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A Son is Given

Well, good morning everyone. It's good to see you all. If you would like the teaching notes, they are available on the website. Just go to Forerunner Church.com, click on the live link. This morning we are going to be looking at the beginning of Advent in Isaiah, chapter 9. You can turn there in your Bible.

Isaiah chapter 9, I will read verse 6 and 7 and then we will pray together.

"For unto us a Child is born, unto us a Son is given; And the government will be upon His shoulder. And His name will be called Wonderful, Counselor, Mighty God, Everlasting Father, Prince of Peace. Of the increase of His government and peace There will be no end, Upon the throne of David and over His kingdom, to order it and establish it with judgment and justice From that time forward, even forever. The zeal of the LORD of hosts will perform this."

Father, we come before You. We thank You for Your Word, we thank You, Lord for Your presence, for Your Spirit. We ask that You would be in this room with us, that You would increase even right now. We ask Father that You would release that spirit of wisdom and revelation and the knowledge of Jesus, that as we enter this season, this Advent Season, we ask You that we would see and experience the riches of Jesus in a deeper way. We ask You Father that You would shine light into our hearts, even this morning, that we would know Your power, that we would know Your majesty, that we would love You more and experience the riches of Your glory in a deeper way, that You would come. Lord, I ask that You would help me to speak well of You and well of Your Son this morning. In Jesus Name we pray, amen. Amen.

Well, many of You know that this morning is the first Sunday in December, it begins what is called the Advent Season and the Advent Season is the time of year where we lead up to the time of Christmas where we celebrate the birth of Christ. The word 'Advent' itself is a Latin word that means the appearing, the appearing of the Lord. And interestingly, traditionally, the Advent Season doesn't just celebrate the first coming of Christ, which we're going to touch on that mostly this morning, but it also looks forward to the second coming of Christ, because again, it's an advent. It's an appearing of the Lord. And so we're going to take some of these Sundays, not all of them, through December, but we're going to take a couple of them, at least, and just look at some of the key messages related to Advent the appearing of the Lord, the coming of Messiah and my hope is that, you know, as we as believers enter into this Christmas season that we would experience and reach for something more that simply a nostalgic or sentimental experience together.

You know, I like nostalgia and I like sentimental experiences. You know, I like getting the pajamas on and get the Christmas tree decorated and sip some eggnog and sing some Christmas carols around the Christmas tree. I want it to take me back to my childhood, there's so many amazing that I remember as a kid growing up doing that in my home, however, the advent of

Christ needs to direct our hearts beyond simply nostalgia and sentiment. And the message this morning is entitled, "A Son is Given" which is taken from this, from Isaiah chapter 9 verse 6 and the whole premise I think this morning that we are aiming for, we're driving for is, there is a gift that has been given to us in the birth of Christ, in the appearance of Messiah, and how will we relate to and experience that gift, because it's really important. It's the most crucial issue in front of any individual is how they relate to the advent, the first coming and how they will relate to the second coming of Christ. There is probably no greater issue before us. That's the greatest thing in front of us right now.

And so, my call is that we would experience God in a way that draws us nearer to Him, that we experience His beauty, that we experience His majesty and His worth more than feelings of sentiment and nostalgia. Because many of you know, those who have gone through crises in your life, or trial or testing, maybe you're going through that right now, you know that feelings of sentiment and nostalgia don't get you through those times. And I want, and I know that many of you want, I want the truth of the advent to have bearing upon real life and real human experience. I want it to really matter to me. I want it to matter to me in the present when all of my, all of the things that I'm going through, and all the things that we're going through, and experiencing together as a body, whether it's positive or negative, whether it's mourning or rejoicing, whether it's trial or celebration, whatever it is, that the story and the truths of the Advent of Christ would have real practical bearing upon our life, that it would change us. That it would shape us more into the image of God, that we would come away from this holiday season different, not just enriched with socks and FitBit, whatever it is, not just rich and sentimentalized but actually changed, encountered, touched by the presence of God and the power of God. That's what we need. That's what we need.

And so, this verse, you know, "Unto us a child is born and unto us a son is given" we're going to get into this a little more this morning.

Well, I want to read just another quick verse, 2nd Peter, you don't have to turn there, I'll just read it to you. 2nd Peter 1, verse 16 and 17, he highlights this coming, or this appearing, which is the word 'advent.' Peter says, "We did not follow cunningly devised fables when we made known to you the power and the coming of our Lord Christ, but we were eye witnesses of His majesty." That is the key phrase right there.

So, Peter is saying, "We were eye witnesses, we saw Him in His coming and we were eye witnesses and we were long to make known to you what happened when we saw Him." And so my heart and hope for this spiritual family is that we would, in this Advent Season, that we would see Christ in a deeper way and a clearer way and that we would be transformed ourselves and would bring others into that shared experience, that shared transformation as we receive and reflect upon the gift of God to us. This season presents an excellent opportunity to share our faith with others, co-workers, loved ones, as we go through this season because it's just kind of built in. You know, Christmas and the world knows that Christians are celebrating the birth of Christ and so it just creates easy on roads to share our faith with loved ones that don't know the Lord, or friends or co-workers, neighbors.

The central idea, paragraph B, if you are looking at the notes, the central idea to Advent is that that Son has appeared and in light of His appearing, how will we receive that gift that has been given to us? He has appeared, He's come down to the earth, He's manifest the glory of the Father and the person of Christ and He's suffered and been resurrected and ascended to the right hand of the Father. A pressing question in the Advent Season is: How will we receive the gift of God that has been entrusted to us? That's gonna be one of our main focuses this morning. And then, secondly, how will we respond when His appearing comes the second time, that Second Advent. Will we be ready for Him? Will we receive Him? Are we positioned within our own hearts and within our own lives for God to come and manifest to us and it not throw everything off kilter?

Well, let's look at this again. Unto us a Child is born, unto us a Son is given. Now this is the great, one of the great Messianic passages in the Old Testament that Isaiah brings out here in Isaiah chapter 9. And what I mean by Messianic passages is it's a passage that emphasizes the appearing of the Messiah, the blessed hope, the one that Israelites, the Jewish people, they're waiting for, they're still waiting. But we recognize Him as Messiah, as Jesus. It's one of these great Messianic passages and every time I read this, you know, I hear Handel's Messiah and the choir singing. Every time I read it, I can't get it out of my head, it's just ingrained in my. I almost sang it this morning, but I thought I would spare you.

The idea is that Christ, in this stunning revelation, right here in verse 6, Isaiah tells us that Christ was born for us. Unto us, this gift, the Son, has been entrusted to us. And there's both this sense of joy and celebration that we should have because God deemed you worthy and deemed me worthy to reveal His Son and the Father who manifest the begotten son said, "They must know of My glory and of My beauty and of My grace. They must know me."

And so, there's this feeling of joy and awe and wonder that rises up within the human heart when we consider this. There's also equally, this tension that arises in us of accountability and sobriety. What manner of love is this? What kind of gift have You just entrusted to us? If you have ever been given an incredibly extravagant or expensive gift from a loved one or a friend or something like that, you know the tension that I am describing. You feel at the almost the same time you feel a sense of joy and celebration of "Oh my goodness I can't believe I am receiving this." And then this feeling of accountability and sobriety of "Oh my goodness I can't believe I am receiving this right now." And matter of fact, the greater the gift, the more extravagant the gift, the more that those feelings of joy and sobriety are actually exaggerated.

The gift is extremely extravagant. I mean it's really over the top, you might not feel a sense of joy all of a sudden, you might feel more a sense of sobriety or more a sense of indebtedness on the inside. How many times have you exchanged gifts with someone, this is just an interesting human dynamic that I think of? How many times have you exchanged gifts with someone and their gift was is like one thousand times better than yours? You know their gift is just like this over the top, this several hundred dollars, this beautiful thing that they give you. It's this beautiful nice North Face jacket. And you're like, "Here's some Slim Jims."

You know when we give a gift or we receive a gift sometimes it's really hard to receive. Often times it's much more challenging to receive something than it is to actually give something. If you ever received just a gift that you didn't know that someone was gonna give you, like we

didn't know there was a gift exchange happening. And the person comes up and they just give you something rather than being able to receive it and be celebratory and feel joy and delight in your heart, often times what happens? Immediately you begin to scheme "How can I repay this person back." Because there is a great amount of humility that is required to receive extravagant gifts and one of the things that Advent calls us to do is the challenge of will you humble yourself enough to receive the Son, to receive the child that has been born and entrusted, not just to all of humanity but to you individually. And as bearing upon you we have to wrestle with that and we have to walk in both the joy and the sobriety of that gift because there is truly no greater gift.

Who can measure the value of the life of the Son of God?

Who can compare anything to that? My life is of no comparison if I were to give my all, if I were to give everything that I am, all of my resources, all of my energy, all of my talent, all of my gifts. If I were to spend every waking moment worshiping, praising and adoring, if I were to give my body for the sake of the gospel and be killed for the sake of His fame and His name, it still wouldn't even come close to comparing to the richness and extravagance of His gift, His life that's been bestowed upon us.

And so, what do we do? That's why Advent becomes more about our posture of receiving, actually receiving from Him, opening up our heart and allowing God to be extravagant, allowing God to be who He is over our lives. Be extravagant, kind, compassionate Father who out of the grace of His own soul, grace of His mercy, the riches of who He is, He bestows upon us a gift that is so outrageously scandalous, so outrageously extravagant that we can't help but just wonder and be in awe and worship Him for what He has done for us.

Many people, around Christmas time, we emphasize the need for giving. You hear it all the time. You know, "It's better to give than receive." And you know the culture is trying to get us ramped up about giving so that we spend a bunch of money and max out our credit cards and, you know, spoil everyone around us and hey that's kind of fun sometimes. But it's not wise, but it's fun. But the true, when we look at the Scripture, we look at the true response of Advent, it's actually about how we will receive from God or not receive from Him.

Unto us a child is born. There's been this gift that God has dropped into history, there's been a gift that God has dropped into your life and now you are faced with this dilemma, what will you do with Him? Will you ignore Him? Will you exploit Him? Will you reject Him? Will you receive Him? Will you be indifferent to Him? How near do you want to be to Him? See everybody in the life of Christ, in the gospels, they had a different way in which they related to the gift of God. From the most extreme of Herod who tried to kill Him and come against Him and cut Him off to those that were wise, to those who were humble like the shepherds and the wise men that came around Him and worshiped a baby because they recognized something of profundity unfolding before them. They saw this child. They weren't just worshiping a cute baby, but they were recognizing that this was, in fact, the son of God. This was notable. And out of their heart began to flow this worship and adoration of Him.

Well why was the Son given? Why was the Son given? John Chapter 3, verse 16, it's a well known verse. God loved the world that He gave His only begotten Son that whoever believes on Him would not perish but have eternal life. God did not send His Son into the world to condemn the world but that the world through Him might be saved. And he who believes in Christ, in Jesus as Messiah and Savior is not condemned but he who does not believe is condemned already.

See, when God looked down, He looks down upon creation. He looks down upon humanity, He knows that we're already under the condemnation without Him. And He comes to the very lowest. He comes to His enemies. The ones that are under the wrath of God and He says, "I'm giving you a gift and I want you to respond to this gift so that I can bare the wrath of God so that you can come out from under eternal punishment and torment and that you can live with me forever with everlasting life.

On page two, the reason that the Son was give was for love. It was the motivating factor. It was the delight of God. He longed to be with His creation. You know it had been a long time since God had walked among His people. I think of the time in the book of Exodus. In Exodus 24 where God comes down on the mountain and it says that the elders and Moses go up and they actually share a meal together with God. It's one of the most staggering passages in the whole of scripture.

There they are, they are on the sea of glass, that sapphire sea and they're sharing a meal with God and it's moving the heart of God because the Father always wanted a family. He missed the days of getting to walk with Adam in the garden of Eden in the cool of the day, speaking with him face to face. And so God says, "Because of sin, because there's a separation there's only one option, either you come up to me or the second alternate option is I come down to you. And I miss you. And I want you to be where I am, and I want you to know My glory and I want you to know what is truly in my heart. The earth has misunderstood My Father. And I long to reveal Myself to them and so I have an idea. I'm gonna set aside the splendor of my appearance. I'm going to robe Myself in garments of flesh. I'm gonna set aside My riches. I'm gonna set aside My prominence. I'm gonna set aside My residence in the holy temple of God." And He says, "I'm gonna come down to the lowest of the low in the most vulnerable way, I'm going to give the greatest gift that I could possibly give. I'm gonna give My own Son. I'm gonna offer Him as Abraham offered Isaac on the altar." He says, "This is everything that I am and everything I care about, I'm gonna make it vulnerable, this babe, I'm gonna give Him to Mary and Joseph, He's gonna lay in a manger and then the nations have to decide what they are going to do with Him."

Can you image the vulnerability within the heart of the Father to take the most precious thing, make it vulnerable, make it killable, make it have feelings and feel pain and feel sorrow and bare sin and have to go through our human experience and God setting aside that divinity, that power and sending the Son to bare our sorrows, to walk where we walk, to feel what we felt, to be teased as a kid, to go through the pain of rejection, His own family rejecting Him, to suffer even as an innocent man. This is what our God has done. God loved the world.

Man must believe in God, in the name of Christ, not just God, the almighty God, but in the name of Jesus. And in His person and in His power in order to be saved. Whoever believes in Him

and in the name of God, verse 16 tells us that He would not perish but have everlasting life. See, this is the critical part of Christianity right here that you must know. That Christianity, in our acceptance of God, it happens through faith in God, through belief in the Son. Through the receiving of the gift of God, He goes, "I'm gonna give you something that you can't get on your own. I'm gonna give you holiness. I'm gonna give you righteousness. I'm gonna impute it, I'm gonna credit it into your own soul out of the abundance of my own heart just because I am that kind and I want you that badly." He goes, "And if you believe on my Son, you will not perish. You will not suffer the pains of death." God will raise you up at the last day, He will make your body new and you will live forever with Him in the new heavens and new earth.

Number three, men without God, without the Son, they are condemned. He who does not believe is condemned already. Men love darkness, as verse 19 tells us, rather than the light because their deeds were evil and everyone practicing evil hates the light. It doesn't, they don't come to the light. So, God sent the light into the world to expose the works of darkness to show us our unbelief and rebellion against God and demonstrate to us the extravagant and rich love of God.

Isaiah continues that the government would rest upon His shoulders. Isaiah 9, verse 6. He says, "The government will rest upon His shoulder." Now many like the idea of receiving the love of God freely through someone else's activity and that's good. And that's why often you hear the love of God emphasized again and again and again, you know, often devoid of repentance, devoid of feelings of sadness on the inside and sorrow of our own condition and people like to emphasize the love of God that's available to us through the gift. And that is true, that is the motive behind it but it doesn't end there. Many don't like the idea of receiving the governance of the Father through the Son. And what happens is that they wrongly separate the Father and the Son in their motives, in their character and what they want, in their main object and their goals and they have this idea that the Father is the angry cranky disappointed God of power. And that the Son is here to save us from the mean guy in the sky.

And so, people emphasize the love of Christ and person of Christ. And like, well Jesus just loves everyone. And it's the very fact that God loved the whole world that He manifested the Son but He doesn't just leave it there, He says, "You must believe upon Him and when you believe upon Him, you're actually saying yes to His governance in your life, to His authority in your life. You're moving into His house, you're leaving your own house, your own ways, your own desires, your own lust, you're leaving that. And you're going into the house of the Father and that governance comes down upon you, we come under His authority. And people don't like that idea. They don't like the idea of being subject to someone else. They like the idea of the love of God and the love of Christ and mercy and forgiveness and not feeling guilty for their sin but they don't like the idea of coming under the whole counsel of God. That everything that He is we have to come under Him. Because when the Son is given it's not just part of the Son, He's not just here to forgive our sins and heal our diseases and fix our marriages and give us a job promotion and send us on our way, but the whole of who He is when we believe on Him we come under His governance that rests upon His shoulders.

Presently we are called to live under the authority and the governance of His Son, and this governance is bathed in the love and affection of God but it's more than feelings and affections.

Humanity, us, believers are called to live obedient and righteous and holy before the Lord. Look at this, John 15, verses 9 and 10, "As the Father has loved me." This is Jesus speaking, He says, "As the Father has loved Me, I have loved you." See there's that God so loved the world that He sent His Son. He said, "I've been sent into the world to love you in spite of your weaknesses, in spite of your failures, in spite of your upbringing, in spite of your race." He goes, "I don't care about any of that. I want everyone. I want everyone. Let my people, let them abide in My love. Let them dwell underneath that canopy of My love."

But He doesn't stop there. Look at verse 10. He says, "If you keep my commandments, if you keep my commandments you will abide in my love as I have kept my Father's commandments." You see, Jesus as the Son, as the begotten Son, He came under the governance of the Father and He calls the nations to come under His governance. He says, "I'm gonna bare the government of God upon my shoulders."

The Son is the only one that's able to lead in perfection. He's the only one capable of walking out the will and the plans and the purposes of God. This is the gift that's been given to us. That same gift, that same extravagant love and adoration, you know where God goes, "Oh my gosh I look down at my creation, I adore, I want them. I want to be with them where they are." That same God, He calls us to walk in His commandments, to keep His ways. And often people don't, again, they don't like that idea. It's yet another reason that many, even in the season of Advent they will reject the gift of God because they don't want the governance of God. They want certain things about God but they don't want all of Him.

Do you know how painful it is to meet someone and they only like part of you? You know how challenging it is to have a relationship, a friendship, it could be a dating relationship or a marriage or whatever it is and that other person consistently remind you of what they don't like about you. They only like part of you. And I can, you know, from the perspective of a father, He going, He's looking down at His creation and He's going, "I want a people who will boldly love My Son, all of Him. They won't just take part of Him. They won't just take His power, His ability to love the poor and multiply loaves of it. They won't just take part of it, they won't just take His teaching, they'll take all of Him. And they'll come under His governance and His leadership.

The Son shoulders the will of the Father. He shoulders the government, which is the desire of God, the purposes of the Father and how it plays out. He does it with perfect humility. He does it by coming underneath the lowest of the low. He comes lower. Whoever that person is throughout human history, I don't know how it is, maybe it's me. Whoever is the most in need of God, the gift of God the Christ, He comes even lower than that. He says, "I'll bear the weight of sin. I'll bear the reproach. I'll take on all of their sins and failures as if they are my own, I'll bear them. I'll come lower than anyone else."

In Matthew 20, verse 25 and 26, Jesus says, "You know that the rulers of the gentiles lord it over them. Those who are great exercise authority over them, they take advantage of those that are beneath them." Everyone that's beneath them, see this is the power that the gentiles exert, that the unbelievers exert. Or you could just put in natural man. This is what natural man does. He takes his power of authority and privilege and he uses it to bring everyone beneath him into

subjections so that everything they do is about enriching them. It's about making them better. It's about making their live work and their power work and their influence work and their authority all work. He says, "This is what the rulers of the gentiles do." He says in verse 26, "It shall not be so among you." That's not the way that you're gonna be. He looking at the disciples, He's looking at these young guys that are filled with zeal that are going, "Okay, let's kick Rome's butt. Let's take over the empire. This is the time. You're the Messiah, let's just make it happen." Then He goes, "You're thinking like an unbeliever right now." He's goes, "You're trying to lord your authority over others and if I let you, if I gave you power without my heart, if I gave you influence without humility, if I gave you authority without meekness, you would run everything just like they would." He says, "It will not be so among you."

Look at this. He says, "Whoever desires to become great, to be the most exalted, to be the most." And He's talking about great in the eyes of the Lord, not in the eyes of others. Because Jesus was certainly the greatest in the eyes of the Father but not the greatest in terms of what everybody else thought about Him, they didn't like Him. He wasn't getting on the band wagon and the plan for Messianic promises. He wasn't doing the stuff in the way that they wanted Him to. He goes, "If you want to be the greatest in the eyes of God let Him become the servant, the servant of all." He's washing the feet of the disciples. He's God washing the feet of fishermen and tax collectors, He's washing their feet and the lowest place of servitude and humility, He goes, "I will go as low as it possibly takes. I will go into the very bowels of hell. I'll do whatever it takes for my people to be free and receive the gift of God unto eternal life. "

There's a story of this rider and he's riding down the road and there's this Cornell in the military that's there. This is around the time of the revolutionary war. And he's riding down the road and he comes and here's this Cornell and the Cornell is overseeing a bunch of soldiers and they are down in this ditch and it's muddy and it's raining and it's horrible conditions and they're trying to lift out of this ditch this huge log. And the Cornell is there and he's, you know, dressed and he's trying to keep dry and be regal and kind of do his Cornell thing and this rider comes up to him and says, "Hey, what are you guys doing." He goes, "Well they're trying to get this huge log out of the ditch." He goes, "Well, do you think we should help?"

"I'm not gonna help them. Look at me, I'm a Cornell. That's not what I do.

And the rider gets off the horse and gets down in the ditch with the men and he begins lifting, he's getting muddy and he's getting covered in, you know, he's getting soaking wet from the rain and their lifting it and they finally succeed and they get this huge log out of the ditch that they needed. The rider gets back on his horse and rides away and somebody goes, "Who was that rider." He goes, "That was our president, George Washington."

See if you want to become the greatest, become the servant. Be willing to go low. Christ came lower. However low you felt, or you have been in your life, Christ came lower than you. Take solace in that.

Be refreshed by the power that someone has been in a worse off condition than you have. Take solace in the fact that someone has been through more turmoil, more grief, more agony. All the

grief and the agony of the whole world was born upon the shoulders of the Christ. The gift of God to us.

To receive the governance of Christ means that we allow Him to bare us before the Father, that there is no other way. He carries our sins. There's no other way to eternal life. There's no other way to the bliss and the experiential knowledge of the Father and the glory of God. There is no other way. The Son bears us upon His shoulders just like He bore the cross on His shoulders on the way to Golgotha.

Many resist this idea; they believe that their own good works will be enough to bring them into eternity. They believe that if they're kind enough and sweet enough and they give just enough, the right amount of money, if they just go through their life, that will be enough so that God will approve of them. And that the scripture tells us that all of our righteousness deeds are as filthy rags, we come so short even in our best attempts. And see this is where humility is required. To look at the Son that's been given to us and say, "You bare what I can't bear. You take me to where I can't go. Come and carry me on Your shoulders. Come and lift me out of the ashes, there no way that I can change my own soul. There's no way that I can get eternal life. I can't ascent to heaven unless You take me. I can't know the Father unless You reveal Him to me.

You see, there is this place of humility that we enter into in this Advent season where we acknowledge the gift of who God is. Not only is the one two rule and reign over all His government, paragraph F, He's eternally Israel centric, and Jerusalem centric. Oh boy, people don't like that. People don't like that. See that's the tension that we're in. That's what Advent invites us into. There's all these tensions. We allow Him to pay for your sins. Will you recognize His lordship? Will you be entrusted with the gift of God? Will you realize that His whole government is centered in Jerusalem for all of eternity? Can you get on board with that? Can you receive? It's the Father looking at us His people and going, "Can you receive the fullness of Who my Son is without trying to explain it away, without part and parceling Him out. I want you to receive the full Son of God and let it come to bear upon your own life.

Verse 7 tells us that He'll sit upon the throne of David and over his kingdom. The Second Advent of Christ is going to lead to Christ establishing Jerusalem as the worship and governmental center of the whole earth. The Lord has chosen Zion for His dwelling place, Psalm 132. Thus says the Lord, Zechariah 8:3, "I will return to Zion. I will dwell in the midst of Jerusalem. Jerusalem shall be called the city of truth, the mountain of the Lord's hosts." There is a convenient dismissal of all this. Where some look at the plans of God and they look at the ways of God and they try and conveniently explain away this truth coming to bare over their own lives.

They look at Christians and they go, "I don't want anything to do with Christ." I don't blame them sometimes. You know, but there is this convenient way of looking at all the other issues, "I don't like Israel. I don't like Jerusalem. I don't like Christians. I don't like God's ways. I don't like God's laws. I just want to be forgiven and be able to sleep peacefully tonight with a clean conscience. I just want only part of God."

Tim Keller says this, he says, "The lesson is that the medium is not the message. We must not ignore uncomfortable truths just because they come through an unimpressive messenger." We must not ignore important truths. Truths that have real bearing upon our lives simply because it comes in a way that we don't like through a person we don't like about a topic we don't like. It doesn't change truth. It doesn't change God. He does not change. He's the same yesterday, today and forever and when Jesus decided I'm gonna manifest the Father. He came as a mostly poor Jewish man who wasn't esteemed by Israel, wasn't welcomed with open arms, wasn't applauded by the aristocracy in the land and the who's who and the noble. They didn't care who He was. Isaiah 53 tells us that there was no form or comeliness that we should desire Him.

Do you know what that means? It means that Jesus wouldn't stand out in a crowd. He looked just like another average guy. He didn't stand out like Saul did, head and shoulders above His peers. He didn't stand out like David's brothers, these warriors, these men of stature and nobility and strength. Here comes this poor messenger and everybody wants to dismiss Him, even His own brothers, even His own family. But we can't dismiss the gift of God because it's right there. It's smack dab in the middle of history, it's split history in two, B.C. and A.D. and here it is, we have to grapple with the truth of the gift of God. What does it mean that He will bear the government upon His shoulders?

His name, Isaiah 9, verse 6, "His name will be called Wonderful Counselor, Mighty God, everlasting Father, Prince of Peace." And that verse in Second Peter 1, the Father says, "This is my beloved Son." And so the question is, does the earth, will we see Him in this Advent Season in accordance with those names and those titles because those titles invoke a response from those that believe them. The ancients regarded the name as the manifestation of character. This connection of name and nature is all seen throughout the scripture. We know that Jacob, his name means deceiver because what did he do? He deceived. So be careful what you name your kids. Don't name them cookie thief. Don't name them hacker. Don't do because the character often manifests the name so, you know, name carefully.

He's called Wonderful.

Paragraph B, the gift of the Son is to inspire and invoke a sense of wonder. He's not just wonderful in His appearance. What that means is that His appearance and who He is and what He's like, it invokes these thoughts and feelings of wonder or astonishment.

A similar word that is used often for wonder is astonishment and all throughout the Gospels we see that people were astonished by Him. They were wonder, who is, what is going on right now. Who is this? He speaks with authority and power. He's not like the scribes. He's different. He answers with such charity and such precision. We try to come up with our best arguments, you know, the Pharisees to trap Him and somehow He always has the right answer and He makes them seem like idiots. All will be astonished. He will invoke astonishment in the heart of His people when we see the gift of God.

The Advent of Christ it moves the heart to worship and adore. Again this isn't about conjuring up feelings of sentiment and nostalgia, this is about the heart, our heart, drawing into a deeper place of worship and adoration as we consider the gift of God and His bearing upon our own life.

The Father calls the Son beloved in that verse in 2nd Peter 1, verse 17, the Father calls the Son beloved and the question of the ages is this: Will the nations call Him the beloved Son? Will you call Him the beloved Son? Will your neighbors, will they call, will they see Him as the beloved Son, the one that they deeply love and cherish and adore and worship where everything begins to revolve around Him rather than around us.

I'm gonna invite the worship team to go ahead and come out.

I am going to read this excerpt from Tim Keller, one of his books, it's called "The Hidden Christmas". He says this. He says, "There has never been a gift offered that makes you swallow your pride to the depths that the gift that Jesus Christ requires us to do. Christmas means that we are so lost, we're so unable to save ourselves that nothing less than the death of the Son of God Himself can save us."

That means that you are not somebody who can pull yourself together and live a moral and good life. In summary, Advent directs us to wrestle with the gift of God, the Son that has been given us. His person, His leadership, His activity in our own lives and the question is, will we receive Him as He is? But presently, but now just for a moment just think of the future. Will we receive Him? Will we be a people prepared for the day of His coming? Will we be like Anna and Simeon? Will we be like the wise men? Will we be like shepherds? Will we be those that are wise from heaven and poor in spiritually impoverished inside where we go, "We actually need You. We actually need this gift. We actually, we depend upon You. We need You to intervene in our lives. We want You to."

Let's stand. If you're able to.