

# The Promise of Immanuel

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[ 0 : 01 ] We're going to worship God now singing the words of Psalm 8. Psalm 8. And we'll sing the whole psalm. How excellent in all the earth, Lord, O Lord, is thy name, who hast thy glory far advanced above the starry frame.

From infant's and from circling's mouth thou didst strength ordain. For thy force caused, that so thou mightst the avenging forest rain. When I look up into the heavens, which thine own fingers framed, and to the moon and to the stars, which were by thee ordained, then say I, what is man that he remembered is by thee, or what the son of man that thou so kind to him shouldst be?

For thou a little lower hast him than the angels made, with glory and with dignity thou crowned hast his head. Of thy hands works thou maids, Lord, all on their feet didst lay, all sheep and oxen, yea, and beasts that in the field do stray, fowls of the air, fish of the sea, all that pass through the same.

How excellent in all the earth, Lord, O Lord, is thy name. The whole of this psalm to God's praise. Psalm 8. How excellent in all the earth, Lord, O Lord, is thy name.

How excellent in all the earth, Lord, O Lord, is thy name.

[ 1 : 42 ] Who has thy glory far advanced above the sunny plain, From heaven's sun, From heaven's sun, From heaven's sun, Thou didst tremor day, For thy whose cause that soe the light, The other day, The other day, The other day, The other day, When I look up unto the heavens,

Which thine old figure trained, Unto the moon, Unto the stars, Which whereby thee are jain, Then say, I want this quality, For he will not be afar, Then say, For thou hast f■andahl here, Thou hast ■ siendo thee, For thou hast f"c'est healt.

For thou hast night feel thee■■, For thou hast been■ishICES ■■■■ch, For thou hast serBC honestly to Pharaoh, For thou hast enlightened, For thou hast called me være this ■■■r For before throughout the year of our counsillemezzles dwarf Know Challenge tid positivist, For thou hast paid Rocky revisited, For thou hast■ thumbs up healthcare ter knockdown sabemos affiliore, For thou hast he birlikte conhecer, For thou hast shoutkes eithercfon ready■■ce 2018 For thou hast me there Pedig ■■■til to whomiskla impressed name For thou art a little, O my God, and thou the angels made with glory and with dignity.

The crown it has his head. Of thy hands works the nation, Lord, all under spirit's way.

All sheathen and oxen, yea, and peace that in the field do stray.

[ 4 : 58 ] Fowls of the air, Fowls of the sea, All that passed through the same.

How excellent in all the earth, Lord, our Lord is thy name.

Amen. Let's join together in prayer. Let's pray. Have a blessed God as we come before you.

In this act of worship, we would seek your own encouragement to help us recognize that we are in your presence and that we are engaged in this most venerable of activities.

In praising and magnifying your name in praise and prayer and in the act of worship and in the act of worship where we submit ourselves to your word and seek that through your word that you would speak to us, whoever we may be and whatever may be true of any one of us.

[ 6 : 33 ] We give thanks for the opportunity that you have given to us to meet in public when that could so easily be denied us.

And when we think of some for whom this privilege will no longer be afforded then because of their own bodily infirmity and because of the various ways in which illness debars them from coming to be together with your people, it is indeed our privilege to exercise the right that we have to do so when others are denied it.

Help us to view what you have entrusted to us with a measure of discernment when we read back in the history of our land.

It is not for us to go too far back in the dim pages of these histories in order to find when occasions arose when the people of God were refused access to buildings identified for worship.

They were persecuted who wanted to honour God with their presence within the courts of your house. some were driven from their homes because of their allegiance to the true gospel and for their desire to hear the word of God that was preached and proclaimed by those who were zealous in your name and those who who did so were were victims some suffering even to death because of such an allegiance.

[ 8 : 56 ] Who knows that these days may yet come and we acknowledge that we cannot afford to take our liberties for granted whatever they may be.

We pray that you would remind us of those even as we are made for whom these liberties have been eroded and perhaps not in our country yet but elsewhere where there is an open hostility to any who would worship God through Christ Jesus and we pray that you would visit such with your presence and encourage them when they are denied the privilege of meeting in public and whether they are fearful to meet even in secret.

We pray for these places within the world in particular within the states of this world where there are there are open hostilities demonstrated against those who would serve Christ within the Muslim world even within parts of the world where Buddhism is the norm what is supposedly a peace loving religion and yet at the same time many who refuse to adhere to it are driven from their communities and ostracised openly.

There are many such false religions in the world and they are false because your word tells us that the only way to God is through Christ Jesus and God is to be worshipped through him and him alone and there is but one God the only living and true God not a multitude of gods or deities whatever they may be however they may be presented there is but one God Father Son and Holy Spirit your word describes to us what you are like that you are liked that you are loved that you are a God who liberates and who shows mercy in ways that many of these deities know nothing of Lord help us to appreciate the truth that you set before us as it is contained within the scriptures of the

Old and the New Testament we pray that you would bless that world as it goes out here in this place and elsewhere and we give thanks for all who proclaim Jesus Christ the alone saviour of sinners those who direct attention to him those who seek to draw out affection for him those who would seek that we would vacate all positions that are positions that place our soul in jeopardy and there are many such and we occupied many of them ourselves believing falsely that we were carnally secure in the position that we adopted to the exclusion of Christ and nothing could be further from the truth lord help us to realise that there is only one safe place to be found and that is by putting our trust in

[ 13 : 02 ] Jesus Christ and him alone we pray that you would remember your people then those who are part of the congregation here who cannot be with us because of illness because of the infirmity of old age some being cared for within their homes some in hospitals some in care homes we pray that you would remember any who are suffering from various illnesses some related to covid some following the aftermath of covid and we acknowledge that the devastation brought by that illness is extreme but not only are we seeing the ravages of it in a temporal sense there is also a spiritual dimension that is yet to be revealed we pray that you would sanctify such a visitation to us because we believe even as you direct us to believe that you are sovereign in all the dealings that you have with the children of men and these things have not occurred without your own say so without your own direction and we pray for wisdom to appreciate that and to examine our heart in the light of it what is it created in us what reaction what what is it that we think of it we pray that you would remember us each one remember the grieving and sorrowful amongst us those who have recently suffered the loss of loved ones as you have denuded us of one of our office bearers in recent days we acknowledge the need that we have to solicit your blessing upon the sorrowful and upon the sorrowing congregation that you may raise up others who would be numbered amongst your people and be bear testimony to your grace as it is in Christ we pray for our nation remembering those who govern us thankful that you are able to redirect and redirect whoever they may be that they may think that they have the last word but you are the one who is the one who has the final word with regard to each one of us be we prime minister or first minister or even one of the royal household there is a king who reigns supreme who sits upon the throne of the universe the day will come when all must take account of that because all will answer to you the kings of the earth whoever they may be they've come and they've gone and they will come and they will go but you will remain the same yesterday today and forever the same we bless you and thank you that as we worship you this evening as they worshipped you in the past as they will worship you into endless ages your people who will magnify your name before an exalted throne around which myriad hosts gather and your saints who are sanctified glorified who are given a new song to sing will be in your presence for the endless eternity we pray that you would remember us then as we meet for this short time together

around your world forgive sin in Jesus name amen reading from the old testament scripture the book of the prophet isaiah chapter 7 the book of the prophet isaiah chapter 7 and it came to pass in the days of ahas the son of jothan the son of usiah king of judah that raisin the king of syria and peca the son of remaliah king of israel went up toward jerusalem to war against it but could not prevail against it and it was told the house of david saying syria is confederate with ephraim and his heart was moved and the heart of his people as the trees of the wood are moved with the wind then said the lord into isaiah go forth now to meet as thou and she had joshua thy son at the end of the conduit of the upper pole in the highway of the foolish field and say unto him take heed and be quiet fear not neither be faint hearted for the two tails of these smoking firebrands for the fierce anger of reason with syria and the son of remaliah because syria ephraim and the son of remaliah have taken evil counsel against the saying let us go up against judah and vex it and let us make a bridge therein for us and set a king in the midst of it even the son of tabaeil thus saith the lord god it shall not stand neither shall it come to pass for the head of syria is damascus and the head of damascus is raisin and within three score and five years shall ephraim be broken that it be not a people and the head of ephraim is sameria and the head of sameria is remaliah son if you will not believe surely you shall not be established moreover the lord spake again unto ahaz saying ask thee a sign of the lord thy god ask it either in the depth or in the height above but ahaz said i will not ask neither will i tempt the lord and he said hear ye now o house of david is it a small thing for you to weary men but will ye weary my god also therefore the lord himself shall give you a sign behold a virgin shall conceive and bear a son and shall call his name immanuel butter and honey shall eat that he may know to refuse the evil and choose the good for before the child shall know to refuse the evil and choose the good the land that thou abhorrest shall be forsaken of both her kings the lord shall bring upon thee and upon thy people and upon thy father's house days that have not come from the day that

Ephraim departed from Judah even the king of Assyria and it shall come to pass in that day that the lord shall hiss for the fly that is in the other most part of the rivers of Egypt and for the bee that is in the land of Assyria and they shall come and shall rest all of them in the desolate valleys and in the holes of the rocks and upon all the thorns and upon all bushes in the same day shall the lord shave with a razor that is hired namely by them beyond the river by the king of Assyria the head and the hair of the feet and it shall consume the beard it shall also consume the beard it shall come to pass in that day that a man shall nourish a young cow and two sheep and it shall come to pass for the abundance of milk that they shall give he shall eat butter for butter and honey shall everyone place shall be where there were a thousand vines and a thousand silverlings it shall even be for briars and thorns with arrows and with bows shall men come thither because all the land shall become briars and thorns and on all the hills that shall be digged with the mattock there shall not come thither the fear of briars and thorns but it shall be for the sending forth of oxen and for the treading of lesser cattle amen may the lord add his blessing to this reading of his word and to his name be the praise we're going to sing verses from psalm 89 psalm 89 at verse 24 singing down to verse 29 my measuring and my faithfulness with him yet still shall be and in my name his horn and power men shall exalt it see the sand and power shall reach afar and set it in the sea and his right hand established shall in the rivers be thou art my father he shall cry thou art my

God alone and he shall say thou art the rock of my salvation I'll make him my first born more high than kings of any land my love I'll keep for him my covenant fast shall stand his seed I by my power will make forever to endure and as the days of heaven his throne shall stable be ensured and so on these verses psalm 89 verse 24 to 29 my mercy and my faithfulness with him yet still shall be my mercy and my faithfulness with him yet still shall be and in my name his horn and loud men shall exalt it see his hand and power shall reach afar

I'll set it in the sea and his right hand establishes shall in the rivers be thou art my father he shall cry thou thou art my God alone and he shall save thou art the rock of my salvation salvation I'll make him my first form more high than kings of any land my

[ 25 : 10 ] God my love I'll ever keep for him my love the far shall stand his seed I buy my power will make forever do and do and as the days of heaven is grown shall ever be unsure be unsure I'd like us to turn now to the passage of the Old Testament that we read together prophecies of Isaiah chapter 7 and we can read verse 14 therefore the

Lord himself shall give you a sign behold a virgin shall conceive and bear a son and shall call his name Immanuel butter and honey shall he eat that he may know to refuse the evil and choose the good for before the child shall know to refuse the evil and choose the good the land that the vaporists shall be forsaken of both her kings and so on the Lord himself shall give you a sign behold a virgin shall conceive and bear a son and shall call his name Immanuel the 25th of December the majority of the Christian church celebrates the birth of Jesus Christ some believe we should not give any place to these celebrations and despise all that is associated with it indeed much of the associations are fiction much is pagan and much has little of spiritual merit but this evening our focus is on a particular portion of scripture that we believe has been fulfilled at whatever date of the calendar it happened the scripture doesn't tell us when this took place and I'm not going to bother making any kind of argument for or against the date currently celebrated as the birth of Jesus or the birth date of Jesus but I would like us to notice that there is a certain twisted irony connected with this passage which we cannot overlook and should not overlook before we consider what is a word of prophecy concerning the birth of Jesus Christ and it's important for us to put it into that kind of context a historical context no doubt a complicated historical context but nevertheless a context that will help us understand the prophecy and then the prophecy itself is spoken of in terms of a sign and the sign involves the sun now as I said I think the prophecy itself is uttered in a particular context that is all important that is all important and it's difficult and I grant you that just by reading this passage you won't be able to extrapolate or take out from the passage all that is true but you will remember and most of you will know that 200 years previously Israel had been divided into two nations the northern tribes of Israel and the southern tribes of Israel and the southern tribes of Israel which bore the name Judah

Ahaz is the king of Judah and Israel is ruled by Pechah and to the north west of Judah is Syria which is ruled by king Raisin the opening verses describe how Israel and Syria form a sort of loose confederacy and they invite Israel to join with them because there is a fourth power arising on the horizon that is offering a threat and that is the power of Assyria because Judah favors an alliance with Assyria Assyria and Israel plan an attack upon Judah matters however are further complicated by other marauding forces namely the Philistines and the Edomites who are also creating frictions within the borders of these nations when we read verse 2 the Philistines and Israel tells us there it was told the house of David saying

Syria is confederate with Ephraim and his heart was moved and the heart of his people as the trees of the wood are moved with wind there is there are clearly problems in the offing and there is fear in the heart of the king of the king and his people so God sends the prophet to Judah to calm their fears and he describes to the king of Judah what he thinks of the enemy that they fear he just calls them two smouldering bits of wood bits of wood they are in other words they are bits of wood that have been set alight and what happens with wood when it is lit is that it will burn down it will burn out and all that is left is really nothing to speak of so their fears as far as God is concerned can be discounted

God will not allow them to succeed so God offers to show Ahaz a sign and all he has to do is ask for it but his response is at the very least hypocritical now that is a very very brief summary of what we have here it is much perhaps more complicated than that but these are the main players and this is how the political subterfuge of the day is going on but at the heart of what we have here is the response of King Ahaz to God's offer by the hand of the hand of Isaiah and what we see happening is that this person who is presented with the offer of God makes a pretense of being something that he is not he is responding to this offer as if he is he is not going to offend God by taking up his offer there is no evidence that his religiosity is genuine we quote to you the words of the late professor

[ 34 : 20 ] John L. Mackay intended to be a person of piety by quoting scripture but this was just a way of concealing his rejection of God and the invitation to trusting that is what God is doing he is approaching this king of Judah with the intention of blessing Judah not because they deserve it but because God is a God of the covenant and Judah are still his covenant nation and because of that he extends to Judah and namely the king Ahaz this this opportunity for God to work with him and in him the king the king the king the king the king the king

Dereck Thomas describes it thus he has refused to believe even though a miracle was promised he is typical of all unbelievers defiant willful and rebellious the attempted justification and maybe we we wouldn't have noticed it unless these theologians have drawn attention to it the attempted justification justification quoting the words of Deuteronomy 6.16 and Deuteronomy 7.12. And if we read these passages we'll find that these are the words with which the Lord Jesus Christ persisted the temptations of the devil in the wilderness. He quotes the same passage as if God was tempting him.

2. Jesus accused Satan of tempting God but Ahaz accused God of tempting him. And therein is the marvel. Despite rejecting the sign or the offer of a sign, a sign of his own choosing remember, God says he is going to give him a sign anyway because of the covenant promises to which he is bound. He promised Abraham as he promised David that he would bless and care for his people just like a father blesses and cares for his own children. Now the words of the prophecy concentrate on the birth of a child. Christ will come and with his coming light will be brought into a dark world. Some of you will remember the name of Wallace Bruce Nicholson. He was once quite adept at writing and preaching theology. But in his a small book on the doctrines of the Old Testament, probably systematic theology, I think that was his 40. He speaks of the Messiah and he refers to this passage here. And it is a passage that is clearly referring to the birth of the Messiah by way of a virgin, namely Mary. So that is the context, that is the background to this. And it is interesting because I think that when you think about much of the Hullabaloo surrounding the birth of Jesus at every occasion, whatever people say, they must understand that the birth of Jesus Christ is a miraculous event. It is an event ordained by God for the salvation of sinners.

And not only do they reject that to this. And not only do they reject that to be the truth, they reject it to be a truth in which they have an interest. I very much doubt if many of the celebrants of Christmas today have any thoughts about the virgin birth.

They would dismiss it to be the virgin birth. They would dismiss it out of hand. But unfortunately for them, the virgin birth is something that God promised.

[ 39 : 20 ] It is something that God clearly enunciated long before it was to happen. And it is something that presents to us the true nature of the salvation that God was to bring about through Christ.

So what is it that the sign is? It is something that God says, not as a child of his, but someone who is alien to him.

But that's by the way. So what is the sign that he presents to us? The sign is simple. In many respects, behold, a virgin shall conceive and bear a son.

Now, looking at what lies beyond here in the verses that immediately follow this, many of the theologians perceive a difficulty in understanding this because they see a duality of prophecy.

Maybe even three-stranded prophecy. Maybe even three-stranded prophecy because they cannot see how what the prophet is saying that seems to suggest that this is going to happen in Ahaz's day.

[ 41 : 21 ] You know, when you read on, but that he may know how to refuse the evil and choose the good and so on.

That what the prophecy is requiring us to understand that it will be fulfilled in the short term. And some think, you know, there's a debate amongst the theologians that there is a reference here to the son of Isaiah.

Or there's a reference to one of the other kings that will follow on as descendants of Ahaz. These are the ones that are referred to in the prophecy, not the prophecy being fulfilled in the future in the person of the Lord Jesus Christ.

Some are atheistic, some are agnostic, and many other cues of opinion exist. But as we saw today, God is the one who initiates salvation, and he does it as an act of his love.

And the revelation here of Hazzai is something that he does as a loving God who is in a covenantal relationship with his people.

[ 42 : 40 ] And because of that, what is declared is the product and purpose of his love. Puritan Richard Sibbes wrote, When God is to be born, it is fit for a virgin to be a mother.

Christ was not to come by ordinary means of propagation. He was to come from Adam, but not by Adam.

Not from Adam, but by Adam. Not by Adam, but from Adam. For he was to be sanctified by the Holy Ghost.

And that's what we see emphasised. That when he was conceived in the womb of the Virgin Mary, it was an act of God on the part of the Holy Spirit.

It was not by ordinary generations what the divines have come up with as a description. When the fulfilment comes, the scripture account is clear.

[ 43 : 53 ] There are two gospels that refer to it. The gospel of Matthew. It describes to us, I suppose, the inevitable confusion that occurs in the mind of Joseph.

When he discovers that Mary has conceived. Joseph, her husband, being a just man and not willing to make her a public example, was minded to put her away privily.

But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife, for that which is conceived in her is of the Holy Ghost.

And she shall bring forth a son, and thou shalt call his name Jesus, for he shall save his people from their sins. In the gospel of Luke, we have this from the perspective of Mary.

Behold, thou shalt conceive in thy womb, and bring forth a son, and thou shalt call his name Jesus. He shall be great, and shall be called the Son of the Highest.

[ 45 : 13 ] And the Lord God shall give unto him the throne of his father David. And he shall reign over the house of Jacob forever, and of his kingdom there shall be no end.

Then said Mary unto the angel, How shall this be, seeing I know not a man? And the angel answered and said unto the Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee.

Therefore also that holy thing which shall be born of thee shall be called the Son of God. Now the scripture there highlights for us the fulfilment of the prophecy that Isaiah brings to light here.

Before he could be Jesus, the name was given to us in that passage that we read. He shall be called Jesus because he shall save his people from their sins.

Before he could be Jesus, he had to be Emmanuel. Jesus speaks often as saviour of his people.

[ 46 : 17 ] But he had to be in our nature in order for that to be possible. Now do you think that is a simple doctrine to absorb?

Do you think it is a simple doctrine to explain? Well I don't think it is. I don't think it is something that is easily understood.

But what miracle is? What act that occurs by reason of a divine intervention in the scheme of this world's activities can be easily understood?

Well this one certainly can't. It is something that God promised would happen. Behold, a virgin shall conceive and bear a son. And that is what it was.

That is how the fulfilment of prophecy came about. The prophet Isaiah was permitted. God filled his mouth with words that explained to us what would happen.

[ 47 : 31 ] And the New Testament oracle presents to it the very fact being fulfilled in the experience of Mary. The experience of Joseph as he tried to understand it.

The experience of those who were introduced to it by angelic beings testifying to that fact. And the consequent actions that saw his birth.

He is to be called Emmanuel. The son of God in our nature.

When we read the scripture we read John in this prophecy. And it's interesting that the prophet Isaiah is concerned in this revelation.

That he brings much to light of the way the birth of Jesus would occur. And what the implications of it were.

[ 48 : 34 ] If you go on to chapter 9. You find there that the prophet speaks about again the birth of Christ.

The two accounts that we have in the New Testament.

They remind us of not just the reaction of Joseph and the reaction of Mary. But it reminds us of how it is difficult for any one of us to understand what God was doing.

Or how he was to do it. But just because it's difficult to understand. Just because a miracle is difficult to unravel.

Doesn't negate the truthfulness of it. John Calvin speaks of this. He says the conception and birth of the God man.

[ 49 : 56 ] Not, he says, man God. Which is a Sosinian heresy. Some question the humanity of Christ on the basis that he was not formed as we were.

But neither was Adam. The virgin birth does not prove the deity of Christ. No parent holy or otherwise could do that. Nor was Jesus sinless because of unique birth via Mary.

He was, however, sanctified by the Spirit. That the generation may be pure. The main purpose for the birth. That God would become man.

He took on to union with the divine nature of human nature. Not a human person. So being Emmanuel.

God with us. And this is a remarkable revelation that is made by God through the prophet. A sign that was rejected.

[ 51 : 02 ] A sign that was chosen to be done without. God gives one such as this.

God does not save from a distance. He draws close to his covenant people so that his presence with them in and through this child to be born in this miraculous fashion will be evidenced.

It is a miracle. It is a miracle. It is a wonder of wonders that God saw fit to provide a saviour for the world.

Such as Jesus Christ. The Son of God. From all eternity. As he points out in the prophecy in chapter 9.

Unto us a son is given. He didn't become a son when he was born. He was always a son from all eternity. He was the son of the Most High God.

[ 52 : 11 ] And God gave a son. The prophecy is so difficult in many respects to understand. The son that was born was a son that was given.

And he was given for the purpose of being a saviour to a fallen world. The vast majority today refuse the sign.

They want nothing to do with the miracle. And they are no different to Ahaz. Whatever posture they may adopt.

Whatever attitude they may present. It may be hypocritical. It may be elevated and theological in their own opinion.

But if the theology is not embracing the theology of the scripture. The word of God that tells us that this child that would be born would be born miraculously.

[ 53 : 12 ] And the name that he bore would be a name that would tell us not just of the abiding nature of the union that Christ has with our nature.

But the promise is that he makes it significant that when he takes his leave of this world. When he ascends into glory. That he tells the church.

Lo, I am with you all the way. Even until the end of the age. So that the Christ of which this passage speaks. Not only directs us to think of an infant born into the world.

Who would bear the name Emmanuel. But by reason of the union that he enjoys with our nature. A union that remains to this day.

At the right hand of God. Many of the theologians speak about the awesome wonder of thinking of that. And we think of the saints who have gone to glory.

[ 54 : 16 ] There are many perplexing questions about these saints. When we take their remains and put them into the ground.

We know that their dust is there. And their spirits have gone to be with God. But when we think of the person of the Lord Jesus Christ.

He physically rose from the grave. And he physically ascended into heaven. Whatever happened to his body when it was taken from the grave.

When he rose from the dead. If there was a change in that body. From the body that he had prior to death.

To the body of the resurrection. Or if there is a difference between the body of the resurrection. To the body that is glorified. That is a question that theologians chew over.

[ 55 : 21 ] But one thing that is certain is. That Emmanuel who is God with us. Is the God who is with us in Christ in glory.

He is the son of God in glory. He is the son of man in glory. And the two things are true. And it won't change. It will remain ever the same.

Whatever will happen to the body of the resurrected saints. And there will be a resurrection of the saints. Their dust will rise.

And their souls will be reunited to that. And they will be in glory with the son. But in what sense? Will they be like him?

That's another question for another day. But what we are concerned with here is the truth. Fulfilled in the person of Jesus Christ.

[ 56 : 18 ] Whatever you think of Christmas. Whatever you think of. Whether it's a nonsense or not. We should never allow that.

To hide the truth from us. That there is an occasion spoken of prophetically. That was fulfilled literally.

When the son of man came to be conceived. In the womb of the virgin Mary. Mary. When he was born into this world.

As God had promised. This is a sign given by God. This is a miracle performed by God. This is a truth that is relevant at all times.

Every day of every year. The truth will not alter. And may God impress that truth upon us. Because such is the Christ. That you have put your trust in.

[ 57 : 21 ] If indeed you have. Such is the Christ that you deny. And you refuse the sign that God has given. Just one sign among many.

May God give you grace to recognize what he has given. For what it is. Let us pray. Every blessed God. We give thanks that the God of heaven. Has given to us.

Evidences. That are incontrovertible. Proofs positive. Of your intervention. On the scene of time. In dramatic and miraculous ways.

Where your son. The son of your bosom. Entered into this world. And made. This world. Pay attention. To.

The birth that he. Experienced. And the life that he lived. And the death that he endured. The resurrection. That was his. And the glory.

[ 58 : 24 ] That will follow. We pray that all these truths. May be embraced by us. To the saving of our souls. Cleansed from sin. Jesus name. Amen. Of closing.

Psalm 72. Psalm 72. At verse 4. At verse 4.

The people's poor ones. He shall judge. The needy children save. And those shall he in pieces break. Who then oppressed her. They shall be feared.

While sun and moon do last through ages all. Like rain on moan grass he shall drop. Or showers on earth that fall. The just shall flourish in his days.

And prosper in his rain. He shall. While dirt the moon endure. Abundant peace maintain. His large and great dominion. His large and great dominion shall from sea to sea extend.

[ 59 : 23 ] It from the river shall reach forth. And to earth that must end. The people's poor ones. The people's poor ones. He shall judge. The needy children save. But he does poor ones.

The people's poor ones. The people's poor ones. He shall judge. The needy children save.

And those shall he in pieces bring Who then, O blessed have Who then, O blessed have They shall be fair while sun and moon To last through ages all Like rain on moon grass he shall draw Or shall on earth that fall Or shall on earth that fall

The just shall flourish in his days And prosper in his reign He shall wild up the moon and dew Abundant peace maintain Abundant peace maintain His large and great dominion shall From sea to sea extend It from the river shall reach forth

Unto earth's utmost end Unto earth's utmost end May the grace of the mission be seen God the Father, the Son, and the Holy Spirit at rest and abide with you all, love, and always Amen