

The Light Shining in the Darkness (Part 3)

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[0 : 00] Well, would you take your Bibles this morning and open them to really what I'd like to call the gospel according to Isaiah.

And I'm not the first one to call it that. Really, in the Old Testament, quite often we refer to Isaiah as kind of the Old Testament gospel.

And really, I say that because nowhere in all of the Old Testament is the gospel of Jesus Christ more clearly presented. And especially right here in the passage that we're going to be looking at this morning out of the prophecy of Isaiah.

So you can open your Bibles and find Isaiah. And our text actually will begin with chapter 52. So you can find chapter 52 of Isaiah and starting with verse 13.

But the passage that we're going to be looking at this morning carries over all the way into chapter 53 and verse 12. So I want to start with chapter 52, verse 13, and carry on into chapter 53.

[1 : 17] So listen to the word of God. Follow along in your Bibles as I read. Behold, my servant shall deal prudently. He shall be exalted and extolled and be very high.

Just as many were astonished at you, so his visage was marred more than any man, and his form more than the sons of men.

So shall he sprinkle many nations. Kings shall shut their mouths at him. For what had not been told them, they shall see. And what they had not heard, they shall consider.

Who has believed our report? And to whom has the arm of the Lord been revealed? For he shall grow up before him as a tender plant and as a root out of dry ground.

He has no form or comeliness. And when we see him, there is no beauty that we should desire him. He is despised and rejected by men, a man of sorrows and acquainted with grief.

[2 : 27] We hid, as it were, our faces from him. He was despised and we did not esteem him. Surely he has borne our griefs and carried our sorrows, yet we esteemed him stricken, smitten by God and afflicted.

But he was wounded for our transgressions. He was bruised for our iniquities. The chastisement of our peace was upon him, and by his stripes we are healed.

All we like sheep have gone astray. We have turned everyone to his own way. The Lord has laid on him the iniquity of us all.

He was oppressed. He was afflicted, yet he opened not his mouth. He was led as a lamb to the slaughter, and as a sheep before its shearers is silent, so he opened not his mouth.

He was taken from prison and from judgment. Who will declare his generation? For he was cut off from the land of the living.

[3 : 34] For the transgressions of my people he was stricken. They made his grave with the wicked, but with the rich at his death, because he had done no violence, nor was any deceit in his mouth.

Yet it pleased the Lord to bruise him. He has put him to grief. When you make his soul an offering for sin, he shall see his seed.

He shall prolong his days, and the pleasure of the Lord shall prosper in his hand. He shall see the labor of his soul and be satisfied.

By his knowledge, my righteous servant shall justify many, for he shall bear their iniquities.

Therefore, I will divide him a portion with the great, and he shall divide the spoil with the strong, because he poured out his soul unto death, and he was numbered with the transgressors, and he bore the sin of many, and made intercession for the transgressors.

All right, so familiar passage, at least a good part of that passage is familiar. And I would say that this passage is a Christmas passage, a text that really ought to be focused upon at Christmas time,

if not the text, certainly the meaning and what is presented here in this passage concerning the Lord Jesus Christ.

[5 : 05] That's why I've decided to take another Sunday out of my schedule, the schedule of preaching through the book of Luke, and just one more time, take a look at the light shining in the darkness.

And so, here's the amazing thing about this particular passage. This is a gospel message, as I've already said, but it's a gospel message that was given 700 years before the cross.

And that's pretty significant. Because 700 years before Jesus came into this world, first born as a baby, and then growing to be a man, and then, of course, coming to the cross, dying on the cross, being raised from the dead on the third day, 700 years before all of that happened, God divinely opened up the eyes of the prophet Isaiah, and allowed him to be able to look into the very heart of God and see his redeeming grace, which is pretty amazing.

This is a gospel message long before all that was accomplished through the Lord Jesus Christ.

Now, let me tell you what this prophecy kind of does for me and really ought to do for all of us.

Number one, it reminds us yet again that what Jesus did at the cross, at Calvary, he did for us.

[6 : 36] All right, and I emphasize the word for because, I mean, he took our place. This passage reminds us, among many other passages, not only in the New Testament, but also, like this passage in the Old Testament, reminds us that Jesus took our place.

This prophecy says that Jesus was wounded for me. It says that he was bruised for me.

He was punished for me. That's what this passage reminds us of. Because, you see, at the very heart of the gospel is this whole idea of substitution.

It's substitution. Don't ever forget that when you consider the gospel. The cross is all about the substitutionary death of the Lord Jesus Christ.

Let me tell you something else this prophecy should do for you. It proves the validity of your salvation. That is that your salvation is true.

[7 : 39] It's valid. And the hope that you have in Christ is a valid hope. Because, you see, Jesus died for sinners in fulfillment of specific and explicit Old Testament prophecies.

And why is that important? What does that do for us? Well, it tells the believer that the believer should be assured about his or her salvation. We could know, so that we could know for sure that our salvation is true.

That our hope is based upon something that is sure. Because when you read Isaiah 53, you're reading the story of your salvation, a story written thousands of years before you were saved. And when you do that, you not only have revelation to kind of thrill your heart, but you also have validation. A validation to assure you.

To secure you. Don't ever forget that. See, salvation, your salvation is not a myth. Okay, some might claim that it is. It's just something that you believe in.

[8 : 52] Some myth you have believed in. And others believe in this and that. And they have put their assurance on this truth and that truth or this truth or that truth.

Your salvation is sure. It's not some myth. It is your salvation is the historical work of God who told us what he was going to do long before he actually did it.

Which is amazing. Now, this specific prophecy out of the book of Isaiah, this prophecy concerning the Lord Jesus Christ, and it is, actually begins, and this is why I started with chapter 52, verse 13. It actually begins there. Where Isaiah identifies the person of this prophecy. And he identifies him, in verse 13, as my servant.

Now, this is all introduction. We need to understand this as we approach this prophecy. If we don't establish this next truth, then, you know, this prophecy could be about anyone.

[9 : 55] So, we need to understand who this servant is. So, in verse 13, he identifies the person of this prophecy as my servant. And in chapter 53, in verse 11, he calls him my righteous servant.

So, this is, as many have called this, especially in Isaiah 53, a prophecy concerning the suffering servant. Now, most of us, I would even dare say all of us in this room here this morning, we just kind of automatically identify the servant here in this passage as Jesus.

As the Messiah. As the Christ. And we know the Christ is Jesus Christ. And we say, you know, the servant is Jesus, right? And we're right about that.

Absolutely. How do we know that? For sure. Because, by the way, this is hotly debated among some theologians about just who the servant is here in this passage.

And depending on how you identify the servant in Isaiah 53, that will depend greatly on how you interpret the prophecy and understand the meaning of the prophecy.

[11:06] So, how do we know that this is Jesus? Well, did you know that sometimes in the book of Isaiah, the servant of the Lord is the nation Israel?

Israel. It's a reference to Israel and not necessarily to the Messiah. And sometimes, also, sometimes in the book of Isaiah, the servant is a designation for Isaiah himself.

And so, you can study the book of Isaiah and you'll find some of those references to the servant and sometimes it's a reference to the nation Israel, God's chosen people, sometimes to the prophet himself.

But here in Isaiah 53, the servant of the Lord is none other than Jesus himself. And I'll prove that to you. In the first place, just logically speaking, just looking at the text itself and not going any further than that, the servant cannot be the people of Israel and also cannot just be the prophet Isaiah because in this passage, the servant is sacrificing himself.

He is substituting himself for the people and therefore for the prophet. Verse 4, Surely he, that's a reference to the servant, has borne our griefs, our griefs, has borne our griefs, has carried our sorrows.

[12:33] So clearly, this is a reference to someone other than the nation of Israel and just Isaiah, the prophet himself. Now, if we go on into the New Testament, we can substantiate this even more clearly.

That is, the New Testament clearly identifies Isaiah's suffering servant as Jesus. For example, 1 Peter chapter 2 and verse 24, in that passage, Peter reveals the biblical principle of submission to authorities even when they are cruel and wicked, and that's the subject of the passage.

But in this New Testament passage, Peter says, Christ also suffered for you. And then, what does he do? He quotes a portion of this passage in Isaiah chapter 53.

Thus, linking Isaiah's suffering servant with the Lord Jesus Christ. We can back up one chapter in 1 Peter, in 1 Peter chapter 1 verses 10 and 11, and there, the Bible speaks of how the prophets, Isaiah would have been one of them, how the prophets inquired and searched carefully the gospel. Peter says in this passage, searching, the prophets were searching, what or what manner of time the Spirit of Christ who was in them was indicating when he testified beforehand the sufferings of Christ.

[14:01] So, the Spirit is indicating in the prophets and testifying long before it's ever going to happen, beforehand, the sufferings of Christ and the glories that would follow.

And so, this is an obvious reference to Isaiah 53. So, clearly, at least Peter believed that the suffering servant in Isaiah chapter 53 is Jesus.

But, in the New Testament, the most compelling proof that Isaiah's suffering servant is Jesus is found in Acts chapter 8. And, we're not going to turn to it, but it's a familiar story, and you're going to remember just as soon as I start introducing it.

It's a story of when Peter, excuse me, Philip, Deacon Philip was called away to witness to a certain Ethiopian eunuch. Remember this story? and he chases down the chariot that the eunuch is riding in and he finds that the eunuch is reading a scroll of Scripture and we understand from the passage that it is Isaiah that the eunuch is reading from.

And, specifically, based upon certain things said there in the passage, it is Isaiah chapter 53. The very passage we're looking at this morning. Alright, so here's Philip, Deacon Philip. He's been called to meet with this Ethiopian eunuch called by the Holy Spirit to witness to him, to share the gospel with him, and he finds him already reading Isaiah 53 and Philip asks the eunuch, do you understand what you're reading?

[15:38] And the Ethiopian eunuch says, how can I unless somebody helps me? Basically, is what he said. And what the Bible says next is really pretty awesome. The eunuch asked Philip, of whom?

Now, he's reading Isaiah 53, alright, that is speaking of the suffering servant. It's a prophecy concerning the suffering servant. And so, the Ethiopian eunuch's very, very understandable question is, of whom does the prophet say this?

I mean, who's he speaking about? Is he speaking of himself or some other man? And how does Philip respond? In Acts chapter 8, verse 35, then Philip opened his mouth and beginning at this scripture, what scripture?

Isaiah 53. What did he do? He preached Jesus to him. I mean, you can't get any clearer than that. The only person who could have been Isaiah's suffering servant that Isaiah is speaking of, prophesying, concerning in Isaiah 53, the only person it could be is Jesus Christ. even Jesus said in Mark chapter 10, verse 45, for even the Son of Man did not come to be served, but to serve.

[16:55] To serve. And how, what was his service? Well, he goes on to say, and to give his life a ransom for many. A substitution for many.

All right, now, we've just celebrated Christmas just a couple days ago, and here is a Christmas scripture, a Christmas reference.

It's a reference to the gospel. That's what Christmas is all about. Here's a salvation story told 700 years before that first Christmas in Bethlehem.

And yet, as we get into the text now, Isaiah does not begin the story with the birth of the little baby Jesus. It doesn't begin there.

Rather, he begins with a description of God's disloyal subjects. That's number one if you take notes. God's disloyal subjects.

[17:52] This is where Isaiah begins in this gospel presentation. Verse 1, Who has believed our report? Who has believed our report?

That's where Isaiah begins. And listen, that is where it began for you and me. God created us. God gave us life. Gave us air to breathe, food to eat, clothes to wear, shelter. Gave us all the basic things. Gave us this world to live in.

God gave us His love. He gave us His word. He gave us His law to obey. A law, by the way, that has our best interest in mind. It's through obedience to that law He brings blessings.

God has given us all these things and He gave us His Son. The Lord Jesus Christ. He gave us saving grace through His Son. And, yet, like the disloyal subjects mentioned here in Isaiah 53, verse 1, we rebelled.

[18:57] That's just the truth. That is, we did not believe His report. We did not believe the gospel. That is how it began for all of us. See, the answer to Isaiah's question here, who has believed our report, is simple.

Very simple answer. The answer is no one has. Initially, no one has. All are unbelieving. There was a time when you did not believe it.

And the question is, why not? Why did Isaiah then, and why do we today, see such unbelief when the gospel of Jesus is proclaimed, is preached, the gospel of salvation is preached?

Why do we see so much unbelief in the world? Well, the answer to that is explicitly stated in verse 6. All we like sheep have gone astray.

See, here's the problem. As Isaiah says, we have turned every one of us to what? To our own way.

[20:08] To our own way. See, the essence of unbelief is rebellion. I'm sorry, that's just what it is. It's not lack of understanding.

Some will use that option, that alibi. Well, I just don't understand it. The gospel message is about as simple as you can get. So, it's not a lack of understanding.

Unbelief is not a weak faith. You know, some will say that, well, I just don't have enough faith. Wish I did, but I just don't. It's not a lack of faith. The unbelief is not a fear of failure.

Some will opt for that one, won't they? Well, I just don't know if I can do it. I've had people say that. Well, it sounds good, but I just don't think I can do it. Unbelief is not fear of failure.

It also is not a feeling of unworthiness. Haven't you heard that before? You know, I'm just a sinner. Can't help myself. Unbelief is none of those things.

[21:07] Unbelief is, at the heart of it, rebellion against God. That's what it is. Or, as Isaiah put it, having our own way, going our own way, living our own way.

And when we understand this about unbelief, then we'll understand what is happening in the world right now and why. Well, think about it for a moment.

God says in this passage, and it's not the only place in Scripture where God identifies sinners as rebels, that we are in rebellion against God.

But God says here in this passage that if you do not believe, then you're a rebel. That is, you're going your own way. You're a rebel.

And since no one wants to think of himself or herself as a rebel, I mean, we don't do it. We don't really want to be thought of as rebels. Some will, some wags will think, you know, say they would

like that.

[22 : 12] But we really don't want to be thought of as rebels. And so since that's the case, then what is the best way to keep yourself from feeling like a rebel against God?

What's the best way? Well, simple. Just don't think about God. Just don't think about Him. Don't think about Jesus.

Don't think about the things of Christ. I mean, if you can just put Him out of your mind. Right? I mean, think about this logic. You can just put Him out of your mind. If you can just exclude God, the things of God, and the Word of God, and the truth, and all, if you can just exclude Him from your daily life, from everything that is connected to your daily life, you can just remove everything that reminds you of God, and certainly stop going places where you might hear about Him, be reminded of Him, or see something that attached to Him, whatever, you certainly don't want to go anywhere where that's going to happen.

If you can just do that, then you could then go your own way, and if you go your own way, then it would be the most natural kind of way to live for you, and it certainly wouldn't feel like rebellion. You understand the psyche of this. And you see, this helps, I think, explain what is happening to Christmas in our culture, in this, you know, quote, Christian nation, end quote.

[23 : 44] I mean, why take the word Christ out of Christmas and call it Xmas? Why remove the greeting Merry Christmas and replace it with, you know, the generic Happy Holidays?

And even that is starting to disappear. And why replace the nativity with blow up Santa Claus's and Frosty the Snowman and things like that?

And I'm not against, you know, some of those other symbols and decorations, but, you know, what have we done? We've replaced the nativity with these other kinds of trappings and so forth.

And at the heart of that is to remove, remove anything that will remind us of the real reason for Christmas. When I say we, I'm saying our culture.

I hope that's not true of any of you. So why do that? Because the best way not to feel like a rebel is to remove Jesus from everything.

[24 : 46] Everything from being connected to anything in your life. To keep God's way from conflicting with your own way, we just exclude him from everything.

God's God's by nature disloyal subjects. And this is where Isaiah begins. And this is where the story of salvation begins.

It begins with disloyal subjects. Or, I say it this way, Romans 3 23, for all have sinned and come short of the glory of God.

Now, next, and it gets worse before it gets better, by the way, Isaiah tells us about God's despised servant. Not only his disloyal subjects, but now his despised service.

So now the focus turns toward the servant, the suffering servant, and he is despised. Verse 3, he is despised and rejected by men, a man of sorrows and acquainted with grief.

[25 : 49] We hid, as it were, our faces from him. He was despised and we did not esteem him. We didn't attach any worth to him.

Now, when God graciously sent his servant into the world to save disloyal subjects like us, what did we do?

We rejected him. I say we in the sense of mankind. We rejected him. despised him. And why is that? Well, verse 2 tells us, for he shall grow up before him as a tender plant, young plant, and as a root out of a dry ground.

You can picture that, can't you? Plant trying to survive in dry soil. I mean, it looks pitiful, weak, like it could never survive.

He has no form or comeliness or beauty. There's no splendor about him on his outward appearance. And when we see him, there is no beauty that we should desire him.

[27 : 02] Nothing attractive about him. Now, this is a description of the suffering servant. Who is the suffering servant? Jesus, our Messiah. Now, the meaning of this passage points to far more than just the socioeconomic status of Jesus.

I mean, it certainly includes that. I mean, he was certainly poor, and his family, poor, common people.

But there is more here than just the humble way that he was born and the way that he lived. And it goes much further than that. The point really is this.

The person of Jesus, when he came into the world, his person, the person of Jesus, his nature, his character, all of that, the person of Jesus is not compatible, really, with the natural desires of this loyal subject.

You understand it's not compatible. They don't, they're not attracted to one another. His life is not compatible with rebels, is the idea.

[28 : 16] Because his whole view of life, what he taught about money, what he taught about possessions, what he taught about the material things of life, and what he taught about lust, and moral purity, and impurity, what he taught about pride, and what he taught about prayer, and faith, and obedience, obedience, and what he taught about worship, and all that, none, none of that fits with our own way.

That's really the message. It doesn't fit with going your own way. I mean, just think about it. Jesus was so lowly and humble. Wasn't he?

Humble. The epitome of love. He was so lowly and humble that our desire for power and popularity and prestige and reputation, it then seems so evil next to Jesus.

Jesus, his poverty, his poverty makes our desire for wealth, for things, for stuff, for material possession.

Makes that seem so foolish. You understand what I'm saying? There's this incompatibility here because of who Jesus is.

[29 : 44] His willingness to suffer for others, give himself as a substitute for us. His willingness to suffer for us makes our desire for comfort and such makes that feel so selfish, so self-centered.

In fact, you know, sometimes, especially if you travel to another country where things are not at all like America. Go to China, meet some of the believers there, have nothing, really have nothing. Except they have Jesus. And their lives are almost the epitome of the life of Christ.

And for an American, it makes us feel uncomfortable, like we're so self-centered, so, you know, selfish, so materialistic.

There's a reason for that, because, see, that's coming face to face with Jesus. So, it makes us feel this way, you know, so evil, so foolish, so selfish, and we don't want to be made to feel that way.

[31 : 10] We really don't. And so, here's the point. Because we are disloyal subjects, and we don't like to be made to feel that way, then, Jesus is the despised servant.

Naturally so. The despised servant of God. And now, it's at this point that we discover the most amazing thing about the gospel. God knew this would happen.

He knew that his subjects would be disloyal. This doesn't catch God off guard by surprise. And God was not caught off guard when his servant, Jesus, was despised.

That was no disturbing revelation to him. And so, it was for that very reason that Jesus came. Because we did despise him.

And something needed to be done for us that we could not do for ourselves. And so, that leads to the third thing. God's destined substitute.

[32 : 22] His substitute. The little baby in the manger, you know, that we can kind of visualize and see. And it's not hard for us this time of the year, if you have a nativity in your home or in your yard or wherever.

It's not hard for us to visualize that sweet little baby Jesus lying there in that manger. Manger. And so, you know, the little baby in the manger that we wonder at and we're kind of attracted to, that little baby Jesus came to fulfill a destiny.

His destiny, the only one who could do it. Again, as Jesus said in Mark 10, 45, the Son of Man did not come to be served, but to serve and to give his life a ransom.

Payment. Substitute. Pay what we couldn't pay. And again, this is the heart of the gospel of Jesus Christ.

Substitution. And I just refer you there again to Isaiah 53, just starting there with verse 4. Let me just read along here and you can understand this destiny.

[33 : 41] surely he has borne our griefs as he took them upon himself and carried our sorrows.

Yet, we esteemed him stricken, smitten by God and afflicted. That is, we don't naturally associate what he did as being done for us.

But he was wounded for our transgression. He was bruised, pierced, for our iniquities.

Not his own transgression, not his own iniquities, but ours. The chastisement for our peace. That is, the chastisement that brought about peace for us.

That chastisement was not upon us, but upon him. By his stripes we are healed. All we like sheep have gone astray, have turned everyone to his own way.

[34 : 55] The Lord has laid on him the iniquity of us all, all of our sins. He was oppressed, he was afflicted, yet he opened not his mouth.

He was led as a lamb to the slaughter, so he opened not his mouth. We can picture Jesus during his trial and standing before Pilate and on his way to the cross.

He didn't speak a word of defense for himself. He was taken from prison and from judgment and who will declare his generation?

for he was cut off from the land of the living. For the transgressions of my people, he was stricken. They made his grave with the wicked, but with the rich at his death, because he had done no violence, nor was there any deceit in his mouth.

He was perfect. No sin, not even sins of words. words. Boy, can you imagine that? Yet, it pleased the Lord to bruise him.

[36 : 11] He has put him to bruise when you make his soul an offering for sin. You can skip over there to verse 12.

Therefore, I will divide him a portion with the great, and he shall divide the spoil with the strong, because he poured out his soul unto death, and he was numbered with the transgressors, and he bore the sin of many, and made intercession for the transgressors.

I mean, what a marvelous, marvelous passage. It's all about substitution. He came and took our place, took upon himself everything that belonged to us.

You see, this is the good news. I mean, really, think about it, this is the good news of the good news. disloyal subjects who are willing to repent of their disloyalty, and who are willing to lay down their rebellion.

The despised servant of Jesus has come as our destined substitute. He bears our grief. He bears our guilt, our sorrows.

[37 : 18] And so, instead of vengeance, because of our sin, he bears our sin for us. God, this is the good news.

Wounded, it says, in our place. And instead of destroying us because of our rebellion, what does he do?

He bears that rebellion. He bears it upon himself, for us. Bruised or crushed in our place.

and all the chastisement and all the punishment that we deserved as disloyal subjects, he takes upon himself.

As so that we may have peace with God. So, God's disloyal subjects, that's who we are. God's despised servant.

[38 : 20] God's destined substitute. God's discovered savior. This is where the tire meets the road.

This is where the whole message comes to us, all of us. Even though Isaiah 53 1 implies that few if any have believed the report, the salvation story.

Remember Isaiah said, who has believed our report? And yet Isaiah 53, excuse me, 52 in verse 13 reveals that the servant will be successful.

Will be successful in what he came to accomplish. Well, for Isaiah will come and for us has come to accomplish. He's going to be successful. God says in verse 13, behold, my servant shall deal prudently, that is, he will act wisely.

He shall be exalted and extolled and be very high. Now those are some pretty old words, words that we use often in English, you know, exalted, extolled, and very high.

[39 : 36] It just simply means he's going to be successful in what he accomplishes. And the implication is, some will believe.

believe. We have a collection of them right here in this room. Some will believe. Isaiah 52 verse 13, look at it, he will be exalted.

That is, he'll be raised up. He will be extolled. Meaning, he'll be lifted up. Raised up, lifted up.

When? When? When will the servant, Jesus, be raised up and lifted up? Well, he already has been. At the cross.

Of course. At the cross. See, these are passages that are pointing to the cross. Be raised up, lifted up. And he will be raised and lifted up and be very high.

[40 : 40] Very high. that is greatly exalted. Why? Why will the servant be greatly exalted? Well, essentially, again, I think Isaiah, though Isaiah doesn't have full knowledge of it, we do, looking

back, Isaiah says, look at the cross.

Look at the cross. Verse 14, just as many were astonished, appalled, and many were, weren't they? They were appalled, appalled at what they saw there as they looked upon Jesus hanging upon the cross. And why is that? Well, verse 14, his visage, his appearance, his outward appearance, was marred.

That is, disfigured. His outward appearance was disfigured. how much? More than any man, Isaiah said.

And his form more than the sons of men. What does he mean? He means that after they were finished with Jesus, after they were finished with him on the cross, he didn't even look like a man.

[42 : 00] He barely resembled a human being. that's the cross in all of its graphic cruelty. We can just kind of imagine.

So, don't get the idea that Jesus hanging on the cross, you know, he had this little blood trickling down the side of his face. Hands and feet, no.

His appearance, human appearance, was so disfigured that some have said even his own mother wouldn't recognize him, but she didn't.

He barely looked human. And so, the servant was raised to that. He was exalted, lifted up to that. Because through the cross, as we read on, verse 15, he shall sprinkle many nations.

The word sprinkle is sacrifice language. So, it's a reference, of course, to the blood of his sacrifice. He will sprinkle many nations.

[43 : 12] Kings will shut their mouths because of him. For they will see. They will consider, literally understand.

One day they will. All of them will. all of them will. But, you know, the more pertinent question here is, do they right now?

No. Many don't see. Do you see? They don't all understand now.

Do you understand? I think you do. I believe I'm preaching to the choir. I'm going to get to this. I don't know about everybody.

So, have you discovered the Savior? We just came out of a season where we celebrate him. We're supposed to.

[44 : 18] Is he more than just a little baby? Born in a manger? have you discovered?

Now, one day at the end of this age, the age of man, all will see Jesus. They all will. They'll all see him.

They'll all understand. They'll see and understand Jesus for who he is and always has been. but for many, of course, that discovery will be too late.

That's the sad part. It'll be too late. So, here's the real burden, I think, of the message this morning. It's the real message of Christmas, actually.

the real message of Christmas is to all disloyal subjects, sinners, rebels, who, through unbelief, despise the servant of the Lord.

[45 : 29] Many do them, the Lord Jesus. So, the message of Christmas really is this, discover him.

Why do you think then that Satan is working so hard to remove Jesus out of Christmas? He doesn't want people discovering to see him and understand him.

They know the gospel. That really is the message of Christmas. Discover him. Discover the Savior. The Lord Jesus Christ.

Thank you.