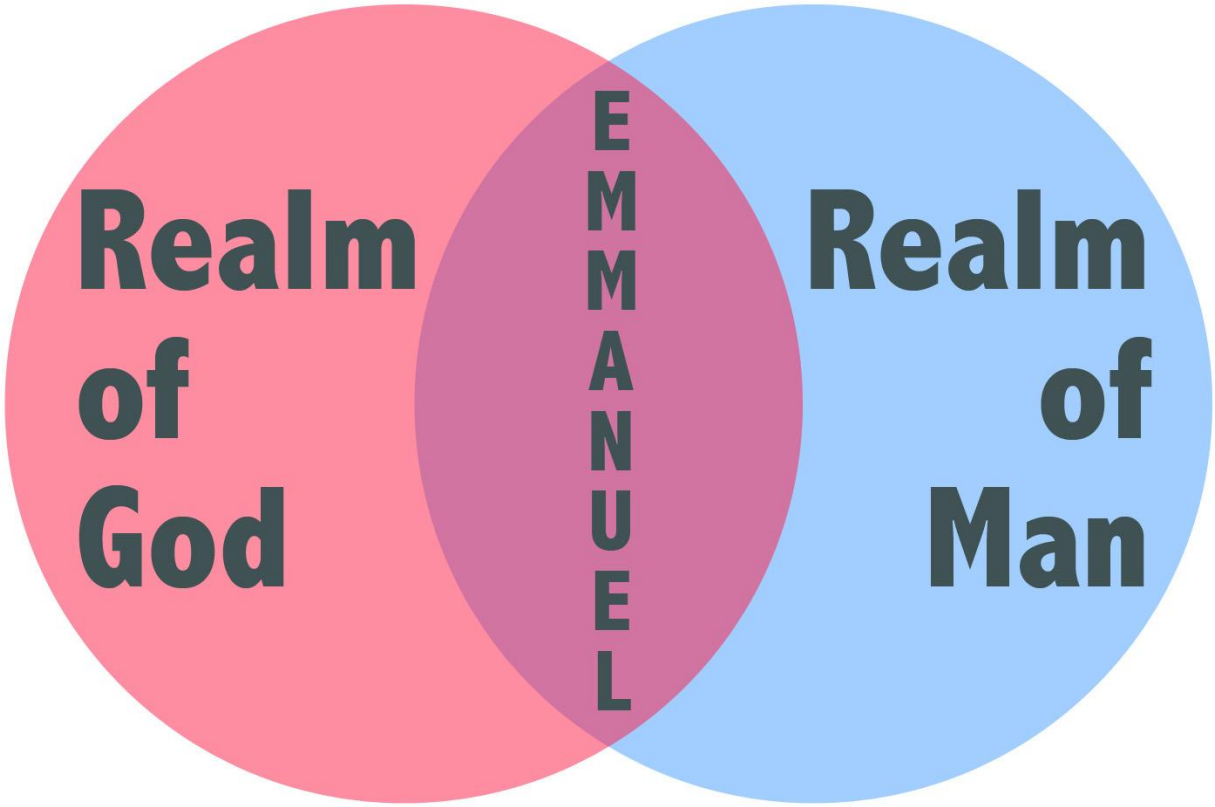
Immanuel (Hebrew עִמָּנוּאֵל "God with us"; also Romanized *Emmanuel*, *Imanu'el*) is a symbolic name which appears in chapters 7 *(Therefore the Lord himself will give you a sign. Look, a young woman is with child and shall bear a son and shall name him Immanuel* (Isa 7:14 NRS). The Book of Isaiah as part of a prophecy given to king Ahaz of Judah of God's future plan; it is quoted in the Gospel of Matthew as a sign verifying the divine status of Jesus.



In him the complete being of God, by God's own choice, came to dwell. Through him God chose to reconcile the whole universe to himself, making peace through the shedding of his blood upon the cross–to reconcile all things, weather things on earth or in heaven – through him alone. (Col 1:19 NEB)

Colossians 2:9-19

Galatians 4:3-7 (19)

II Corinthians 5:11-21

Hebrews 10: 4-10

I. The cross event is the classic paradigm of Christianity (I Corinthians 1:17-24)
   1) At heart there are two deaths
      i. The death in God of the Messiah
      ii. The death of every disciple who is truly "in Christ" (Galatians 2:19-20)
   2) There are also three glories

i. The glory of God in the crucified (John 1:30-32)
ii. The true glory of a person in Christ
iii. The false glory sought by many in the name of Christ (Galatians 4:14-18)

3) The death of Jesus on the cross at Golgotha was a meeting place of theological conflict and world *politics*. For Christians the revelation of God in Jesus is the culmination of all Israeli covenant and goals. In Christ the church defines the ancient Hebrew descendants of Abraham and the prophets and interprets their message. (*But far be it from me to glory except in the cross of our Lord Jesus Christ, by which the world has been crucified to me, and I to the world. For neither circumcision counts for anything, nor uncircumcision, but a new creation. Peace and mercy be upon all who walk by this rule, upon the Israel of God.*) (Gal 6:14-16 RSV) In the crucifixion is found the final act of incarnation and ultimate revelation and fulfillment of Divine redemption. Therefore: any teaching, which purports to be Christian theology, must be an explanation and proclamation of the great God-event. If God is to be known he must be understood in the dying and rising of Jesus. The core of all we call Christian thought must be brought both to ponder that historic moment and to harmonize with that moment - not simply as a historical event but for the content and meaning of the Divine revelation – for doctrine and creed.

II. To the Romans the death of Jesus of Nazareth was but one execution among thousands deemed necessary to bring former autonomous peoples into submissive unity to the new world order. Jesus is condemned and hanged as "King of the Jews." This of course met with strong resistance from the temple rulers. Caesar's authority was not the issue for the religious priests and learned teachers who were assembled under Joseph Caiaphas. For them the issue was theological rather than political. This man claimed to be the Son of God. The defining of orthodoxy and the issue of what and who Jesus was became the reason for their zeal. The priests could embrace a foreign monarch but not God as defined in Jesus. They found it easy to cry, "We have no king but Caesar," but could not embrace the truth that the God of their ancestors was revealing himself in this Jesus of Nazareth. To do so would call for the reorientation of all their theological convictions. They were able to comprehend that Jesus was a threat to the temple system and to religion, as they had known it.

III. To be open to God – freed from human religion (inventions around God).

1) The most difficult thing is to begin fresh – free of traditions – to be open; it is almost impossible to recognize all of one's presuppositions – but we must stive to see them and challenge them
2) To learn the mystery and depth of: *For many, of whom I have often told you and now tell you even with tears, live as enemies of the cross of Christ. Their god is their appetite, their end is to perish, and they glory in their shame, with minds set on earthly things.* (Phi 3:18-19 RSV)