come to his house with any laughter about him than this he comes to us that we must meet with him that is the death in my name there i am in the midst of the assembly of yourselves together god with uh for them this is a very great aspect of the church point in you the host of glory is they say it has followed the work of the holy conduct of the we say again it's god's right hand interceding for us through the work of the holy spirit working through the gospel through the praise work and working amongst these people as they gather together but it is christ in you as any man have not the spirit of christ he is none of him the believer is a branch of the two bones he draws all his spiritual life from christ himself and none other and if he so draws that life from him he is a partaker of the divine nature with man you god with us we're either in a union with him which can never be broken or you know okay oh now two months to evening about the end of the silence two precarious places one no room for him oh that were too busy you see but what were too occupied with their pleasure so they were taking up the satisfying of him on the one hand and on the other hand his style and empty place which stood on the face of his

will be utterly unworthy for the coming of the savior yet it was to the savior that he came with us it's a great place to bring in one minute all of us may make us hesitate a bit before making the plans but we may say this evidence of god with us in man is faith isn't it a faith to adjust it for us a faith that enables us to draw near a faith that enables us to draw something from him and a faith to overcome and bear to see to the fighting and longing and guilt that he has and he is his soul to be done he is small and he is his soul to bring in the house to his heart god he is blessed to be a man god with us and not merely be a man but the living in spirit in our heart and that his sadness there may bring forth the fruit of joy peace and righteousness thanksgiving my opposite your soul be a man you who

May God bless you. Amen.