

The Promise Of A Savior - Isaiah 9:6

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Date: 22 December 2024

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- [0 : 0 0] Well, good morning, everybody. Welcome to Carver Chapel Charlotte. We've been looking at taking a break from Exodus. Last week, we looked at our need for the Savior.
- Why does man need a Savior? And then this week, we're going to look at the promise of a Savior. So we established that man needs a Savior, that we are lost. And then God steps in and says, well, I'm going to bring a Savior.
- And then Christmas Eve, we'll look at the arrival of a Savior. And then on the 29th, we'll finish up looking at the effect of a Savior, what that means for us. But we looked at last week, why does man need a Savior?
- We looked at this kind of this little obscure verse in Ecclesiastes 7, verse 20. For there's not a just man upon earth that does good and sins not. And the applicable part of that is sins not.
- There's nobody that has a condition that does not also include sin. We're all contaminated. So man needed a Savior because man was lost and man was separated and man was condemned.
- [0 : 5 9] Man could not solve his own problem. We can't. We can't solve this. Because I can't help you because I have the same issue. I need someone to help me. I'm also contaminated with that same condition of sin.
- Man has a need that he cannot solve. And man has no capacity to save himself. Say, well, I don't know about that. There's a lot of other religions out there that tell me I can do a lot of things to work towards saving myself.
- You know, I could give some money or I could maybe go into some kind of foreign aid program and earn enough points to live the rest of my life how I want and still make it to heaven. Well, the Bible says, as we just read, that there is no man that does good, that is just that sin is not, and man can't save us not.
- We say, well, I don't know. I mean, the Bible says that. How do we know what the Bible says? How do we know that's true? And the reality is our view regarding the Bible will determine every other view we hold.
- How we view the Bible will shape every other view that we will ever hold. How we view what Scripture says about entertainment, about modesty, about marriage, about relationships, about work, about honor, about life, about death.
- [2 : 0 9] The Bible shapes that view because the Bible speaks to all of that. As Paul tells us in 2 Timothy 3, beginning in verse 16, The Bible tells us that.
- What we view the Bible as, our views towards the Bible will shape every other view we have. So I believe that man has a condition based on God's word that he cannot affect on his own, that we are lost.
- Psalms 18, verse 30. As for God, his way is perfect. The word of the Lord is tried. He is a buckler to all those that trust in him. That's a shield. It's not like a belt buckle. Right?

That God is our defense. God's word is perfect. The word of the Lord is tried. It's been tested and it stands the test of time. In Acts chapter 20, Paul, he's talking to the pastors from Ephesus.

He's called them together and he says, I have not shunned. I have not stopped. I have not held back from declaring unto you all the counsel of God's word. How else are we going to know what God's word says? If we don't know it all.

[3 : 17] And today, I feel like I'm going to declare unto you all of God's word. I feel like we're going to be all over the place and we're reading the whole Bible to you. It's kind of ironic because of all the days my voice is kind of a little scratchy. Like there is so much scripture to cover.

As we look at this fact that man has no capacity to save himself and yet God has promised a savior. So let's pray. Father, we come to you as our light and our salvation.

Lord, we come to you as our hope and our strength. We come to you, Lord, based on what the word of God has told us and then what our lives have experienced and lived out. The truth of that. Lord, nobody could ever tell me there's no such thing as a Holy Spirit.

Nobody could ever tell me there's no abiding presence of God in my life. It's too late. I've lived it. I've been changed. I've been filled. I've been rescued. And then, Lord, to take some time to set aside at this Christmas season to look at our savior, to look at what he's done for us, how lost we were when he stepped in to find us.

The promise that God would step in and say, I see your condition and I'm going to make a way. Lord, give us understanding. Help us to get through the text this morning in a way that brings life, brings hope, and brings understanding.

[4 : 26] And in Jesus' name, amen. So man has no capacity to save himself. And the Bible tells us in Psalm 89, verse 48, What man is he that lives and shall not see death?

Anybody going to escape death? Shall he deliver his soul from the hand of the grave? None of us can deliver our souls from the hand of the grave. In Psalm 49, verses 7 and 8, None of them can by any means redeem his brother, nor give to God a ransom for him.

For the redemption of their soul is precious, and it ceases forever. God looks at redemption as a precious thing, and no man can step in and be the redeemer for his brother because I have the same problem you have.

I can't be that redeemer for you. Psalm 22, verse 29, None can keep alive his own soul. You know, we talked last week about all have come short of the glory of God.

We said, like, if you throw that baseball, right? And some are going to throw further, and some not as far, and, you know, some can't throw at all. But it doesn't really matter when you realize we're all standing along the shore of the ocean, we're trying to toss it across the ocean.

[5 : 31] It doesn't really matter at that point then how far you threw it. You're not going to make it. Well, that's kind of the idea here. It doesn't matter if you extend your life 70, 80, 100. We figured out how to live 200 years.

So 200 years in light of eternity is not much. Life is a vapor. We can't keep ourselves alive. Hebrews 9, 27, So we are lost.

We can't save ourselves. And so God stepped in to do for man what man could never do for himself. God says in Isaiah 63, verse 5, And I looked, and there was none to help. I wondered that there was none to uphold.

Therefore, my own arm brought salvation unto me. So God steps in. God promises a way of salvation, and he does that by way of a deliverer. In Romans chapter 11, which is quoting Isaiah 59.

And like I said, we're going to be all over the place, making some connections here. In Romans 11, Paul says, And so all Israel shall be saved, as it is written, There shall come out of Zion the deliverer. God's salvation will be by way of his deliverer, by way of a savior.

[6 : 38] And shall turn away ungodliness from Jacob, for this is my covenant unto them, that I will take away their sins. And we know that not only Israel received this promise, but the Gentiles too, that it was open to all of us to come into that promise.

What God promises, he is faithful to fulfill, isn't he? In Hebrews 10, 23, Let us hold fast the profession of our faith without wavering, for he is faithful to the promised.

I can be faithful to that promise I made to God of faith. Man, it's too early for this. For he is faithful to the promised.

Hebrews 11, 11, Through faith also Sarah herself, speaking of in the hall of faith, Sarah getting in there because by strength she received, or by faith she received strength to conceive, and was delivered of a child when she was past age.

It was impossible for her to have a child. It's impossible for us to come out from under this curse of sin. But because she judged him faithful, he promised. God is faithful.

[7 : 38] And lastly, about God's faithfulness, God is also able to confirm you unto the end, that you may be blameless in the day of our Lord Jesus Christ. God is faithful by whom you are called under the fellowship of his Son, Jesus Christ, our Lord.

Random side note, but Thanksgiving to Christmas is always the time of year we watch the fellowship, the Lord of the Rings, the fellowship of the Rings. Just think of that. God has called us to such a much better fellowship than anything this world has to offer.

He is so faithful. Not knocking that book or movie, just saying. So the promise of the Savior. God then steps in and does for us what we could not do for ourselves.

And he makes a promise that he would send the Savior, that his arm would get salvation. What are the aspects of that? Well, we're gonna look at three of them. The promise of the Savior. It's particular, it's specific, and it is foretold.

It's very particular, it's specific, and it's foretold. Those three things. God doesn't leave us in the dark. He's gonna foretell. As we go through this, these all are gonna overlap quite a bit. You say, well, what's the difference between particular and specific?

[8 : 40] What's the particulars of this specific thing that you're saying? Well, particular emphasizes the distinctness of something as an individual. That particular person. That particular someone.

Where specifics implies a distinguishing quality or character. What's specific about them? So we're gonna look at the Savior, the particulars of this. Who is this person? What sets him apart?

And then what are the specifics of the salvation he's going to bring about? And then all of that was foretold. This should only take about an hour and a half, two hours. The Savior promised, the one that was promised, was not just anyone.

He was very particular. He was a particular someone, not just anyone. God would identify the Savior through particular means. He would stand out particular from all others.

God sent this Savior who is particular because we are a people with a particular need. For we know that the law is spiritual, says Paul. But man, I'm carnal.

[9 : 38] I am not spiritual. Carnal is the opposite of spiritual. I am sold under sin. I have a particular need. And so God will send a particular Savior. Turn over to Isaiah chapter 9.

This is one of the spots we're going to anchor ourselves. Who is this particular Savior? What are the particulars of him? What sets him apart?

How do we identify him? Isaiah chapter 9. Let's pick up in verse 2. The people that walk in darkness have seen a great light.

They that dwell in the land of the shadow of death, upon them has the light shined. That was multiplied the nation and not increased the joy. Now, I've seen a translation of that that says, and shall have joy.

But even this fits. That despite all that God did for the nation of Israel, there's something lacking. Yet despite all that, and despite the fact God brought light to Israel, they brought the Messiah.

[10 : 38] They did not have joy. They joy before thee according to the joy in harvest, and as men rejoice when they divide the spoil. For thou hast broken the yoke of his burden, and the staff of his shoulder, the rod of his oppressor, and the day of Midian.

For every battle of the warrior is with confused noise, and garments rolled in blood. But this shall be with burning and fuel of fire. Speaking of what the Messiah will ultimately do.

But then we get the particulars of who this person who will accomplish all of this will be. Verse 6. Those are some very particular particulars, aren't they?

This is not just anybody. He's going to have to meet all of these. The particulars of our Savior. For unto us a child is born. He'll be born. He will not come as an alien entity.

He's not going to come as an angel. He's going to come by way of the human race. He'll be born. Unto us a son is given. He will be a son. Not just poof, showing up and being a human, but born a son.

[11 : 53] And the government shall be upon his shoulders. He will have authority. And his name shall be called Wonderful. Literally, he shall be distinguished above all else. Counselor.

What is a counselor? One who instructs. One who guides. One who teaches. The mighty God. Notice it says the mighty God. It doesn't say wonderful, counselor, mighty God. The mighty God.

He's magnified as God alone. The everlasting Father. The Prince of Peace. The abiding Father. We don't have to worry. We're going to wake up two years from now. And God's not going to be an abiding father.

He's not going to be a bad employer. No. Or an unfaithful spouse. Or a bank robber. He's going to be an abiding father.

And he's the prince. Prince means leader or ruler. He is the ruler and the leader of peace. Isn't he? So our God has sent a particular Savior. Because we are a people with a particular need.

[12 : 50] He was born. Do we see that in scripture? Who fits that? Who is this person who would fit that particular? Well, we know all the way back in Genesis in the garden. When man falls. That God then comes and he calls Adam and he calls Eve.

And they've been hiding. And then he pronounces a curse upon them. The curse that, well, he vocalizes to them the curse that they brought upon themselves. Through sin. And the Lord said unto the serpent in verse 14.

Because you've done this, you are cursed above all cattle. Because you've deceived them. And above every beast of the field. Upon your belly shalt thou go. And dust shalt thou eat all the days of thy life.

And I'll put enmity between you and the woman. And between your seed and her seed. Between your offspring. Between those born. It, singular. The woman's seed.

Who shall be born. It shall bruise your head. And you shall bruise his heel. The serpent's head will be crushed. But first he will pierce the seed. And it will inject that venom. Thinking he's killed him.

[13 : 47] But instead, that promised one. The seed will take that venom. Will go down into death. And then overcome that. As the serpent's head is crushed. Fast forwarding a little. To Abraham.

As we've gone through Genesis. God promises Abraham. One who will be born. From his line. Genesis 22.17. That in blessing I will bless you. And in multiplying I will multiply your seed.

As the stars of the heaven. Which means your offspring. Those that come after you. And as the sand which is upon the seashore. And your seed shall possess the gate of his enemies. His enemies. Singular.

And in your seed shall all nations of the earth be blessed. Because thou has obeyed my voice. He would be born. The Savior. One of his particulars. He would be born. Unto us a child is born.

Hebrews 2. Kind of encapsulating all this. What's happening here. Hebrews 2.14. The writer says. Well for as much then as the children. Are partakers of flesh and blood. Who are the children? Those would be children of God.

[14 : 42] Us. The Jews. Those who would become part of spiritual Israel. We are partakers of flesh and blood. He also himself likewise took part of the same. And through death.

And that through death he might destroy him. That had the power of death. That is the devil. And to deliver them. Who through fear of death. Were all their lifetime subject to bondage. For truly he took not on him the nature of angels.

But he took on him the seed of Abraham. He became like us. He was born. Why? Because we have a particular need. That only one who was like us. Only a man.

Could accomplish. An angel could not accomplish what Jesus did. Wherefore in all things it behooved him. Or it was proper. It was right for him. To be made like unto his brethren.

That he might be a merciful and faithful high priest. In all things pertaining to God. To make reconciliation for the sons. The sins of his people. And so we see.

[15 : 39] The savior. One of his particulars. For unto us. Is born. A child is born. A son. Is given. A son. Well why a son?

He just wasn't born good enough. Because in the Hebrew culture. A father and the son. If you were saying you were the son of someone. It was essentially saying that you were the same. You had the same qualities.

Nature's characteristics. Because it was passed on. They looked at it as. That person continues on. Through you. Isaiah 7. Verse 13. And he said.

Hear you now. Oh house of David. As Israel is rejecting. The news that God is sending through Isaiah. The prophecies. The warnings. Is it a small thing for you to weary men?

But will you 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 Emmanuel.

[16 : 34] We sing about that. We talk about that. We see the scriptures in the New Testament. We think. Oh. Where is that? Way back here. In Isaiah 7. God is promising. This particular. Psalm 2.

Verse 7. I will declare the decree. The Lord has said unto me. Thou art my son. This day have I begotten you. When Joseph found out that Mary was pregnant.

When the angel had come and told Mary that you shall conceive and bear a son. And Joseph finds out about this. He was a good guy. And I think he loved Mary. They were already married. Legally.

But they had not yet in that culture. Come to live together. And consummated the marriage. And Joseph. In Matthew chapter 1. I'll put it on the screen. But it's a pretty tight text. Or you can turn over there.

Matthew chapter 1. Verse 19. Joseph. Joseph, her husband. Being a just man. And not willing to make Mary a public example. He didn't want to shame her. He didn't want her to come under judgment.

[17 : 29] 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, Now all this was done.

That it might be fulfilled. Which was spoken of the Lord by the prophet. In Isaiah chapter 7. Verses 13 through 14. Behold. A virgin shall be with child. And shall bring forth a son. And they shall call his name Emmanuel.

Which being interpreted is. God with us. A child is born. A son is given. And the government shall be upon his shoulders. For he has all authority. In Psalm 110.

Verses 1 and 2. The Lord said unto my Lord. Sit thou at my right hand. Until I make thine enemies thy footstool. The Lord shall send the rod of thy strength out of Zion. Rule thou in the midst of thine enemies.

As our particular Savior. Had all authority. On his shoulders will be the government. Back over to the Christmas story.

[18 : 43] In Luke chapter 1. As the angel says to Mary. Fear not Mary. For you have found favor with God. And behold. Thou shalt conceive in thy womb.

And bring forth a son. And shalt call his name Jesus. He shall be great. And he shall be called the son. Of the highest. And the Lord God shall give unto him the throne of his father David.

Many of these scriptures we're going to retread. Because they contain multiple parts of what we're looking at. But he shall be called the son. Not just your son Mary. Not just born. Right? We saw that unto us a child is born.

He'll be part of humanity. But then a son is given. And oh. Not just the son of a man or a woman. But the son of God. Jesus in John chapter 10. Speaking to the people.

He has just talked about how he is the good shepherd. And the good shepherd gives his life for the sheep. And then he says this to the people. He says. Therefore does my father love me. Because I lay down my life.

[19 : 42] That I might take it again. No man takes it from me. But I lay it down of myself. I have power. I have authority. To lay it down. And I have authority. To take it again. This commandment have I received of my father.

That he would have all authority. Not just over life. But over death itself. Nobody takes his life from him. Unto us a child is born. Unto us a son is given. And the government shall be upon his shoulders.

And his name shall be wonderful. He shall be distinguished. Separate from all else. In Luke chapter 4.

You can turn there if you'd like. We're going to read a bunch of verses there. In Luke chapter 4. We're going to pick up. In the middle of the chapter. Jesus has just returned.

From being baptized in the Jordan. The Holy Spirit descending upon him like a dove. Being sent into the wilderness by the Holy Spirit. Tempted the devil 40 days. And then coming back in power. By the Holy Spirit.

[20 : 43] To begin his ministry. Anointed for that. And in the beginning of his ministry. One of the things he does. In Luke. I think it's chapter 4 right? Verse 16. It's cutting off part of mine.

Will you just take my word for it? Luke 4. Beginning of verse 16. It says. And Jesus came to Nazareth. Where he had been brought up. And as his custom was. He went into the synagogue.

On the Sabbath day. Guys. Jesus went to church. Well. His equivalent of church. He went to the place where God's word was taught. And God's people were. That was his custom. If it was good enough for Jesus.

It's good enough for me. And he stood up to read. And there was delivered unto him the book of the prophet Isaiah. And when he had opened the book. He found the place where it was written. Which is Isaiah 61.

The spirit of the Lord is upon me. Because he has anointed me to preach the gospel to the poor. He has sent me to heal the brokenhearted. To preach deliverance to the captives.

[21 : 38] And recovering of sight to the blind. To set at liberty them that are bruised. To preach the acceptable year of the Lord. Sorry. Sorry.

I lost my place. And he closed the book. And he gave it to the minister. And sat down. And the eyes of all them that were in the synagogues were fastened on him.

Is this the distinguished one? Is this the one? And he began to say unto them. Yeah. This day. Is this scripture fulfilled in your ears? And all bear him witness.

And they did what? They wondered. Wonderful. His name shall be wonderful. Had the gracious words which proceeded out of his mouth. And they said. Isn't this Joseph's son? Don't we know him?

Wasn't he born a man? Wasn't he just Joseph's son? Oh no. He was a different son. Distinguished. In Luke chapter 9.

[22 : 36] Jesus has just come off the Mount of Transfiguration. And he heals the son of the man. The son was being thrown into the fire by the demons. And he heals him. And in 943.

Verse 43. Says they were all amazed at the mighty power of God. But while they wondered. Everyone. At all these things. They wondered. Who is this wonderful one?

Who is this distinguished one? Who is this one that stands apart from all the rest? Talked away in one of those minor prophets. Back in the book of Micah. Chapter 4. Speaking of this one who would be particular.

Says. But in the last days it shall come to pass. That the mountain of the house of the Lord. Shall be established in the top of the mountains. And it shall be exalted above the hills. And people shall flow into it. Oh I'm sorry.

We're not. We've moved on. This is in his counselor. This isn't making sense. We've moved on from distinguished one. Now we've moved into. His name shall be called Wonderful Counselor.

[23 : 35] That's what this verse goes with. That in those days. The Lord shall be established in the top of the mountains. And it shall be exalted above the hills. And people shall flow into it. And many nations shall come and say.

Come. Let us go up to the mountain of the Lord. And to the house of the God of Jacob. And he will teach us of his ways. He shall be a counselor. He'll be one who instructs us. And we will walk in his paths.

For the law goes forth of Zion. And the word of the Lord from Jerusalem. We've not yet experienced that. One day when Jesus is ruling and reigning on this earth. All nations will go up to Jerusalem. To hear the word of the Lord.

But in a sense we have. Because Jesus came forth out of the Mount of Zion. Didn't he? That the law came forth from Zion. And the word of God came from Jerusalem. But it was rejected. He came to instruct.

Isaiah 33, 22. For the Lord is our judge. The Lord is our lawgiver. The Lord is our king. What will this one who is a counselor do? He will save us. Jumping forward into the New Testament.

[24 : 37] When Jesus is brought into the temple. For Mary and Joseph to offer the sacrifice. They were the firstborn son. You would have to offer a sacrifice of redemption. And then it was the end.

It was like 30 days. The end of Mary's purification. They go into the temple. It's a busy place. You know. A few more people than this. It would be like going to some big church. Tons of people.

And here's Mary and Joseph with their little baby. And all of a sudden some old guy comes running over. And grabs the child. Because Simeon. A man who was in the temple. Had been promised by God.

That he would not die. Without first seeing this particular one. The chosen one. The one who had been picked. To be the savior. And in Luke chapter 2 verse 34.

Simeon blessed them. And said unto Mary his mother. Where behold this child is set for the fall and rising again of many in Israel. And for a sign which shall be spoken against. Yea a sword shall pierce through your own soul.

[25 : 34] Why? Why all of this? That the thoughts of many hearts may be revealed. Because he is a counselor. Wonderful counselor. His name should be called Wonderful Counselor. A counselor that doesn't just deal with surface-y issues.

But is able to get to the heart. Who knows our heart. His name shall be called Counselor. But one who instructs. Very particular. This savior. Born of man.

A son. Authority. Distinguished. One who instructs. And he shall be the mighty God. Magnified as God alone. Is that Jesus? Does Jesus fit that?

The savior? In Jeremiah chapter 23. Jeremiah writes under the inspiration of the Holy Spirit. Behold the days come saith the Lord.

That I will raise unto David a righteous branch. And a king shall reign and prosper. And shall execute judgment and justice in the earth. In his days Judah shall be saved.

[26 : 30] And Israel shall dwell safely. And this is his name. Whereby he shall be called. The Lord our righteousness. The Lord is just one word. Jehovah our righteousness.

As we just saw in Exodus. Where God comes to Moses and says. Moses. Your fathers have known me by El Shaddai. Almighty God. But you will know me now by Jehovah. The existing one. The sufficient one.

All of your needs. I am able to sufficiently meet. And this one who would be. The Lord our righteousness. He would be our sufficiency. Our righteousness. That he is God alone. Magnified alone.

As God. Back to the New Testament. In Luke chapter 1. As the angel. Is speaking to Mary. In verse 32.

He says. He shall be great. And shall be called. The son of the highest. And the Lord God. Shall give unto him. The throne of his father David. Okay. We read that. And he shall reign. Over the house of Jacob.

[27 : 25] Forever. And of his kingdom. There shall be. No end. There's only one. Who reigns forever. There is only one. Who has no end. That's the eternal one.

The one who is God alone. Further down. In John chapter 10. Remember. We just looked at. Where Jesus talked about. Him and his father. Where he said. That you know.

He's the good shepherd. If you continue further down. You get to verse 30. And Jesus says. To those who are there listening. He says. Hey.

I and my father. Are one. And then the Jews. Regarding that statement. It says. They took up stones. To stone him. Jesus answered. Them many good works.

Have I showed you. From my father. For which of those works. Do you stone me? It's interesting. It says. They took up stones again. To stone him. This is the only account. We have of them.

[28 : 19] Attempting to stone him. That means. There was another time. Other times. That they wanted to stone Jesus. We know. There was the one time. They wanted to. Actually. It was. Right after. He had. Read. Isaiah 61.

Or 60. In Nazareth. They wanted to take him. To the top of a hill. And throw him off. And so now. We see. There was another time. They wanted to stone him. Because he says. They took up stones. Again. To stone him. And Jesus said.

For. For which of these works. Do you stone me? And he said. Oh no. No. No. No. No. Jesus. They answered saying. For good work. We don't stone you. No. No. We like your works. That you heal people.

The blind can see. You make food out of thin air. We like that. We like your works. But for blasphemy. What is blasphemy? Blasphemy is talking common about something that is reverent.

Right? It's denigrating something. Bringing it down. But blasphemy. Because you being a man. They were right. He was born a man.

[29 : 14] But you being a man. Make yourself God. But he is. Because he was also the son. And he's the abiding father. Isn't he? Not just a son.

He said. But you make yourself God. You make yourself God alone. And not just God. You say you're one with your father. As Jesus says. A couple verses later. That's true. If I do not the works of my father.

Believe me not. But if I do. Though you believe not me. Believe the works. That you may know and believe. That the father is in me. And I in him. Wonderful.

Counselor. The mighty God. The everlasting father. The abiding father. The particular. Jesus says. That's me guys. And you know it. Because the works that I do.

Prove it. It lines up with the word. Every particular. I have proven. Every particular. Shows that I am also. The abiding father. But if I do though.

[30 : 10] You believe me not. Believe the works. That you may know and believe. That the father is in me. And I in the father. In John 14. Jesus is preparing to. Head out to the garden. To pray.

And then. To the cross. And he's warning his disciples. Saying. I go. I'm not going to be here any longer. But I go and prepare a place for you. That where I go. You may be also. I go to my father.

And Philip says unto him. Well Lord. Show us the father. And it's good. It suffices. We've been with you now three years. You talk about you and the father are one. We want to see him. Show us the father.

And Jesus said unto him. Have I been so long a time with you Philip? Has it been that long Philip? Feels longer. Have I been so long a time with you Philip? And yet you have not known me?

He that has seen me has seen the father. Philip you've already met the father. You've already seen the father. Because. I and the father are one. How sayest thou then? Show us the father. Philip you should have known this. Because you're one of my disciples.

[31 : 06] He is the abiding father. The everlasting father. And the prince. Of peace. The leader. Of peace. Peace. Isaiah 53 verse 5.

But he was wounded for our transgressions. He was bruised for our iniquities. The chastisement of our peace was upon him. And with his stripes. We are healed. He is the leader of peace.

He is the ruler of peace. He is our prince of peace. But that peace came at a cost. The savior came to save men from sin. But it was at a cost. For him to be our prince of peace.

Isaiah chapter 11. Verses 1 and 2. And then verse 10. And there shall come forth a rod out of the stem of Jesse. And a branch shall grow out of his roots.

And the spirit of the Lord shall rest upon him. The spirit of wisdom. And understanding. The spirit of counsel and might. The spirit of knowledge. And of the fear of the Lord. We just looked at that in Revelation. The seven spirits that stand before the throne of God.

[32 : 06] Representing not seven different spirits. But the sevenfold aspects. Particulars or specifics. Of the Holy Spirit. The spirit of wisdom and understanding. Of counsel and might.

Of knowledge and the fear of the Lord. So many of these things overlap. Wonderful counselor. And in that day there shall be a root of Jesse. Which shall stand for an ensign. Or for a standard of the people.

To it shall the Gentile seek. And his rest. Or literally. And his peace. Shall be glorious. He's the prince of peace. He's the one who leads into peace. The particulars of our savior.

For unto us a child is born. Unto us a son is given. And the government shall be upon his shoulder. And his name shall be called Wonderful Counselor. The Mighty God. The Everlasting Father.

The Prince of Peace. Because God promised a savior. God promised a particular savior. Only one person met those particulars. And that person was Jesus. The promise of the savior was particular.

[33 : 07] And that there could only be one particular savior. It wasn't two. It wasn't three. But there was one. One particular. He was born a man. He was a son.

He had all authority. He was distinguished above all. He came to instruct. He was magnified as God alone. He's our abiding father. And he's the one who leads us into peace. God did not leave us without a savior.

Say okay. That's great. This particular savior. God sent him for our salvation. But what are the specifics of that? How's that going to happen? What's he going to do?

He's born? He's the son of God? Does he put us in a rocket ship? You know? Does he give us a pill? What does he do? How do we? What are the specifics then of this savior?

A particular savior would accomplish a specific salvation. Right? The person. The particular savior will accomplish a specific salvation. The promised savior would meet a specific need for a specific people.

[34 : 10] Genesis 1.27 tells us what type of specific people we are. That we have been created in God's image. God has made us very specific.

We are not angels. We have been made in the image of God. We are eternal. And yet we are free moral agents. That we have a morality. We are able to choose from right and wrong.

God has made us in his image. Body, soul, spirit. God is a triune God. Father, Son, and Holy Spirit. We are specific people. And God has sent a savior to meet a specific need.

What did the savior come to do? Well, specifically, he came to do what? Save. Right? That's what a savior does. You know, what did the electrician come to do?

Well, he didn't come to fix the plumbing. He's an electrician. He came to fix the electricity. Right? The wiring. Matthew 1.21, The savior came specifically to save.

[35 : 22] The savior came to save. And how would he do that? What are the specifics of that salvation? Well, it would be accomplished by death, by life, through righteousness. It would be inward.

It wouldn't just be external. It wouldn't just be like, well, God made my life a little better now. But something deeper. And it would be by faith. The specifics of our particular savior, who God has promised, to come and meet the need of us who are lost.

We've looked at Isaiah 53 quite a bit. Beginning in verse 7, He was oppressed and he was afflicted, yet he opened not his mouth. He was brought as a lamb to the slaughter.

As a sheep before her shearers is dumb, so he opened not his mouth. He was taken from prison and judgment. And who shall declare his generation? For he was cut off out of the land of the living.

The savior came specifically to save by death. For the transgression of my people was he stricken. We're told in Hebrews that it is not possible that the blood of bulls and goats should take away sins.

[36 : 27] The animal sacrifice could not do the eternal work that only the savior could do. Wherefore, when he came into the world, the savior, he said, quoting Psalm 40 verse 6, sacrifice an offering you would not, but a body has thou prepared for me.

That Jesus, the savior as a man, would take upon himself our very image. He would become, just as we have been created in the image of God, God would come and take upon himself this image of man.

1 Peter, expounding upon this idea, says in 1 Peter 1, 18 and 19, for as much as you know that you are not redeemed with corruptible things as silver and gold from your vain conversation received by tradition from your fathers, what does that mean?

I mean, you can't buy your way to heaven. Religion isn't gonna do it. It's not silver and gold. It's not the tradition of your fathers. That's not what redeemed you. But with the precious blood of Christ, well, how did that blood get out?

They put him to death. As of a lamb without slemish and without spot offered in sacrifice for us that the Savior came specifically to save by his death, but then also by his life.

[37 : 37] Psalm 16, verse 10. For thou wilt not leave my soul in hell, neither wilt thou suffer thine holy one to see corruption. Yes, he would go down into death, but he wouldn't stay there. There was resurrection. Thou wilt show me the path of life in thy presence as fullness of joy.

At thy right hand there are pleasures forevermore. Death was not the end. Death was a means, one of the specifics by which he would accomplish salvation. But so was life. Paul in 1 Thessalonians tells us what this means to us.

In chapter 4, picking up in verse 13, he says, But I would not have you to be ignorant, brethren, concerning them which are asleep. That's just the New Testament way of saying dead, those that have died in Christ. Because for us, death isn't an end point.

It's something we wake up from. Concerning them which are asleep, that you sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, we believe one of the specifics about this particular Savior is that he saved through death.

Well, even so, them also which sleep in Jesus will God bring with him. If we believe he died and rose again, even so them also which sleep or dead in Christ will God bring with him.

[38 : 49] That he saves through life. One of his specifics. That this Savior will save through death, through life, and then very specifically, through righteousness. Because the problem that we have, the contamination of sin, well, if he's contaminated with it, well, wait.

Now we're right back at square one, aren't we? Isaiah 53, 11. We've looked at this multiple times. He shall see of the travail of his soul and shall be satisfied. By his knowledge shall my righteous servant justify many, for he shall bear their iniquities.

The one who bears our iniquities has to be a righteous servant. He cannot be contaminated with sin. 1 Peter chapter 2, Peter begins in verse 21, for even here unto were you called, because Christ also suffered for us, leaving us an example that you should follow his steps.

Who did no sin? Neither was guile found in his mouth. Right out of the abundance of the heart, the mouth speaks. Well, guess what never came out of his mouth because it was never in his heart?

Sin. Who, when he was reviled, he reviled not again. When he suffered, he threatened not because those things weren't in him. He was the righteous servant who his own self bear our sins in his own body.

[40 : 03] I'm sorry, but committed himself to him that judges justly, righteously. Who his own self bear our sins in his own body on the tree. That we being dead to sins should live under righteousness by whose stripes he were healed.

Isaiah 53, 5, as we just read earlier. Through righteousness, my righteous servant shall justify many. Jesus did not have the same contamination of sin that we did.

That he would specifically be one who would save by death, by life, through righteousness, and it would be an inward salvation. It's not just something that's just for like now. Remember, Paul says, hey, if there's no resurrection, then we are among all men most miserable.

Like, if only in this life we have hope in Christ, that's probably not the best deal going. Because we preach a faith that's sacrificial, that causes suffering, that causes loss in this life, knowing rejection in this life means acceptance in the next one as we put our faith in Christ.

So if there's no resurrection, what am I getting for my money? It's funny, it's one of those verses where I think, yeah, but I don't know. Even if there's no resurrection, there's an awful lot of peace and contentment that comes along with this salvation.

[41 : 17] But they all go together, right? It's because of the resurrection that Jesus lives that by his life, through his spirit, he can give us that peace and that life. But it is not one that would just be external.

In Hebrews chapter 8, the writer of Hebrews, in verse 10, he's quoting verbatim Jeremiah 31, 33, speaking of the new covenant. He says, this is the covenant that I'll make with the house of Israel.

After those days, saith the Lord, I'll put my law in their heart and write them in their heart. I'm sorry, I'll put their laws in their minds and write them in their hearts and I'll be to them a God and they shall be to me a people.

The new covenant that will be inward, not just external, but something that's happened internal. No longer the contaminating effects of sin being now the thing that's written upon my heart, but what is it?

Well, it's God's law. After those days, I'll put my laws into their heart and write them in their hearts and I'll be to them a God and they shall be to me a people.

[42 : 18] This salvation that was particular and specific, it was through life, through death, it was by righteousness, it was inward. How do we receive it? How do I get this salvation?

Well, it's by faith. We saw it wasn't through works of righteousness we've done, it's not by gold and silver, so the Savior who was sent, God said, here's the particulars and here's the specifics.

Great. How do we receive that? How do we enter into that? Well, we know that's by faith. We just read this. You're like, why do you keep reading Isaiah 53, 11? He shall see the travail of his soul and shall be satisfied by his what?

Knowledge. Shall my righteous servant justify many. How will it be? It'll be through the knowledge of him. Through the knowledge of the Holy One, through faith. It's not through my works, it's not through my effort. The righteous one who will justify many and bear the sins and iniquities of those who are contaminated with sin because he's not, because he has righteousness.

Well, we enter into that by the knowledge of him. Through knowledge. That is not what the world does. The world says, wait, wait, wait, wait, wait. It's not through knowledge. No, no, no, no. There's a lot of steps.

[43 : 27] You want to get to the level of holiness that priest or exalted one of whoever is, you got to go through all these steps and pay your dues first. Jesus did all the work and says, hey, it's just through knowledge.

Just come to understand who I am. Quoting Numbers 21, Jesus speaking to Nicodemus in John chapter 3, answering his question, Jesus says, listen, Nick, as Moses lifted up the servant in the wilderness, Numbers 21, even so must the Son of Man be lifted up.

Remember at that time there was a plague in the camp of Israel and there were serpents, fiery serpents sent among them and they were killing them and biting them. And God said to Moses, because Moses cried to him for deliverance, God said, listen, make a brass serpent, make a serpent, not a brass, put it on a pole and stick it up and then all who look to it will be saved.

That's a timely process. You don't just go down to, you know, Walmart or type up on Amazon your brass serpent. You had to make that. I mean, by faith as I'm laying there bitten by the serpent, I have to believe that God's salvation will come in time for me.

And then it's put on a pole and I'm laying there sweating in my tent at the point of death and someone says, I'm gonna, if you can just drag yourself out and look to it, I need help. I need real help.

[44 : 43] I need some antivenom. And you want me to just look at a pole and some stupid serpent on a pole? Even so, must the Son of Man be lifted up. I just look to Jesus just through the knowledge of Jesus that whosoever believes in him should not perish but have eternal life.

For God still loved the world that he gave his only begotten Son that whosoever believes in him would not perish from the venom that he took for us. When Satan bruised his heel but have everlasting life, the Savior would accomplish a specific salvation because he came specifically to save.

It would be a salvation that would come by his death, by his life, through righteousness, it would be inward, it would be by faith. The Savior met a specific need for a specific people, didn't he?

The promise of a Savior. The need for a Savior, the promise of a Savior. It would be particular, it would be specific, but it was also foretold. God did not leave us to guess who this particular specific Savior would be.

He didn't leave us to guess who he promised. His coming was foretold. Jesus could have just showed up meeting all the particulars, having all the specifics at hand, here he is. Like, well, who are you?

[46 : 00] What are you doing here? What have you come to do? God has no desire to leave us in the dark. Jesus says in John 8, verse 12, I am the light of the world. He that follows me shall not walk in darkness, but shall have the light of life.

God has no desire for us to live or walk in darkness. God gave us the resume so that we would recognize the Savior when he came. That was the reason for the resume.

He wrote it down. He told us all of those things we just read. In John chapter 20, as John's finishing up his book in the Gospels, the Gospel of John, he writes something interesting in there where he says, these are written, the things that I wrote, that you might believe that Jesus is the Christ, the Son of God, and that believing you might have life through his name.

Why was all this written down? So that we would know. So that we would know who he is. God foretold what was promised because what was promised was sure. You know, Philip, if you remember, he had just asked Jesus at the end of those three years' ministry.

He said, hey, show us the Father. Well, back at the beginning of his ministry, he was one of the ones who ran off to find one of the other disciples. And Philip finds Nathaniel. He says unto him, we have found him.

[47 : 13] We found him who Moses in the law and the prophets did right, Jesus of Nazareth, the son of Joseph. We found the one that fits the resume, Nathaniel. We found the one, the particular one with all the specifics.

We found him. You can kind of understand a little bit now maybe why Philip was like at the end of the ministry, like, is this it? I mean, you're the one. There's no one else who can meet these particulars.

There's no one else who can do the specifics. Is there anything else, Jesus? Could you show us the Father? He's like, no, Philip. You've seen me. You've seen the Father. On the day of Pentecost, Peter's preaching.

He says, but those things which God before had showed by the mouth of all his prophets that Christ should suffer, he has so fulfilled. All the prophets, Moses in the law and the prophets, they all spoke of Jesus.

Jesus, after his resurrection, was walking with those two disciples on the road to Emmaus. And they were like talking about everything that had happened, the death and burial and crucifixion of Jesus and then the resurrection.

[48 : 18] And they thought, well, someone had stolen his body but the women said he's alive. And Jesus then comes alongside them and he begins to give them a Bible study.

And it says that Jesus, beginning at Moses and all the prophets, expounded unto them in all the scriptures the things concerning himself. Man, don't ever let anybody tell you you're stretching the scripture, you're reading into the scripture when you see Jesus in the scripture.

When you're reading in Exodus, when we're in Genesis, when someday we're in Leviticus, when we're in all these other books and all we see is Jesus over and over because he's in all the scriptures.

In John 21, remember he's closing out his book in John 20 saying, man, all of these things are written that you might believe. In John 21, verse 25, and there are also many other things which Jesus did the which if they should be written, everyone, well, I suppose that even the world itself could not contain the books that should be written.

But there was enough written so that we would know who this Savior was. God foretold what was promised because what was promised was sure.

[49 : 30] But thou Bethlehem Ephrata, Micah 5, verses 2 through 5, though thou be little among the thousands of Judah, yet out of thee shall come forth unto me that is to be a ruler in Israel, whose goings forth have been from old, from everlasting.

Therefore will he give them up until the time that she which travails has brought forth. Then the remnant of his brethren shall return unto the children of Israel. This one who came, Israel rejected, but there is a time which they will return to him.

And he shall stand and feed in the strength of the Lord and the majesty of the name of the Lord his God. And they shall abide, for now shall he be great unto the ends of the earth.

And this man shall be the peace, this one that was foretold. Over 2,000 years ago in Bethlehem, God sent a promised Savior, one to meet a specific need for a particular people.

And God foretold what was promised because what was promised was sure. And there are so many scriptures and so many prophecies that we could go to that verify that Jesus was the Savior, that God had promised a Savior and God had sent a Savior.

[50 : 43] Jesus would be born of a virgin. Jesus would be from the line of Jacob. He'd be born in Bethlehem. He'd be born from the family of Jesse.

He would be David's kingly heir. He'd be worshipped and given gifts at his birth. A king would seek to murder children in an attempt to kill him. Jesus would come as a baby. He'd be mocked and people would gamble for his clothes.

He would die a sacrificial death, be buried and rise from the dead. And God promised a stone that the people would stumble over. And God promised a light out of Galilee.

A light for their darkness. And that's what he sent. God promised a Savior and that Savior is Jesus. The promise of a Savior is particular, is specific, and is foretold.

We have a very sure foundation we stand on with our faith. Very sure. God did not leave us in the dark. He didn't just say, I'll send salvation. Man, I see you got a need and I guess we can figure something out.

[51 : 41] It was very particular who this Savior would be and it was very specific how he would accomplish that salvation. God promised a Savior and God foretold of a very particular Savior who would specifically come to rescue his people.

2 Corinthians 5.21 for he had made him to be sin for us who knew no sin that we might be made the righteousness of God in him. Our particular Savior came and did a very specific thing.

He exchanged this amazing exchange where yes, through death, by taking that venom that way back in Genesis when the promise was made that he would strike his heel and he was pierced and he was wounded for our transgression, that chastisement of our peace was upon him, that we might be made the righteousness of God.

There's a scripture in Joel. Romans 10.13 Paul is quoting this scripture but it's tucked away in Joel talking about whosoever shall call upon the name of the Lord shall be saved.

In Joel 2.32 we read And it shall come to pass that whosoever shall call on the name of the Lord shall be delivered. For in Mount Zion and in Jerusalem shall be deliverance as the Lord has said and in the remnant whom the Lord shall call.

[53 : 01] There is deliverance today that we experience that we have entered into because God sent a Savior. And you know, maybe you say, well, Pastor, I have entered into that.

I've accepted the particular Savior and I've applied the specifics of that salvation to my life. but his life and his death and his resurrection weren't just for one moment for us.

It wasn't just like, oh great, I'm saved and I'm going to heaven. Not at all. That we might be made the righteousness of God in him. The salvation that God has given us through the promise of his Savior is to permeate every aspect and every area of our lives.

The life that Jesus had, those things we read about him, wonderful counselor, mighty God, everlasting Father, and Prince of Peace, the things that we read about him, the specifics and his characteristics, those weren't for himself. They were all for us.

Are we taking advantage of that? Do I go to my counselor, to my mighty God? Or do I think, I mean, he already, you know, he saved me. He did his work. Thank you, Jesus. I'll figure this out now.

[54 : 06] Those specifics and those particulars, it wasn't just a one-time event. It was an eternal event that we now enter into that. We are that remnant. And in the remnant whom the Lord shall call, yes, there is deliverance.

God's people will be delivered. God will take up the cause again and deliver Israel. And all Israel at one point will say, you know, will be saved. We'll say, blessed is he who comes in the name of the Lord. But because Israel rejected that Savior, the door is open for us and we enter into that salvation.

But I think the question for those of us today, as we look at, you know, the Savior and kind of go over the basics, what about today? Am I still living in the light of that? Is he still, a child was born, a son is given, and the government shall be upon his shoulders.

Is he the authority in my life? Is the government upon his shoulders or am I wanting to put it on my life? And his name shall be called Wonderful Counselor. Do I think of him that way? Is it wonderful when he gives counsel that kind of cuts to the heart because his salvation is inward?

Oh, that's hard sometimes. But he's the mighty God, the everlasting Father. And what's the last thing he ends with? Man, he's the prince of peace. After all that, what does he leave us with?

[55 : 20] His peace. So what a promise we have this morning that God would send a Savior for those of us who are lost and that he would foretell all the particulars and specifics of that Savior.

Lord Jesus, thank you so much for being our very particular, specific Savior. Thank you, Lord. That whosoever shall call on the name of the Lord shall be delivered because you've sent a deliverer.

Not by works of righteousness which we have done, but by his mercy he has saved us. Lord, we look at what you are doing in this world Lord.

Lord, we look at lives that are being changed and we look at the lost that are being found, but Lord, sometimes it's easier to look at the lives that are being lost, those that won't be changed.

And Lord, I forget, I forget in those moments how wonderful you are. I forget that you're the counselor. You got the answers. I forget that you're the mighty God.

[56 : 29] I think, well, maybe I could offer a few suggestions. Let me take over for right now. Lord, I pray that this morning you would remind us again, Lord, that this Savior that you sent into the world, that it is an all-encompassing salvation.

It works inward and then flows outward into the rest of our lives. And Lord, I pray that, Lord, as we remember you this season, that, Lord, you'd use us, Lord, to let other people know that you don't want anybody to be left in the dark, that you are the light of the world, and that, Lord, you have promised to come and you did come and you have also promised, as we're going to look at on Christmas Eve, the arrival of the Savior, that you are coming again and it is a glorious arrival.

We love you. In Jesus' name, amen. In Revelation, 22, we read, And behold, I come quickly and my reward is with me to give every man according as his work shall be.

I am Alpha and Omega, the beginning and the end, the first and the last. Blessed are they that do his commandments, that they may have right to the tree of life, may enter in through the gates into the city.

That's what's ahead for us. He promised to come once and he's coming again. The Lord bless you and keep you. The Lord make his face to shine upon you and be gracious unto you.

[57 : 59] The Lord lift up the light of his countenance upon you and give you peace. Amen. The Lord bless you and social Pomona and let us