

# GOD WITH US

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Lately we've been on the subject of the Godhead. I hadn't really planned on spending this much time on it but different things have been coming up to indicate that this is – I believe – what the Lord wants.

If we could go to Ephesians 4, I'm going to read a couple of verses. We're very familiar with them. Actually, let's just start in verse 11.

It says:

Ephesians 4:11

*And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;*

Now we know that *Christ is the head of the Church*. [Colossians 1:18]

Let's not forget that when he was here, *he went up to a mountain to pray all night. And when daytime came, he called his disciples and he named twelve of them to be apostles*. [Luke 6:12-13]

So he constituted them as *apostles*. Of course, that was according to the will of God. That's why he prayed all night. God gave him – we can say – *the authority to choose these men according to the will of God*.

And the ministry today – *the true ministry* – is still *the ministry of Christ*. He's the one who is *the head of the Church*. Praise the Lord.

Now verse 12:

Ephesians 4:12

*For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:*

Ephesians 4:13

*Till we all come in the unity of the faith,*

That's number one. *We have to believe the same thing.*

There is only *one faith* [Ephesians 4:5] and it's contained in this Book. But we have to have the Holy Ghost to reveal it to us. And for the true believers who have the Holy Ghost, God is not going to reveal one thing to one person and something different to somebody else.

Sooner or later, we have to be able *to discern* between what we're looking at that's *just the way we think it is*, and what we're looking at that's *a true revelation of the Word of God*.

And as God inspires the ministry, then *as we get closer*, He's going to bring things out that are going to *bring us all* – we can say – *in the same mind*, even the ministry itself. We read in Isaiah 52:8 that *the watchmen will see eye-to-eye*. Praise the Lord.

Now here it also says:

Ephesians 4:13

*and of the knowledge of the Son of God,*

So Paul knew there were already certain things the enemy was using to try to hide that knowledge. But God showed him or inspired him to see that we would *all come to the knowledge of the Son of God*. That doesn't just mean that we know *who he is*.

You can ask anybody who claims Christendom today: who is the Son of God? They will say: it's Jesus Christ. Well, they know *who he is*. But they'll turn right around and say: he's God. So we see that they *don't have the knowledge of the Son of God*.

But the true Church *must have* and *will have* that knowledge. Praise the Lord.

On Sunday, I looked a lot at – we can say – *the humanity of Christ* because there was a question. And again, I'm thankful for the question. If you ever ask a question and then I elaborate on it in a sermon, that is not a criticism, really what it means is: it's important. Praise the Lord.

But there was a question that gave the feeling as though: well sometimes *Jesus was a man*, and at other times *maybe he was God*. So that's why we looked at things the way we did on Sunday.

Jesus Christ was *the only begotten Son of God*. [John 3:16] Praise the Lord. He was a *man*. He is still a *man* today. And he always will be.

But I also want to look tonight at how we can see him – *by revelation* – we can see him since the time of his baptism as *Emmanuel: God with us*. [Matthew 1:23] It doesn't change what we've already looked at, but it brings in another part which is really *the deity side*.

So let's go to Isaiah 7. This is where we get – we can say – the background scripture for this. I'm going to start in verse 14.

It says here:

Isaiah 7:14

*Therefore the Lord himself shall give you a sign;*

That meant: in the future.

Isaiah 7:14

*Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel.*

Let's go now to Matthew chapter 1 and we'll start reading in verse 22. This was when Joseph had the dream that he had. [Matthew 1:20]

Matthew 1:22

*Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying,*

Matthew 1:23

*Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us.*

First of all, notice *it does not say*: being interpreted, it means God. But it means: *God with us*. Praise the Lord. There's a difference there.

And from this point on, we never see where anybody called Jesus '*Emmanuel*'. They never said: well Emmanuel, what are the plans for tomorrow? Or: Emmanuel, supper is ready. That was *not his name* in the sense of what they called him.

In fact, even here in Matthew it says: *you will call him Jesus*. [Matthew 1:21] And that's all we ever see.

So we have to understand: in first place, this is *revelatory* as to *who Jesus Christ was*.

And even though this is stated when he was born, if we can read the Word of God right, we can see that Jesus Christ as a child – or I should just say *Jesus as a child* – when he was five years old, when he was twelve years old, he was *not* God-with-us.

We actually read very little about his childhood, his teenage years, and even his first decade as a young man from twenty to thirty years old. About the only thing we read besides certain events related to his birth, is when *he stayed behind in Jerusalem to speak with the rabbis or the Pharisees when he was twelve years old*. [Matthew 2:42-49] But that's all.

We know in the Catholic tradition, they call him as a child: the God-child. That's *not* scriptural.

We know even in some – we could say – denominational realms, they have this picture or depiction that as a child, Jesus went over to some mud, he grabbed a little bit of mud, he molded it with his hands, he blew on it, and a bird flew away. He *never did that* even when he was *the Christ* or when he was *God-with-us*. He did *not* do that!

Let's go now to John 6 and we're going to begin to look at a couple of things.

We know there came a time when *Jesus Christ was baptized and the Holy Ghost came upon him*. There was even a voice: *this is my beloved Son in whom I am pleased to dwell*. [Matthew 3:16-17]

So first, there was *the dove* representing the Holy Ghost. And then also on the Mount of Transfiguration, there was a *voice* that said: *I'm pleased to dwell in him*. [Matthew 17:5]

When Jesus received the gift of the Holy Ghost, that was the point in time when God began to be *manifest* through the person of His Son. Yes, we can look at the miracles – and we're going to – we know that God is a miracle-worker. Amen.

But also, let's read verse 63.

Jesus says here:

John 6:63

*It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life.*

Amen.

We already read last Sunday that *God put the words in Jesus's mouth*. We read that in Deuteronomy. [Deuteronomy 18:18]

Jesus himself said: *the words that I speak to you are not my words*. [John 12:49]

I'll just go ahead and jump over to John 14 since we're already looking at that. So let's go to John chapter 14. We'll probably start in verse 8.

Jesus had been speaking about his Heavenly Father.

John 14:8

*Philip saith unto him, Lord, shew us the Father, and it sufficeth us*

John 14:9

*Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father?*

We have to remember as well: Jesus was instructed to speak in a way that it would confuse the religious man.

Remember when he asked the disciples: *who do men say that I am?* [Matthew 16:13] And Peter said: *thou art the Christ*. [Matthew 16:16] Jesus said: *I'm going to build my church on this rock*. [Matthew 16:18]

When he finished saying that, it says – I'm going to paraphrase – it says that *he commanded them not to tell anybody that he was the Christ*. [Matthew 16:20]

We would say: well, why not? That's the beautiful revelation that the church is built on! Amen.

And we know that, yes, there did come a time for that to be published because when Peter preached – the same one who heard Jesus say that – he finished his sermon on the day of Pentecost by saying: *men and brethren, the whole house of Israel, know assuredly that Jesus of Nazareth, whom you crucified, God has made him both Lord and Christ.* [Acts 2:36] Praise the Lord.

But when Jesus spoke this [John 14:9] he knew people were going to misinterpret it.

And today, the religious world runs with it. They love this verse! You see: *Jesus told Philip, if you've seen me, you've seen the Father.* There it is! And their conclusion is: he is the Father.

Well, if that were the case – *which it is not* – but if it were, he could've just said: Philip, I am the Father. But he said: *he that has seen me has seen the Father.*

We have to understand what he meant by: *he that has seen me.* He did *not* mean that if somebody was walking down the sidewalk and Jesus came facing them and they saw him very well, he did *not* mean that they had seen the Father.

The reality is: he more or less looked just like anybody else. He did not have a light shining out from him, or a halo glowing over his head.

Now, I'll say this: he dressed well to honour his Father. We even see how when he was crucified, they basically *cast lots for his garments.* [Mark 15:24] They wouldn't have done that if he hadn't dressed well. But still, he was *a man.*

Notice how he begins this verse, he said: *have you been so long time with me.* [John 14:9] So it's *not* just: well we see Jesus, we see the Father. But it was *the works that Jesus did.* It was Jesus – we can say – *showing or manifesting God, the Father, to the world.*

Let's keep reading here.

John 14:10

*Believest thou not that I am in the Father, and the Father in me?*

Now, how was that? Well, first of all, God fills the universe. And Jesus Christ, his desire, his life, was to do the will of his Heavenly Father. So all that he could learn and do according to the will of Almighty God, *he did that.*

When he said: *I am in the Father, and the Father in me* [John 14:10] that was *the Holy Ghost*. It's the *same Holy Ghost* that you and I receive because *that's the Spirit of God*. The difference is: *God gave Jesus the Spirit without measure*. [John 3:34]

I may have a certain gift but maybe I don't have the gift of interpretation. Another brother may have the gift of interpretation but they don't have the gift I have. *God has* – we can say – *distributed the gifts in the Church*. [1Corinthians 12:4-11] But there was *one* who had *all the gifts*: he had *the Holy Ghost without measure*. Praise the Lord.

John 14:10

*the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works.*

A lot of people just stop at verse 9. They say: see? There it is: Jesus is the Father Himself.

But now in verse 10, Jesus says: *but the Father which dwelleth in me*. He *didn't* say: I am the Father. He said: *the Father dwells in me*.

What did we read the other day? Paul said: *God was in Christ reconciling the world to himself*. [2Corinthians 5:19]

So here he says:

John 14:10

*the Father that dwelleth in me, he doeth the works.*

When Jesus Christ called to Lazarus, he said: *Lazarus, come forth!* [John 11:43] But it was *God* who went into that tomb, if I can use that figurative language. It was *the Life, the Spirit of God* that brought the spirit of Lazarus back and gave life to that body once again. That was *the power of God Almighty*.

But He did it *through* the Lord Jesus Christ. Jesus was the one who called: *Lazarus, come forth*. So God was vindicating that He was *in His Son* and working *through His Son*. And in that sense, Jesus Christ was *God-incarnate*. Praise the Lord.

Let's go now to Matthew chapter 8 and verse 23.

Matthew 8:23

*And when he was entered into a ship, his disciples followed him.*

Matthew 8:24

*And, behold, there arose a great tempest in the sea, insomuch that the ship was covered with the waves: but he was asleep.*

Now, anybody who has been out on the ocean – we were talking about this the other day – I’ve never been in a ship that the waves covered the ship, but I was in one: it was night time, there was a storm, and there was water coming in over the – I don’t know *ship terminology* [laugh] – but over the side of the ship. And I was scared. I was very scared.

Somebody may think: oh Brother, you weren’t a Christian yet? *I was a Christian* and I was scared. A lot of people may feel that they wouldn’t be scared. Well okay, that’s great. But *I was*. Once water starts coming in, I mean, that begins to get serious.

However, these people [the disciples] they were not like me. I’ll say this: I did notice the captain, he didn’t seem worried at all. These men here, they had experience in ships. They didn’t get fearful because of something small.

Matthew 8:25

*his disciples came to him, and awoke him, saying, Lord, save us: we perish.*

Matthew 8:26

*And he saith unto them, Why are ye fearful, O ye of little faith? Then he arose, and rebuked the winds and the sea; and there was a great calm.*

Matthew 8:27

*But the men marvelled, saying, What manner of man is this, that even the winds and the sea obey him!*

Praise the Lord.

And you know, when it says *there was a great calm*, I believe 100% that the wind speed dropped down to zero. I believe that the water became like glass. They wouldn’t have seen a ripple in it.

What was that? *God stopped the wind*. He didn’t stop the wind when the disciples were crying out, but *when Jesus spoke the Word, then God showed Himself*. Praise the Lord.

So again, it *wasn’t* that the man Jesus was God Himself, but – if I can say it like this – if God were a man, just as they could go and beg God Himself and say: *please, stop this storm*, they could go to Jesus, and God *who-was-in-Jesus* would respond.



Really, we could say, Jesus was *inspired of God* to say: *peace, be still*. [Mark 4:39] And *the calm came*. The man Jesus couldn't have done that. But *God did it*. Can we see that?

Let's go to Luke chapter 7.

Here Jesus Christ had been invited. Again, this is a story we all know: the woman came and washed his feet. Verse 39:

Luke 7:39

*Now when the Pharisee which had bidden him saw it, he spake within himself, saying, This man, if he were a prophet, would have known who and what manner of woman this is that toucheth him: for she is a sinner.*

I'm not going to read it right now but we also know the story of the centurion. I believe it was his servant who was sick and Jesus said: *I'll go and heal him*. But then the centurion said: *I'm not worthy that you would come under my roof, just speak the word*. [Luke 7:2-8]

And it says that *Jesus marvelled*. [Luke 7:9]

Now, for Jesus *to marvel*, that itself should help us to see that Jesus was *not* God Almighty because God is Omniscient: He knows everything. Amen.

But whenever God wanted Jesus to know something, God *dwelling-in-Jesus* would show that to his mind.

Notice, it's very specific here what this man was thinking. [Luke 7:39]

We all know: you can look at somebody face-to-face and you really don't know what they're thinking. Sometimes they could be thinking: I just wish that person would leave me alone! But there they are, with a smile on their face. So we don't know what they're thinking, right?

But look how Jesus responded:

Luke 7:40

*And Jesus answering*

This man has said this *in his heart*, but *Jesus is answering*. The man has said *nothing out loud*. He was just eating his meal, looking happy.

Luke 7:40

*Jesus answering said unto him, Simon, I have somewhat to say unto thee. And he saith, Master, say on.*

Luke 7:41

*There was a certain creditor which had two debtors: the one owed five hundred pence, and the other fifty.*

Luke 7:42

*And when they had nothing to pay, he frankly forgave them both. Tell me therefore, which of them will love him most?*

Luke 7:43

*Simon answered and said, I suppose that he, to whom he forgave most. And he said unto him, Thou hast rightly judged.*

Luke 7:44

*And he turned to the woman, and said unto Simon, Seest thou this woman? I entered into thine house, thou gavest me no water for my feet:*

*That was customary – we could say – good manners to receive someone. He said: you haven't done that.*

Luke 7:44

*but she hast washed my feet with tears, and wiped them with the hairs of her head.*

Luke 7:45

*Thou gavest me no kiss: but this woman since the time I came in hath not ceased to kiss my feet.*

Luke 7:46

*My head with oil thou didst not anoint: but this woman hath anointed my feet with ointment.*

Luke 7:47

*Wherefore I say unto thee, Her sins, which are many, are forgiven;*

*Simon thought: he doesn't know who this woman is. [Luke 7:39] But Jesus not only knew who the woman was, he knew what Simon was thinking.*

*How? That was God dwelling in the Lord Jesus Christ, God revealing to Jesus everything that he needed to know.*

Jesus told the woman at the well: *go call your husband*. She said: *I don't have a husband*. He said: *well yes, that's true. You've had five, and the one you're now living with is not your husband*. [John 4:16-18]

And we could continue on and on.

But I'd like to close going to John chapter 1 and we're going to read verse 18.

John 1:18

*No man hath seen God at any time;*

Now remember: this was John, one of the chief apostles. He walked with Jesus for three-and-a-half years. He said: *no man has seen God at any time*.

Then he says:

John 1:18

*The only begotten Son, which is in the bosom of the Father,*

In other words: he's in the center of His will. He's in the center of what God is doing. He's the apple of His Eye.

He says:

John 1:18

*he hath declared him.*

In Spanish it says: *he hath made Him known*. In other words: Jesus Christ *manifested God to mankind*. So in that way, he was *God with us*.

If we had seen his works, if we had heard his words, then as Jesus himself said: *he who hath seen me hath seen the Father*. [John 14:9]

God was working *through him* and manifesting Himself to the world *through him*. He was *reconciling the world to Himself through the Lord Jesus Christ*. [2Corinthians 5:19]

So I'm going to go ahead and close with that.