

A CHILD BORN, A SON GIVEN  
Isaiah 9:6,7

Intro: Those who have given their lives to the study and teaching of the Word of God have long recognized that the prophecy of Isaiah is the foundational book of all OT prophecy, just as the book of Romans is the foundational book of all of the NT epistles. That is why they have been placed at the first of the books which are similar in character to them--Isaiah at the beginning of the OT books of prophecy, and Romans at the beginning of the NT epistles. So it is really impossible to overemphasize the importance of these two books in the Bible.

In the book of Romans we have doctrine, the doctrine of salvation, followed by the practical teaching and exhortations which are the application of that doctrine to daily life. In the book of Isaiah we have a threefold division of the book:

- I. Judgment (1-35).
- II. History (36-39).
- III. Redemption (40-66).

Many have pointed out that there are 66 chapters in Isaiah, corresponding to the 66 books of the Bible, and that when we put the Judgment and History together we have 39 chapters, corresponding to the 39 books of the OT, and the chapters on Redemption, 40-66, are 27, corresponding to the 27 books of the NT.

My text for today comes from the Judgment section of Isaiah, and this leads me to make another comparison between Romans and Isaiah. We all know that, while the first 11 chapters of Romans are primarily doctrinal, yet there are practical exhortations in that sections as well, just as there is doctrine in the practical section. So in Isaiah, while there is mainly judgment in the first part of Isaiah, there are also glimpses of light, passages which speak of the hope of Redemption.

Such is the text which I have chosen for my text for today. Although it appears in the section of Isaiah which has to do mainly with judgment, this is a bright spot of hope in which we see a reference to the Messiah. This was written approximately seven hundred years before the birth of Christ, and yet there is no question but that this speaks of our Lord Jesus Christ. He is the One Who is referred to here as A CHILD BORN, and A SON GIVEN. No one who has ever been born can fit the description given here except for our Lord. And you can see from the context, especially verses 1 through 5, that the consequence of the events described in verses 6 through 7 will result in a joy which the people of God in

Israel have not experienced, even to this day. Isaiah was a prophet to Judah, but his message of judgment and salvation has to do with all of the nation, not just Judah to the exclusion of Israel.

The nation of Israel today is not a happy nation. In all that her leaders have said in recent years it is easy to see that their hopes are not in God, and not in the Messiah. The devout in Israel as a whole are still looking for the Messiah to come. They do not believe that Jesus of Nazareth was and is their Messiah. We know from Isaiah in the OT as well as from the book of Romans in the NT that not all Jews are going to be saved. God has His elect people within the nation who have been saved, and others who are yet to be saved, but the nation today has lost its way because they have turned from God and from the Messiah Who came once, and Who is coming again.

Notice the joy that is expressed in this passage beginning with verse 2, and running into our text. And it is apparent that verses 6 and 7 give the reason for that joy, and for the only hope that the redeemed of Israel have.

These two verses I would like to divide into four parts because it seems clear that the prophet was emphasizing four things about the Messiah--two in each verse:

- I. HIS NATURE AND HIS POSITION (Isa. 9:6a).
- II. HIS NAME (Isa. 9:6b).
- III. HIS KINGDOM (Isa. 9:7a).
- IV. THE ESTABLISHMENT AND MAINTENANCE OF THE KINGDOM (Isa. 9:7b).

The primary application of this Messianic passage has to do with the Lord's people in the OT, and I want to deal with it that way. And then in conclusion I want to make some applications for us today.

And so let us look at the first part of verse 6.

I. THE MESSIAH'S NATURE AND HIS POSITION (Isa. 9:6a).

What a strange birth announcement this is! "For unto us a child is born, unto us a Son is given." A birth announcement will tell us that a child has been born, and whether it is a boy or a girl, but to say a child is born and that child is a son given, demands a special explanation.

Most of you know that earlier in this prophecy of Isaiah we had another prediction of a birth which also was very different. I am referring to Isaiah 7:14:

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.

There is no NT quotation of Isaiah 9:6, 7, but there is of Isaiah 7:14, and we have it in Matthew 1:23. The angel of the Lord appeared to Joseph who was very troubled because he had discovered that the young woman he was going to marry was already expecting a child. He was deeply grieved because he could only come to one conclusion, and that was that she had been unfaithful to him. And so he was considering breaking their engagement. Then it was the angel of the Lord appeared to him in a dream, and said the following:

20b 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 Spirit.

21 And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins (Matt. 1:20b, 21).

And then Matthew added this word of explanation:

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

23 Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us (Matt. 1:22, 23).

Matthew then recorded what Joseph did:

24 Then Joseph being raised from sleep did as the angel of the Lord had bidden him, and took unto him his wife:

25 And knew her not till she had brought forth her firstborn son: and he called his name JESUS (Matt 1:24, 25).

The Holy Spirit revealed to the prophet Isaiah that a virgin would conceive and bear a son. So he would be real human being, but His Name was to be called, "Immanuel." The Jews would not need to have that name explained, but Gentiles would, and Jews probably needed to be reminded of the meaning. It meant, "God with us" (Matt. 1:23).

The NT never tells us that our Lord was called Immanuel, but that may not have been the main purpose of what Isaiah had been told by the Holy Spirit. The people of Israel needed to know that the virgin's Child Who would be born at some time in the future of Isaiah's day, would be both a real human being as well as God, the God-man, God manifested in human flesh. The Lord Jesus Christ did not become the Son of God when He was born of the virgin Mary; He has always been the Son of God! He was given as the Son, but he was born as a

baby in a manger in Bethlehem--the story which we all know so well.

So we see that the words of Isaiah 9:6 agree perfectly with Isaiah 7:14, and these agree with the records of the birth of the Lord Jesus Christ which we have in the Gospels of Matthew and Luke. Joseph was not the father of Jesus. If he had been, Jesus would have been a sinner like we are, and instead of being able to save us, He would have needed a Savior, too. So He was born of a virgin, conceived by the Holy Spirit, a human child, but the divine Son of God. "Unto us a child is born, unto us a Son is given."

But let me point out something else that is involved in this description of the nature of this child.

It not only means that the Lord Jesus Christ continued to be the Son of God in every sense of the word when He was born of the virgin Mary, but surely we must related this expression, "a Son is given," with our Lord's own words when He said, "For God so loved the world **that He gave His only begotten Son...**" Why did God give His Son? He gave His Son, He sent His Son, "to be the Saviour of the world" (1 John 4:14).

So it seems that in this statement, "a child is born, ...a son is given," we not only have a statement of our Lord real and perfect humanity and also of His Deity, but also of His mission in the earth when He came the first time. He was the only One Who could die for sinners because of Who He was, and that was His purpose in coming to earth as a human baby.

So He came the first time to be the Savior of sinners. But that is not all that we can say about His position. Isaiah added in our text, "And the government shall be upon His shoulders."

There are many prophecies in the OT about the coming kingdom of God upon the earth. We have one in the book of the Revelation of Jesus Christ which points to its fulfillment very clearly. The Apostle John wrote in Rev. 11:15, speaking of a yet future time, "The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever."

Who could be qualified for such a position except our Lord? There never has been such a person among all of the world leaders who could assume such a responsibility. There are no such leaders in the world today. But our Lord Jesus Christ is the One Who can, and Who will! This glorious Son of God Who came the first time in humiliation to suffer for the sins of His people, will come again to rule and reign upon the

earth. He alone is capable of carrying such a responsibility. And that day will most certainly come.

But to understand more of His glory, let us look for a moment at:

II. HIS NAME (Isa. 9:6b).

Please notice that Isaiah did not say, names (plural), but "NAME" (singular). We can see four names, can't we? But the Holy Spirit directed Isaiah to say, "name." He does not bear one of these at one time, and another at another time, but the Lord Jesus Christ is all of this, all of the time! His Name is "Wonderful Counsellor, the Mighty God, the everlasting Father, the Prince of peace."

He is a "Wonderful Counsellor." In our Lord is infinite wisdom. Paul in Romans asked the question, "Who hath been his counsellor," speaking of God, but the application can be made equally to Christ. We find His counsel for us in the Word of God, and we can never go wrong when we follow the Word, but we will always be wrong when we ignore the Word.

He is "the mighty God," able to do for us whatever needs to be done, and able to make us what He has ordained that we shall be. There is no limit to His power.

He is "the everlasting Father." This means that He possesses eternity, but also that he is "the tender, faithful, and wise trainer, guardian, and provider of His people even in eternity" (Delitzsch, Isaiah, I, 253).

He is "the Prince of peace," removing all that would hinder peace, and with power to secure peace for His people for all eternity. Cf. Delitzsch, Ibid.

We could easily spend a whole morning speaking about any one of these four titles which together make up the name of our blessed Lord.

But let us go on.

In the first part of verse 7 we are told about:

III. THE MESSIAH'S KINGDOM (Isa. 9:7a).

This surely follows from the fourth part of His Name. He is going to establish a kingdom which will never be overthrown. He will "order it," i.e., set it up. He will "establish it," i.e., provide for it and maintain it. He by Himself will be sufficient for it--greater than all that Joseph did for Egypt.

It will be characterized by "judgment" and "justice." There never has been a kingdom like this. He will always do that which is right, and He will impart "justice," or righteousness, to all who are a part of His kingdom. It is interesting to think of the kingdom of our Lord Jesus Christ in the book of Proverbs where Solomon and others were speaking of that which characterizes a good king. They will find their supreme Example in our Lord Jesus Christ.

From what we know of governmental leaders, whether presidents, or kings, or dictators, or whatever, it is hard for us to think that there will ever be a kingdom such as that which our Lord Jesus Christ will have. And how could such a kingdom ever be set up, or maintained once it is set up? The answer is to be found in the last statement of verse 7. Here we have:

IV. THE ESTABLISHMENT AND MAINTENANCE OF THE KINGDOM (Isa. 9:7b).

In my early days there were many who felt that this was the church's responsibility, to bring in the kingdom. This teaching was called Postmillennialism. It practically died out as a result of World War II, but lately there has been a revival of it. But what does the Word of God say about how this kingdom is to be established and maintained? Here is our answer: "The zeal of the Lord of hosts will perform this."

Such a work is beyond the power and ability of even redeemed men. The members of the Triune Godhead will see to it that this most unbelievable work will not only be done, but maintained. The Lord Jesus, when He comes in His glory, will establish His kingdom on earth, and then, and not until then, will there be peace.

Paul has given us an account of what will take place in 1 Corinthians 15, verses 24 through 28:

24 Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power.

25 For he must reign, till he hath put all enemies under his feet.

26 The last enemy that shall be destroyed is death.

27 For he hath put all things under his feet. But when he saith, all things are put under him, it is manifest that he is excepted, which did put all things under him.

28 And when all things shall be subdued unto

him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.

We may not know all of the details as to how all of this will take place, but we can be sure that it will because it all rests on the faithfulness and power of our Savior and Lord, Jesus Christ.

Concl: Can you think of any greater tragedy than that the nation Israel should be seeking peace and yet ignoring the marvelous provision which God has made for sinners through sending and giving His Son? And yet the message of Christ has gone out to the Gentiles also, and they are doing the same thing with this message which surfaces every year at this season. People know about Christ, but they don't know Him! As we close today, think with me again about just the names we have mentioned in connection with these ancient passages which have come down to us through Isaiah. Surely we are not excluded, those of us who know the Lord, from those words, repeated as they are at the beginning of Isa. 9:6, "unto us."

He is our:

- 1) "Immanuel" -- God with us, not only present, but for us, on our side.
- 2) "Wonderful Counsellor."
- 3) "The mighty God."
- 4) "The everlasting Father."
- 5) "The Prince of peace."

And let us never forget that it was "unto us" who are completely unworthy of such a Savior. "Unto us," although the Lord knew when He chose us that never in this life would we love Him, trust Him, or seek to glorify Him as we should. In fact, He knew how rebellious we would be at times, how cold in our hearts, how attracted to the world and the things of the world. He knew how we would fail to listen to His Word, and to seek to know Him better. And yet, in spite of all that we were before we were saved, and the many ways we would grieve Him after we were saved, yet God our heavenly Father made His beloved Son "unto us" all that He ever has been or ever will be, "Immanuel," etc.

What the Scriptures declared Christ would be to His people in Israel, He will also be to us. Let us make sure that we are trusting Him day by day to be all in all to us, that we might enjoy His peace in our hearts, and that we might be God's instruments to bear this message of Christ to the needy and wicked world in which we live. Only in our Lord Jesus Christ is there hope for us in time, or in eternity.

GLORY TO GOD  
 Luke 2:13, 14

Scripture Reading: Luke 2:1-20.

Intro: 13 And suddenly there was with the angel a multitude of the heavenly host praising God, and saying,  
 14 **Glory to God in the highest, and on earth peace, good will toward men** (Luke 2:13-14).

On this Christmas morning when people all over the world are at least reminded of the birth of Jesus Christ almost two thousand years ago, I would like to direct your attention to some of the most familiar words we hear in connection with the birth of Christ. We have them in verse 14.

They are not the only familiar words. In fact, verses 8 through 14 together give us the best known account of what was actually taking place when the baby Jesus was born. The announcement of the birth was made, not to those who lived in castles, nor even to the religious leaders of the people of Israel at that time, but to shepherds. We don't even know what their names were, but we can be sure that they were believers who were awaiting the coming of the Messiah because the angels said to them, "For **unto you** is born this day in the city of David, a Saviour, which is Christ the Lord" (Luke 2:11).

Nothing like this had ever happened before. A virgin gave birth to a child. Her Son was conceived in her by the Holy Spirit. Earlier Mary had been told by the angel Gabriel that:

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 (Luke 1:35).

The angel of the Lord who spoke to the shepherds said that the One Who was born in the city of David would be "a Saviour," and that He would be, lit., Messiah, the Lord.

You probably remember that Joseph had been told even earlier than this that Mary's baby was to be named JESUS because He would save His people from their sins. Cf. Matt. 1:21.

The Lord Jesus did not come to earth to overthrow Rome, that is, to save them from Rome, but He came to save the people from a far worse fate than being a subject of Rome. He came to save them from their sins. And this is what would cause great joy for, lit., all the people! Most Jews in that day thought that what would bring them the greatest joy would be



to be free from Rome. But their bondage to sin was far greater than their bondage to Rome, and their deliverance from their bondage to sin was the one thing that would make them happier than they had ever been, far happier than being politically free from Roman tyranny.

We can see from the messages of the angels to Mary and to the shepherds, and even from what the angel of the Lord said to Zacharias when predicting the birth of John the Baptist, that great blessing would come to people on the earth through the coming of God's Son into the world. And there is certainly nothing wrong about thinking of what the birth of Christ, and His ministry afterwards, would mean to people on the earth. But today I want us to think about the birth of Christ and what it meant to God! Perhaps this will help us to appreciate the birth of our Lord Jesus Christ even more. And so I want to consider with you the message of the angels as they sang,

Glory to God in the highest, and on earth peace,  
good will toward men.

First, let us make sure that we understand the meaning of their song.

#### I. THE MEANING OF THE TEXT.

In verse 9 we have the word "glory" used. We read that when the angel of the Lord came upon them that "the glory of the Lord shown round about them: and they were sore afraid."

The word glory there speaks of the presence of the Lord. In fact, we can justifiably translate verse 9 by saying that the presence of the Lord was upon them, or simply that the Lord displayed His glory to them. And it frightened them, frightened them terribly.

We learn about the glory of the Lord early in the OT. When God told the children of Israel to build a tabernacle for Him, He said that His reason was this:

And let them make me a sanctuary: **that I may dwell among them** (Ex. 25:8).

After the Tabernacle was completed, and all of the pieces of furniture were in place, we read this:

34 Then a cloud covered the tent of the congregation, and **the glory of the LORD** filled the tabernacle.

35 And Moses was not able to enter into the tent of the congregation, because the cloud abode thereon, and **the glory of the LORD** filled the tabernacle (Ex. 40:34-35).

So, many times when the word glory is used in Scripture it

actually means GOD! So, when the angel of the Lord appeared to the shepherds, God was there, too! As well as we know those verses, I imagine that most of us have missed that wonderful part of the angel coming to the shepherds. It is no wonder that the shepherds were "sore afraid," or, as the words could be translated, they were exceedingly terrified! Men in the past who were exposed in some way to some manifestation of God's presence, did not feel that they would live through it. That must have been the way the shepherds felt.

What a sight that must have been! The angel of the Lord was there, but GOD was there also. It is a precious thought, isn't it, that when the Lord Jesus came to earth as a baby, God the Father came with Him! If we can ever say that God honored men, He certainly honored those shepherds that night.

But "glory" in our text does not mean the presence of the Lord. "Glory to God" means praise to God, or honor God, or give worship to God. What had taken place that very day was to bring glory, praise, worship, to God, and to no one else.

What about the words, "in the highest"?

"The highest" here is in contrast with "the earth." (Read.) But instead of just saying, Glory to God in the heavens, the angel chorus sang, "Glory to God in the highest," i.e., in the highest heavens, in the very abode of God Himself. All of the angels in heaven, as well as all of the saints who were in heaven, were called upon to make the highest heavens ring with the worship of God. The singing which shepherds heard that night surpassed any singing that had ever been done on earth, and it surpassed anything that any chorus has done up until now, and to the end of time! And I say this realizing that there have been some wonderful choirs throughout time which have sung to the glory of God. But this choir of angels surpassed them all.

So much for the heavens. What about the earth? The angels sang about the earth, too, and it was a prayer. So you have two forms of prayer in this one verse: praise, and then petition: "Peace on earth, good will toward men."

When Adam and Eve sinned, the peace which they had before then, left them. Sin also caused turmoil in their home. They had two sons, and one killed the other. Cain killed Abel. And we know that the world has not been a peaceful place ever since Adam and Eve sinned. A lot has been said about peace again this Christmas, but how rare it is. Surely there is no peace among the nations of the earth, and most nations are being torn apart from within. People long for peace, but they are looking for it in the wrong places.

What does our text say? It says, "Peace on earth, good will toward men." But it seems generally agreed by Greek scholars that we can improve upon the translation of this verse, not changing the original, but making the original clearer. The NASB translates this verse,

Glory to God in the highest, and on earth peace among men with whom He is pleased.

The NIV renders it this way:

Glory to God in the highest, and on earth peace to men on whom his favor rests.

The old ASV gives this translation:

Glory to God in the highest, And on earth peace among men in whom he is well pleased.

Do you get the prayer of the angel chorus? They were not praying that men of good will would have peace, but that the men, the people, with whom God was well pleased would experience the peace of God.

So we find ourselves thinking about God, don't we? He is to be praised from the highest heaven. And if He is to be praised up there, then surely He must be praised also upon the earth. But the peace that the coming of Christ came to establish will never be experienced except in the hearts of the people who are well pleasing to Him. Or we could also say that the angels were speaking of those who were acceptable to God.

How can sinners possibly be acceptable, well pleasing to God? There is only one way, and that is through faith in Christ. Cf. Rom. 5:1:

Therefore being justified by faith, we have peace with God through our Lord Jesus Christ (Rom. 5:1).

Paul, in the epistle to the Ephesians, said in Eph. 2:14, that Christ "is our peace." In his letter to the church at Colosse Paul Christ has made peace with God for us "through the blood of His Cross" (Col. 1:20).

When people look for peace in their hearts, or peace in the world, without making peace with God, they are looking for something which cannot be. We must have peace with God first concerning our sins, and there is no other way to get that kind of peace except through faith in Jesus Christ and His death on the Cross. You see, He was born to die. He came to take away our sins, the sins of His people. And Christ by His death did everything necessary to reconcile us to God, and to give us peace with God. Then, when once we have peace with God, it follows that we can enjoy the peace of God in our hearts--and it is a peace which passeth understanding. See Phil. 4:6, 7.

The angels are still praising God, and some day the whole universe will ring with His praises, and the subject will be the salvation that was made possible through the birth of the Lord Jesus Christ as a Man, Who came to offer Himself as a perfect Sacrifice for completely undeserving sinners.

But before I close, let me be a little more specific about the praises of the angels. We don't know what language angels speak, but I have no doubt but that the shepherds, untrained as they were, got every word that the angels sang. But what must have prompted their singing?

## II. THE SONG OF THE ANGELS.

We can't reproduce all of their words because all we have are the words found in Luke 2:14. But from those words we can see why the angels sang, and why they sang in praise to God alone.

Let me suggest first that they sang to God because:

- A. The promises of the Word concerning the coming of the Redeemer had just been fulfilled.

There is an interesting passage in the first epistle of Peter which applies to our text. Do you remember how Peter mentioned concerning the coming of Christ that not even the prophets who wrote the prophecies understood what they meant. And so they searched their own writings and the writings of the other prophets. And then Peter concluded with a very interesting statement. It had to do with angels. We actually know very little about angels, but Peter mentioned one thing that we can and do know. Listen to Peter's words:

- 10 Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you:
- 11 Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow.
- 12 Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; **which things the angels desire to look into** (1 Pet. 1:10-12).

Don't miss this! The angels rejoiced at the trustworthiness of God in His Word. His Word cannot fail, and that is worth singing about from the highest heavens. Angels always have been very concerned about the Word of God. Even the Law was

given to Moses by the ministry of angels. Cf. Acts 7:53; Gal. 3:19; Heb. 2:2.

B. They were rejoicing that the Savior had come.

They knew that salvation was not something that men had asked for. They knew that there were no men who on their own initiative would seek after God. They knew that the people on the earth could not do enough to save themselves even if they had the desire. And so they were praising God that even though no one had asked to be saved, yet God in His grace, and because of His great love for His own, had planned before creation that there would be salvation, and that this salvation would be in Christ, and Christ alone.

One interesting thing that Paul said in 1 Timothy about angels and their relationship to Christ is that he was "seen of angels." I am referring to 1 Timothy 3:16:

And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, **seen of angels**, preached unto the Gentiles, believed on in the world, received up into glory.

If anyone ever had guardian angels, the Lord Jesus did. They ministered to Him after His temptation. At the conclusion of Matthew's account of the temptation, he wrote this in Matt. 4:11:

Then the devil leaveth him, **and, behold, angels came and ministered unto him.**

When Judas came with the soldiers to arrest the Lord, Peter took out his sword and started to defend the Lord. But the Lord rebuked him with these words:

52 Then said Jesus unto him, Put up again thy sword into his place: for all they that take the sword shall perish with the sword.

53 Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels? (Matt. 26:52-53).

So angels were rejoicing that the Lord Jesus had finally come, and they ministered to Him throughout His life on earth.

Finally, we can say this:

C. They sang because they knew that God had appointed the Lord Jesus to do all that was necessary for the complete salvation of everyone who would trust in Him.

Lately the Lord has impressed upon me the thought that the

Lord chose us, and pledged Himself to keep us, when He knew when He chose us how often we would fail Him even after He saved us. And I know I have mentioned this to you several times. But I want you to be amazed with this thought, too.

Who was it who said when asked if he did not do something about his own salvation, responded by saying, "Yes, I did"? And then he went on to say that the Lord did everything to save him, and that he did everything to keep the Lord from saving him. But just think back with me this morning over our lives as Christians, and remember the many times the Lord would have been justified in calling off our salvation because of our sins. And yet He hasn't! And He won't! He never will! Why? Because when He undertook our salvation He promised to stay with us until the work was finished. See Phil. 1:6.

Angels know this. And angels know how frail we even as believers are. And they sing the eternal praises of God that not one of His chosen people will fail to get to heaven. Salvation is of the Lord, not partly of the Lord and of partly of His people. Not even mostly of the Lord, and a little of His people. But all of the Lord! And that is worthy singing about, and that is one reason the angels sang. The angel of the Lord said before joining the chorus, "For unto you is born this day in the city of David a Saviour, which is Christ the Lord." The Lord delights in our obedience, but when our faith fails, He refuses to let us go.

We all ought to say, "Hallelujah, what a Saviour!"

Concl: (Quote Luke 2:13, 14.)

Not only on this Christmas Day, but every day we live, let us join the angels in praising God on earth for a Savior Who by His death has reconciled us to God, making peace, and Who stays with us day by day, giving us His peace, working in us to perfect us, and is slowly conforming us to His blessed image.

For any who do not know the Savior, on the authority of the Word of God we place before you the offer of salvation. Come to the Lord, put your trust in Him, leave your own works behind and rest in His finished work on the Cross where He forever put away the sins of all who will ever believe in Him. The command is still being given, followed by the promise, "Believe in the Lord Jesus Christ, and thou shalt be saved."