

Unto us a Son is given (Quality: Good)

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Preacher: Matrunola, Kenneth (1937-1994)

- [0 : 00] May the Lord graciously enable us to consider the word of truth in Isaiah chapter 9 and in the beginning of the sixth verse.
- Isaiah chapter 9, the beginning of the sixth verse, which I dare say are familiar words to most of us.
- For unto us a child is born, unto us a son is given. For unto us a child is born, unto us a son is given.
- In the beginning of the sixth verse, I recall saying in another place how Isaiah is the gospel prophet.
- There is so much of the New Testament gospel in this Old Testament prophet's writings. And we have here this clear prophecy prediction concerning the coming of the Messiah.
- [1 : 13] For unto us a child is born, unto us a son is given. Now what I want to attempt with you is to look at these two complementary expressions.
- First of all, for unto us a child is born. Isaiah speaks of the birth of this child as though it has already taken place.
- For unto us a child has been born. And yet it has not taken place as he pens the words.
- It is still these centuries, six centuries or so, ahead, future, as he is given this prophecy.
- But it is such a certainty. It will be so infallibly brought about that he speaks of it as though it has already occurred.
- [2 : 14] For unto us a child is born. Also that applies in the second of these statements concerning the son unto us a son.
- There are those that have said that perhaps he is referring to someone who already had been born. Well, what person already born, what person previous to the day in which the prophet is penning these words could have been called Wonderful Counselor, the Mighty God, the Everlasting Father, the Prince of Peace?
- Of which person could it possibly have been said previous to that day? That the government should be upon his shoulder and of the increase of his government and peace there shall be no end upon the throne of David and upon his kingdom to order it and to establish it with judgment and with justice from henceforth even forever.
- There is just no one that meets these requirements. This is not a reference to someone already born, but this is looking to the coming of the Son of God, the one that is spoken of prophetically in the seventh chapter of Isaiah.
- In the fourteenth verse where Ahaz was given a sign, this wicked man would not ask for a sign.
- [3 : 50] But the Lord himself, Isaiah says, shall give you a sign. Behold, a virgin shall conceive and bear a son and shall call his name Immanuel.
- And that one who should be born and we know has been born is the one of whom these words in our text apply.

For unto us a child is born, unto us a son is given. So the emphasis is on something which is certain and surely will come to pass.

And it says, for unto us a child is born, unto us literally a male child is born. Yelleth is the Hebrew word. For unto us a male child is born.

And this word born is used also in the Hebrew for the presentation of the one who is born to the people.

[4 : 49] The displaying of the born child to many. Just as when a country has learned of a child to be born to its king and queen and they are waiting for the news to come and then the child is born.

Very often there will be those waiting in view of the palace and looking for the child born to be brought out and lifted up. That they might know that they have a future king.

And it is in that sense that we are to understand this expression. For unto us a child is born. That he is born and also he is manifested. He is presented.

He is lifted up that he might be displayed to many. And this is what Isaiah is given to say. And he is speaking to those and he is presenting this child that will be born to those who are the godly remnant in his day.

And all those that will be through that period of time until he is born. Until the child is born in the fullness of the time. Made of a woman.

[6 : 08] And made under the law. And those that were the people of God. The true remnant in that day of Isaiah. They looked spiritually upon him.

They saw Christ's day. They saw him as surely as godly Simeon did. After he was actually born.

When he was brought into the temple. And when he said now thou lettest thy servant depart in peace. According to thy word for mine eyes have seen thy salvation.

They saw by faith the salvation of God. As Isaiah by faith was led to speak of the child that was born. That should be born. The Messiah.

Now let us say several things about this statement. For unto us a child is born. The Lord help us in this matter.

[7 : 07] First of all this birth was anticipated. This birth was anticipated. It was looked for by the people of God. It was looked for.

The remnant had looked for this through the centuries previous to this day of Isaiah. What do I mean? I mean that from the garden of Eden.

When the Lord God said to the serpent. I will bring enmity between thee and the woman. And between thy seed and her seed. It shall bruise thy head.

And thou shalt bruise his heel. When there was this intimation. That by the seed of the woman there should be a deliverance. There was a look into this. On the part of the godly.

As the earth was peopled according to the will of God. As there was that distinction made through the generations between the Lord's people and all others upon the face of the earth.

[8 : 07] So there was a looking for the fulfillment of that word that was given even in the garden of Eden. This birth was anticipated. It was looked for by the people of God.

And then it was looked for by the people of God. And it actually happened according to their expectation. This birth was anticipated.

And it was a real and a natural birth of the God-man at Bethlehem. As that was prophesied. And even the very place was told in advance in the book of Micah.

There was the coming of the Redeemer in this appointed fashion. And just as the angel said unto the shepherds.

Fear not for behold I bring you good tidings of great joy which shall be to all people. For unto you is born this day in the city of David a Saviour which is Christ the Lord.

[9 : 13] That which they anticipated came actually to pass. We believe in the real historical incarnation of the Son of God.

Unto you a child is born. Generations of Old Testament saints were in their grave having died in the faith that he would be born.

And now to the shepherds there is the intimation. He is born this very day. The Christ of God has come and he has been born as was prophesied.

Came to pass. And there is this great division of all of history into B.C. and A.D. Which even our godless nation and our godless world preserves.

Because it must. Before Christ. Altogether different from A.D. From the year of Christ. Anno Domini. The year of the Lord.

[10 : 14] This child is born. The birth was anticipated. Look for by the people of God. Actually took place at the appointed time in history.

And there is this presentation of the one who was born. There is that lifting up that he might be displayed. To whom is it committed? It is committed to the ministers of the gospel.

Through the generations. It is for them that they should preach Christ and him crucified. That they should declare the coming and the doing and the dying and the rising up from the tomb.

And the ascension into heaven. And the coming again. Of the God man and the only redeemer of his elect. It is given to the ministers to declare concerning him.

Behold the Lamb of God. That beareth away the sin of the world. It is a faithful saying worthy of all acceptance. Christ Jesus came into the world.

[11 : 15] Sinners to save. And that which the ministers of the gospel do externally. The Holy Spirit does internally. In the hearts of the people of God.

And he makes us an effectual word. So that Paul says that his word came not simply in the form. It came not in the sound.

But it came in the power. It came in the demonstration of the spirit. And with much assurance. In these places where he preached. God was confirming the word with signs following.

And it is the spirit of God that puts Christ into the hearts. Of those for whom his blood was shed. There is this presentation. That unto you a child is born.

An anticipation that he would come. On the part of the godly. The realization that he has come. And the declaration of it by the ministers of the gospel. In the power of the Holy Spirit.

[12 : 15] This Christ is formed in the hearts of his people. At the appointed time. And of course that which the spirit does. Is because the father has willed it. That any man should say that Christ is Lord.

It is by the spirit of God. And it is by the father's will. Blessed art thou Simon son of Jonas. Was the Lord's word to Peter. When he confessed. That Christ was indeed the Christ of God.

Jesus was the Christ of God. For flesh and blood hath not revealed it unto thee. But my father which is in heaven. And here is the whole work of the trinity.

The father willing. The revelation of his son. The spirit of God effectuating it. The son that glorious object. Of the gospel.

And formed in the hearts of his people. In the appointed way. And at the appointed time. Or that we might see something of it. These words might be meaningful to us. And not just idle trite sentimentality.

[13 : 18] With this season. For unto us a child is born. Or that we might behold a little of his glory. As of the only begotter of the father.

Full of grace and truth. This birth was anticipated. The second thing I bring to you from this statement. For unto us a child is born.

Is that this birth was for the elect's sake. This birth was for the elect's sake. It is unto us. For unto us a child is born.

It was not for the angels. Although there were angels. That were in a desperate condition. Fallen angels. As they remain fallen. For whom there is no salvation.

This was not for angels. He took not upon him the nature of angels. He passed the angels that were fallen by. Took upon him the nature of man.

[14 : 15] Of this race. Adam's race. Took upon him a true humanity. It was unto us. It was for the elect's sake. Now I'm not saying that his birth does not affect all men.

As it has affected all history. It has divided history as I said. Into before Christ. And from the day of the Lord. B.C. and A.D. It affects all men.

He is the saviour of his people. He will be the judge of all flesh. He will be saviour or judge. The preaching of his name is a saviour of life unto life unto some.

And death unto death to others. He is that Lamb of God that beareth away the sin of the world. As John the Baptist proclaimed him to be.

But he is not just the Lamb for his people's salvation. He is the lion. The lion of the tribe of Judah. To whom the government pertains.

[15 : 15] And who will be the judge. Before whom all the nations shall come. And he shall judge them. There is a sense in which all men are involved. This child is set for the rising and the falling again of many.

But there is a special significance. There is for the elect. And only for the elect. His birth is because of the elect.

That's why he came. He came to be the surety for his people. Coming now in time. Fulfilling that engagement that was from all eternity.

Before the worlds were framed. He came that he might stand for their sakes. Made of a woman. Made under the law. To redeem them. That were under the law.

That they might receive the adoption of sons. He came for the sake of his people. He came to save them. That's why they are brought to repentance and faith. Because he came for them.

[16 : 15] And did for them. The benefits of his coming. Now do you believe this? My friends. Do you believe this? Gospel.

Of the coming. Of the son of God. Can you say unto us a child. Is born. Has the presentation been made to you.

In such a way that you've acknowledged him. That you've honoured him. That you've come to worship him. A saviour and lord. Christ is not honoured.

In the world's Christmas. Christ is not honoured in the world's Christmas. I was reading in Thomas Boston. And we like so much.

That we read in Thomas Boston. One of the great and godly Scottish ministers of a past day. And this is what I came across. He says. And he's speaking.

[17 : 12] Around about the. End of December. Speaking to his people. At Ettrick. He says. Some at this season. Pretend to honour his birth.

By observing a day. They count the day of it. But where is the divine appointment. Of that day. Is it not like Jeroboam's feast.

And then he quotes 1 Kings 12. Do you remember the day of Jeroboam. Jeroboam that. Set up the northern kingdom. And because.

It was a new thing. He had to have a religion. The true religion. Was centred on Jerusalem. But Jerusalem was in Judah. In the southern kingdom.

So he who draws away. The tribes. Two and ten tribes. Showing. Allegiance to Jeroboam. In the north.

[18 : 14] He has to make a religion. Man must have something of a religion. If they will not have the true religion. They will have a false religion. Of their own ingenuity. And that's just what Jeroboam did.

He set up a counterfeit. Quasi. Religion. With elements of truth. And with much that was a lie. Utterly false.

But this is what it says. In the first book of Kings. And in the twelfth chapter. And at the thirty third verse. He offered upon the altar.

Which he had made. In Bethel. The fifteenth day. Of the eighth month. Even in the month. Which he had devised. Of his own heart.

And ordained a feast. Unto the children of Israel. And he offered upon the altar. And burned incense. He. Was not keeping the days. That were appointed.

[19 : 07] He was not following the will of God. In the matters of true religion. So he made up his own day. He made up his own holy day. The fifteenth day. Of the eighth month. That's what they've done.

My friends. With the twenty fifth day. Of December. They've. They've. Devised it in their own heart. And they've made a religion. Out of it. And it's an abomination. In God's sight.

And the more I. I grow in years. The more. Convinced I am. Of it. And it has the. Hallmarks of all. That was. Characteristic of.

Jeroboam's religion. It pleased not God. And he would have nothing. To do with it. Don't honour him. By the day. And by your observance. Of the day. Honour him.

By faith. Honour him. By bowing. Honour him. Honour him. By. Receiving him. According to the. Spirit of God's.

[20 : 02] Presentation of him. As he is lifted up. To draw all. Men. Unto. Him. And then. If this was a birth.

That was appointed. And this was a birth. That was for the elect. Notice that this birth. Means certain things. In consequence of this birth. For unto us a son.

For unto us a child is born. In consequence of this. Birth. There is to be these things. One. The acknowledgement. Of the father's. Love to us. In sending.

God. Has. Freely loved us. And given his son. For us. We shall come to that. In a moment. We. We. Note the faithfulness. Of God.

To the old testament. Prophecies. That every. Word that he uttered. Predictively. Against. The coming of his son. He fulfilled. And if these. Have all been meticulously.

[20 : 57] Fulfilled. Then all that remains. Future to be fulfilled. Is bound to be fulfilled. And every promise of God. Is validated. In Jesus Christ.

Yea. And our men. In him. And all that there might be gladness. As we consider. For unto us. A child. Is born. That there might be heart.

Rejoicing. Because of the incarnate. Son of God. That we might be those. Like Mary. In the first chapter of Luke.

And at the 46th. Verse. Mary. We're told. Said. My soul doth magnify the Lord.

And my spirit doth rejoiced. In God my saviour. Notice these words. My spirit doth rejoiced. In God my saviour. She wasn't a sinless.

[21 : 52] Mary. She was. One that needed a saviour. As everyone of the race. Of Adam needs a saviour. She was one of the elect of God.

That was chosen. For this high honour. That from her womb. There should be that holy humanity. Brought forth. That would be taken and assumed.

By the son of God. But she was not sinless. She was not sinless. Before. The conception. She was not sinless. After she brought forth.

The child. She was not. Sinless. When she was allegedly. Taken up into heaven. She waits for the day of resurrection. In the grave. Until. With all the sleeping saints.

At the great voice of the archangel. And the sound of the trumpet. She will arise with the rest. And she will be. In the presence. Of Christ. This person.

[22 : 48] To whom honour is to be paid. As if she was a cool redeemer. She is. Rather. That. One. Whose. Rejoicing. Is the rejoicing.

Of a humble. Sinner. Who knows. That God's time has come. That he might be. Gracious. Unto his people. And fulfil all his.

Ancient promises. My soul. Doth magnify the Lord. May our souls. Magnify the Lord. Who are. So manifestly sinful. May we give thanks.

That the saviour. Is. Come. You let faith. In him. As saviour. Do you believe. In these very things. That we have been looking at this day. For unto us.

A child. Is. Born. Do you serve him. Presenting your bodies. As a living sacrifice. Which is your reasonable. Service. God enable us.

[23 : 42] Then. To. Do these things. Now a little. On the second. Of these. Two statements. Unto us. A son. Is given. Unto us.

A son. Is given. Again. The verb. Is in the perfect. Form. Which. I've already noted. It is. Looked. At. As something. Which has already.

Happened. Even though it is still. Future. As Isaiah. Pends. These words. Now. In a sense. Since the word. Child. Is.

Yelleth. A male child. As in. Is this not. A repetition. If it is. For unto us. A male child. Is. Is born. For unto us. What really.

Is there. In the second. Expression. Unto us. A son. Is. Given. While the scripture. Never. Repeats. Anything.

[24 : 37] Without reason. Where there is. Any repetition. In the word of God. It's for. A purpose. And I believe. That the purpose. Is this. That in the first. Expression.

For unto us. A child. Is born. The emphasis. Is. On. The. Incarnation. On. The one. That is. Henceforth.

Son. Of. Man. God. For in the second. Expression. There is. That emphasis. On. The manifestation. In the flesh. Of the eternal. Son.

Of God. The child. Is born. But the son. Is. Given. The son. Has. An eternal. Subsistence. With the father. And with the spirit. But now.

In the will. Of God. And according. To the provisions. Of the covenant. The son. Is. Given.
And he. Assumes. Our. Humanity. For unto.

[25 : 31] Us. A son. Is. Given. The only. Son. Of God. Is the. Is the only. Begotten. Son. Of God. In terms. Of. The. Flesh.

He is. He is not. Begotten. Jesus. Of Nazareth. Was not. Begotten. He was born. Of the virgin. But the son. Is eternally.

Begotten. Of the father. Unto us. Then the son. Is given. And he takes. That. Humanity. Which was specially. Prepared. For him. By God. The father. In. The virgin's.

Woman. And I stress again. That we do not believe. That Christ became. A son. At Bethlehem. Although it has been fashionable. To say this. In past times.

And I gather. It's becoming fashionable again. It's rising. Amongst some of the reformed. Groups in America. That they are denying. That Christ is a son.

[26 : 24] By essence. And a son. From all eternity. They are saying. That he only becomes a son. In the incarnation. He only became a son. At Bethlehem. And we.

Pray. That it might not come. In. Amongst our people. And cause there to be. Another division. As there was. In the last century. On the issue. Of the sonship. But if it.

Comes to pass. I trust. That we would. All of us. Know where we stand. In this matter. Christ did not become. A son. At Bethlehem. He was a son. A son was given. To us at Bethlehem.

When the child. Was born. It was. That the son. Was given. Having taken. The humanity. That was. Thus. Formed. According to the.

Supernatural power. And by the sovereign. Will. Of God. God. Well let us. Think of this. Unto us. A son is given. The gift. The gift. Now we have many.

[27 : 22] Gifts. Every good gift. And every perfect gift. Cometh from above. There are so many gifts. How we should be. Thankful. For all the gifts. That we. Have.

That come to us. From the father of lights. In whom. There is no variableness. Neither the shadow. Of turning. But this is the. Unspeakable gift. This is the. The gift. For which we do not. Find.

Adequacy of words. To express us. How can we. Speak. The worth. Of Christ. We feel. That when we said. Our very best. When we read. The greatest.

Utterances. That men. Uninspired. Have said. Concerning him. That the half. Has never been told. We feel. When we render. On occasions. That worship. When we seem.

To have been transported. Into the heavenlies. In the. In the. Attitude. Of our hearts. And the experience. Of our worship. We still feel. That we have been. So inadequate.

[28 : 15] In our. In our. Praising of him. Oh. For a thousand tongues. Says the hymn writer. To speak. My great. Redeemer's praise. And we feel.

We but one tongue. And. It's a poor instrument. So much of the time. To speak his worth. A ready instrument. To work mischief. And sin. But. A poor instrument.

Because of our. Sinfulness. To speak the praises. Of our redeemer. But this. Is. The unspeakable. Gift.

Think of this. Gift. What. Is this gift. It is the gift. Of a person. Most people. Are thinking of gifts. In terms of things. In terms of things. To get these things.

One of the ugly things. Of this time of year. The desire. The greed. For things. Covertousness. We want these things. To gladden the heart.

[29 : 09] Or. Are we those. Spiritually. That look rather. For the person. Who is God's. Great gift to us. The person of. Of his son given.

Do we look. For a given son. And find. Our pleasure in him. That we might. Look to him. What shall it. Prophet a man. If he gave him. The whole world. All the things.

That this world. Might. Give us. For all the things. Upon which our. Hearts. Affections. Have been settled. What do we get. All of these things. To lose our soul.

And go down. To hell. Here is a gift. Here is a gift. Indeed. The gift of a person. Here is a gift.

Here is a gift. Indeed. The gift of a person. And a person. Of the Trinity. No less. Unto us. A son. Is given. The blessed. Second. Person.

[30 : 05] Of the Godhead. The son. From all eternity. By an. An eternal generation. Ever. As a son. To the father. As the father. Is a father. To the son.

He has given. To us. Oh. What a gift. This is. That. The second person. Of the Godhead. Should be given. No wonder. The Lord answered. The woman. Of Samaria. At the well.

Jesus answered. Her and said. If thou knewest. The gift of God. And who. It is. That saith to thee. Give me to drink. Thou wouldest. Have asked of him. And he would have given.

The living water. If we knew. Who it is. That we are. Coming. In his name. That we might. Worship God. Through him. If we knew. Who it is. To whom.

Our hearts. Are drawn out. The son of God. From all eternity. We would have asked him. What. Will he not give.

[30 : 58] Who has made all things. And who is. Now in that place. Of mediatorial. Glory and authority. Whom the father. Delights to honor. For the great obedience.

That he has shown. This is the person. This is the. This is the gift. It's the gift of a person. The person. Of the. Son of God. Unto us. A son.

Is given. Now is this person. Who is the son of God. Given to us. As a child. Is born. That's how he's given. Unto us. A son. Is given. For unto us.

A child. Is born. Here is the. Choice. Gift. Of the son of God. Wrapped. Around. With flesh. We don't esteem. The wrappings.

Of the. Presents. More desirable. Than the things. That they are put round. The present. Must be of more. Worth. Than the wrapping. Surely. And so it is.

[31 : 54] With the flesh. Of Christ. The uncreated. Son. Is the gift. His nature. Is a created nature. Albeit.

A holy. Sinless nature. But there. Is that. In flesh. In flesh. In flesh. In flesh. Of the son. Of God. That we might. Be able.

To hear. Such words. And respond. To them. As Thomas. Said. He that hath seen me. Was it Philip? He that hath seen me. Hath seen. The father.

How was the. Son given. He was given. As the child. Was born. He was given. In this way.

That's why the world. Of course. Doesn't receive Christ. Not the true Christ. Not the Christ. That is the. Christ of the scripture. Not the. Redeemer. That is sent from heaven.

[32 : 49] To save his people. The world doesn't receive him. The world may make. A great song and dance. About him. In these. Days. And every. Time. You seem to. To hear music.

There are the carols. And so forth. The world doesn't know Christ. The world doesn't want Christ. The words of Isaiah 53. That we've recently. Looked at. On a previous occasion.

They. They pertain. To the world's assessment. Of Christ. Who hath believed. Our report. Isaiah says. To whom is the arm. Of the Lord revealed. He shall grow up.

Before him. As a tender plant. And as a root. Out of a dry ground. He hath no form. Nor comeliness. And when we shall see him. There is no beauty. That we should desire him. He is despised.

And rejected of men. A man of sorrows. And acquainted with grief. And we hid. As it were. Our faces from him. He was despised. And we esteemed him. Not. And if there was a faithful.

[33 : 44] Preaching of Christ. And him crucified. And all the implications. Of the gospel. It would come. As a shock to many. In these days. It would come. As something abhorrent. To the majority.

Way with this. We don't want anything. Of this. This is how. The second person. Was given though. The son was given.

As a child. Born. And then also. In him. All the other gifts. Are contained. Given of God. Unto us.

Of God. Made unto us. Wisdom. Righteousness. Sanctification. And redemption. That of his fullness. We might all receive. Grace for grace.

The father spared. Not his own son. But delivered him up. For us all. How will he not also. With him. Freely. Give us all things. In whom dwelleth.

[34 : 40] All the fullness. Of the Godhead. Bodily. And Paul says. And ye are complete. In him. We have all. Gifts. In this gift.

And it's a. Gift of grace. It's given by grace. There are lovely words. In Romans 5. Where we are told. Of the free gift. Romans 5. 15.

The gift. By grace. By one man. Jesus Christ. Hath abounded. Unto. Many. Free. Salvation. Free. Grace. Salvation.

We don't earn it. We don't work for it. We don't merit it. It's freely. Bestowed. O. Every one that thirsteth. Come ye to the waters.

He that hath no money. Come buy and eat. Yea. Come buy. Wine and milk. Without money. And without price. What if such a gift is missed?

[35 : 40] What if such a gift is missed? As this gift. The person. The second person of the Godhead. The second person of the Godhead.

Born as a child. Come incarnate. In whom all other gifts are contained. Given by grace. What if this gift is missed?

What a solemn thing that is. And how the words of the second psalm. And that twelfth verse. Are important words. Kiss the psalm. Kiss the son.

Unto us a son is given. Kiss the son. Lest he be angry. And ye perish from the way. When his wrath is kindled. But for a little.

Blessed are all they. That put their trust. In him. The gift. And then the giver. Who is the giver of the gift? The father. Is the giver.

[36 : 37] God so loved the world. That he gave. His only begotten son. His own son. His only begotten son. His loved son.

Beloved son. The only begotten son. Who is in the bosom of the father. He hath declared. This son in whom he was well pleased.

The father gave his son. And magnified that love. The father that gave him to us. And then to whom. Was the gift made.

Unto us again. The gift is made. Unto the elect. The sinners. Elect. Of Adam's race. Unto them. This gift is made. Now some want to make the gift for all.

I know they do. This has been the point of. Debate in centuries past. And it's with us still. There are those that say. That Christ is gifted to all. Men. Can you take a gift.

[37 : 35] Which has the name. Of certain parties upon it. And give it to those. For whom it is not. Gifted. For whom it.

Was never the will of God. That they should receive it. Can you. Can you handle the gift of God. Christ. In the gospel. In such a fashion. I cannot. He is given.

To men. He is given. He is given. In the preaching. Which is to the. Ends of the earth. Preach the gospel. To every creature. But it is not.

That we tell every creature. That there is a gift. That is their gift. If only they will receive it. And I find nowhere. In the word of God. Where that is taught.

That is a totally. Unscriptural. Presentation. So called. Of Christ. He is not to be preached. As available. For all men. If only they will come. And take him. He is to be preached.

[38 : 32] As the one. Who is a given son. Unto us. Unto those who are his people. And I say. That these. The son. Of God. Is the savior. Only of those.

For whom he stands. As surety. And the surety ship. Of Christ. Determines the salvation. And the extent. Of the atonement. He is. He is the savior.

Of all. For whom he stands. The savior. Knows for whom he stood. And gave his life. As sacrifice. And we are to preach. Then. How are we to preach?

We are to preach. In these terms. We are to say. His name is Jesus. For he shall save his people. From their sins. We have to show. What is the mark. And what is the evidence.

That we may be among the people of God. Do we hunger and thirst. After righteousness. Do we have that desire. To be found of him. Because we know our lostness.

[39 : 27] Are we those. That are brought to that place. Where we are shut up. To the grace of God. That's how we are to preach. That's how the New Testament preachers preached. He is a son.

Given to elect. Sinners. And then of course. They have the right to him. By grace of course. Not by works. Not by merit. Not by creature power. But they have a right.

In the provisions of the covenant. If he is the savior of his people. Then his people have a right to him. As a savior. And all that those. That lack assurance. That they might see.

That if they've come. On gospel terms. As those that have come. To an end of self. Those that are in the ends. Of the earth. Looking to the salvation of God. They have a right. To this salvation.

Even if they feel. To be wicked sinners. Still. Yet they. Are looking to a savior. Whose salvation. Stands for them. And whose word. Is him that cometh unto me.

[40 : 24] I will in no wise cast out. Unto us. A son. Is given. And what a savior. That son. Is. Who stands for his people.

Prophet. Priest and king. Declaring God's mercies. Working salvation. By his blood. And righteousness. And ruling over the hearts.

And affections of his people. Do you worship him. All that we might. Worship him. Do you believe this gospel. Do you believe in the Lord Jesus Christ. Do you believe in the historicity.

Of his coming. For unto us a child is given. Unto us a son. A child is born. Unto us a son is given. Do you believe in these words. Do you believe in the truth.

The real. Actual. Coming. Of God's son. In this fashion. He that. Believeth not.

[41 : 21] John says. Hath made him. A liar. Because he believeth not. The record that God gave. Of his son. There are many in high.

Religious. Station and office. That are making God. Out to be a liar. Because they don't. Believe that. The record.

Concerning God's son. Is to be believed. They make God. Out to be a liar. No wonder they don't want. The Bible. And I don't want any. Bit of those. That have no place. For the Bible. And no place.

For the testimony. The only testimony. That God has given. To us. That we might know. The way of salvation. They can say. What they want. They're not worthy. To be listened to.

We want to listen. To those. That stand upon. The word. Of God's truth. Faith cometh. By hearing. Hearing. By the word. Of God.

[42 : 15] Oh the gift. Is a very great gift. Then. And the ones. To whom it's gifted. Are very indifferent. At their best. And very unworthy. Of it. Every one of them. But that's. The provision.

That God has made. This is the word. Of the evangelical prophet. For unto us. A child is born. Unto us. A son is given. Do you know.

That if you perish. Without the son of God. Then you perish. Everlastingly. Everlastingly. There's no. Question about that. Neither is there salvation.

Any other. Do you know. All man cometh unto the father. But. By. Me. There are those. That have never heard the gospel. Certain parts of the world.

They've never heard the gospel. They will die in their sin. They're condemned. Because they haven't heard the gospel. Condemned as sinners. But they've never refused the gospel yet.

[43 : 09] For they've never heard the gospel. But you have heard the gospel. And you may have refused the gospel. Think of your accountability then. And God grant that you might not be those.

Who still refuse to taste. And perish in your sin. But that God will draw you. To his dear son. For unto us a child is born. Unto us. A son is given.

God enable us to believe. And to be glad. Amen. Amen. Amen.