



The Sermon

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Isaiah 9:6-7

"A Child for the Ages"

December 26, 2021

TRANSCRIPT

So, because yesterday was Christmas we decided for this Sunday we would have a message that's more in tune with the Christmas season, and we will step next week back into the book of Genesis. We'll be next week in Genesis 16; I look forward to being here with you for that. But for this Lord's Day I want us to look at, really, what is for me the most remarkable prophecy in the entire Bible concerning the birth of the Lord Jesus Christ, and that would be Isaiah chapter 9. So if you would, take your Bible and be turning to Isaiah chapter 9. Today I want to look at just two verses, verses 6 and 7. Isaiah chapter 9, verses 6 and 7. But I'll begin reading in verse 1 just so that we can see the larger context, because there is a buildup; and I would love to preach all seven verses, but we would have crying adults then, so I'll confine myself to verses 6 and 7.

So, beginning in verse 1, "But there will be no more gloom for her who was in anguish; in earlier times He treated the land of Zebulun and the land of Naphtali with contempt, but later on He shall make it glorious, by the way of the sea, on the other side of Jordan, Galilee of the Gentiles. The people who walk in darkness will see a great light; those who live in a dark land, the light will shine on them. You shall multiply the nation, You shall increase their gladness; they will be glad in Your presence as with the gladness of harvest, as men rejoice when they divide the spoil. For You shall break the yoke of their burden and the staff on their shoulders, the rod of their oppressor, as at the battle of Midian. For every boot of the booted

warrior in the battle tumult, and cloak rolled in blood, will be for burning, fuel for the fire."

Now here's going to be our passage. It begins with the word "for," which means that verses 6 and 7 is an explanation of what I just read. It's the follow-up, greater interpretation of this light that shall come shining into Galilee and go beyond Galilee to the Gentile nations around the world. There will be a light that will come from heaven that will penetrate the four corners of the earth. And that light now is identified in verses 6 and 7; it will be the light that will shine through the womb of a virgin. It will be a light that will come through the portal of Mary. "It will be in the Child who will be the Light of the world. And those who follow Him will not walk in darkness," John 8:12.

Now here it is, verse 6, "For a child will be born to us, a son will be given to us; and the government will rest on His shoulders; and His name will be called Wonderful Counselor, Mighty God, Eternal Father, Prince of Peace. There will be no end to the increase of His government or of peace, on the throne of David and over his kingdom, to establish it and to uphold it with justice and righteousness from then on and forevermore. The zeal of the Lord of hosts will accomplish this." Amen. So let us go to the Lord in prayer.

[Prayer] Father, what an incredible prophecy this is; and we rejoice in it. We delight in how You have written history before it comes to pass, that You're always out ahead of our needs, that You have already provided the solution before the problem even arises. And so, God, we ask that You today now would give us great insight and understanding and to Your word. We pray this in Jesus' name. Amen. [End]

The title of this message is "A Child for the Ages." In these verses we read a staggering prophecy about the birth of the Lord Jesus Christ and the effect of his coming into this world. And no child that has ever been born in the history of the world has ever affected the world like this child. All human history, in fact, is marked by the time of this birth. All time before His

birth is referred to as BC (before Christ), and all time after His birth is known as AD, which is Latin, abbreviated for "in the year of our Lord." No matter when anyone has been born in history, no matter when the event took place, it is all defined and identified in its relationship to the birth of this child.

Jesus never wrote a book, yet more books have been written about Him than any figure in human history. He never wrote any music, and yet more songs and hymns and orchestrations have been written about the Lord Jesus Christ than any figure who has ever lived. He never held political office, He never had any financial clout, He never led a marching army, He never rallied a revolution, and yet He stands as the centerpiece of all human history. We have today before us the most remarkable prophecy that we're going to dig into and examine very carefully. It was written seven hundred years before the coming of the Lord Jesus Christ, and yet it is written as though one was standing right there in the manger and was given insight into what would take place for the rest of His life.

So, I want us to walk through this. I have four headings that I want to set before you that I think will be stairsteps for us to walk through this passage. And the first thing that I want you to note is "His infancy, His infancy," because this passage begins with this extraordinary birth of the coming Messiah, the Lord Jesus Christ. It begins in verse 6, "For a child will be born to us." "He will be born to us"; this speaks of His humanity. He was carried in His mother's womb for nine months. He was delivered through the birth canal of His own mother into this world. He was born with flesh and blood just like you and I have; as much human as you are and I am, except His humanity was without sin.

He was born in a very unspectacular manner. He was born in a lowly manger, because there was no room in the inn. He was born to two teenagers who really had no notoriety whatsoever. He was born in the little tiny city of Bethlehem which was far off the beaten path; and yet this birth has impacted the life of every person in one way or another who has ever lived, whether it be their life or whether it be their eternal destiny.

But then having stated His humanity, Isaiah records His deity. And in the next line we read, "and a son will be given to us." The fact that He will be given speaks volumes of His pre-existence, that He existed before His birth; and it is implied that He has existed, really, from all eternity past, because later He will be identified as Eternal Father. And so, His existence goes from long ago. Micah 5:2 says, "from days of eternity," which means He literally stepped out of eternity and into time when He entered this world when He was born. And so, "a child will be born," that's His humanity, "a son will be given," that is His deity. And Isaiah has already spoken about this.

If you would turn just two chapters earlier – you can find your way there – it's Isaiah chapter 7 and verse 14. It'll be worth turning to just so you can see it with your own eyes. Isaiah has already spoken of this supernatural birth, that His coming into this world was, in many ways, unlike the entrance of anyone who has ever lived. And we would expect this of one who has come from heaven into this world.

And we read in Isaiah 7 and verse 14, "Therefore the Lord Himself will give you a sign," and this sign will mark Him out and distinguish Him as the coming Messiah. So, here is the sign: "Behold a virgin shall be with child and bear a son." This word for "virgin" can be translated "a young maiden"; and that was true, because Mary was a young maiden. And it can also be translated as "a virgin," someone who did not know a man; and that was also true of Mary. She was a young maiden who was a virgin, and she will be with child.

She will have a supernatural conception within her, she will not be sired by Joseph. Luke 1, verse 35 says that, "The Holy Spirit will sire Mary, and she will conceive and give birth to a child; and He shall be the Holy Offspring." Jesus had to be conceived by the Holy Spirit so that He would be unlike you and me. He would be like us in His humanity, but unlike us in that it would be sinless humanity. The sin of Adam would not be passed down to Him through Joseph, but the absolute purity and holiness of His Father in heaven was passed down to His humanity. And so Jesus was born truly God, yet truly man.

So, you'll note the words there: "A virgin shall be with child and bear a son." Those are the same words that are used in Isaiah 9, verse 6, "Unto us a child shall be born, unto us a son shall be given." That's really an echo of this very verse. And then at the end of verse 14 this really pushes it over the edge. I mean, this makes an extraordinary claim about this child: "and she will call his name Immanuel."

The name "Immanuel" means "God with us. El (e-l at the end of Immanuel) means God, Daniel, Ezekiel. El means God. And this child will be God with us. In other words, God in human flesh: truly God, fully God, 100 percent God, absolute God, yet now joined to sinless humanity; as much God as if He was not man, as much man as if He was not God. He was the God-man, and He had to be born this way in order to live a sinless life in our place, and to go to the cross and to be lifted up and have an infinite capacity to suffer upon that cross, and to be able to bear all of our sins at one time upon the cross, and not be dying for His own sins but be dying for the sins of His people.

He had to be truly God and truly man so that He could stand in the middle as our mediator, and lay His hand on God and lay His hand on man, and stand in the middle and be equal with God and yet be equal with man. He is the only one who could have stood as our mediator and bring about reconciliation with Holy God. No angel could have stood in the middle. No prophet, no apostle could have stood in the middle. Only one who was born of a virgin, who was eternal God in sinless humanity, could bring the two offended parties together.

We were at enmity with God. The truth of the matter is, far more than most people realize, God was at enmity with us, and it was out of the great love of God that He gave His Son for those toward whom He was angry. His grace triumphed over His justice. And so this passage right here is incredibly important for us to understand the gospel of our Lord and Savior Jesus Christ.

How supernatural was the infancy and the birth of the Lord Jesus Christ. He was the earthly son of a heavenly Father, and the heavenly Son of an earthly mother. When He was born He was as old as His father and older than His mother. This child was God in human flesh. As a man, He was born on the earth; as God; He was given by the Father. This is His infancy.

And I hope you just got what we just walked through, because it is the cornerstone of Christianity. You take away the virgin birth, and the entirety of Christianity comes crashing down. He had to be born as He was to be who He was to do what He did in his sinless life and substitutionary death. The virgin birth is not incidental, it is fundamental to the Christian faith. So, that's His infancy.

Now, second, I want you to see His influence, because no child ever born had the influence. No, this child. And so, we read in the next line of verse 6, "and the government will rest on His shoulders." That is a staggering statement of exponential extent. I mean, let's just think about this.

Please note, it says, "and the government," singular. It's not "governments" plural, as if referring to all of the different governments around the world, that each individual – the Babylonian government, the Egyptian government, the Assyrian government, et cetera, et cetera. No. It says "the government," singular, meaning the entirety of all of the governments would rest on His shoulders and, He would be King of kings and He would be Lord of lords.

He would be the Sovereign over all of the nations, and not just over the nations, but everything that would occur on the earth. He would preside over the government of providence. He would preside over all of the affairs of human history. He would preside over all circumstances, all events, all human hearts, all individual lives, all earthly rulers, all earthly nations, all eternal destinies. He will preside over it all.

The government of heaven and earth and hell itself will rest on His shoulders. For it to rest on His shoulders is a symbolic expression to say that He will bear the responsibility for every person and every event and every nation and every destiny. It will all rest on His shoulders. He will carry the full weight of running the universe and ordering the affairs of providence.

And Jesus Himself announced this. In Matthew 28 and verse 18, Jesus said, "All authority" - Did you hear that? - "all authority in heaven and earth has been given to Me." The word "authority," I remember one day R. C. Sproul explaining this word *exousia* to me. It means "out of oneself" is literally what the word "authority" means, out of oneself, that You alone possess out of Yourself the right to rule everyone and everything. It means freedom to act as one pleases, to be accountable exclusively to Yourself and to the Father and to the Spirit. He has all authority in heaven and earth.

And so all the world is under the rulership of this child. All the world is subject to His sovereignty. He has unrivaled authority to send the Holy Spirit, unrivaled authority to open closed hearts. He has authority to grant repentance and faith. He has authority to open spiritually blind eyes and to open spiritually deaf ears. He has authority to convert His enemies. He has authority to overturn circumstances. He has authority to grant eternal life. He has authority to build His church. He has authority to answer prayers. He has authority to invade Satan's kingdom and rescue hostages and bring them into His kingdom. This is the influence of this little baby, of this little child: the Sovereign over heaven and earth, the Sovereign over your life.

And let me just remind all of us: there's not a person in this room who's in charge of your own life. Christ is in charge of your life. You are responsible to make the right decisions, but you're not in charge. You can barely find your car after this service is over, truth be known. He is ordering the affairs of your life, your trip home, what's going to happen tomorrow, the next day. He is *Kurios*, Lord over your life.

Now the third thing that I want you to know is "His identity." That's in the next two lines of verse 6. There's so much packed into verse 6. Many names are given to the Lord Jesus Christ, and we'll see four of them here. Other names that are given to Christ that are not mentioned here are Lord, Son of God, Son of Man, Son of David, Son of Abraham, Savior, Lamb of God, the Word, the Light, Rabbi, Teacher, the Holy One of Israel, the Holy and Righteous One, the Servant of the Lord. And each one of those names tells us something about His nature, about His character, and about His mission.

This is a child with many names. But we have four that are mentioned here, and I want us to look at these four names, because they speak directly to your personal relationship with Jesus Christ. This helps define your following of Jesus Christ. This could not be more personal and more individually addressed to you than these four names. So let's look at it.

He begins by saying, "And His name will be called," let's just stop right there for a moment. "Name" is singular. We would have thought it would have said, "And His names" - plural - "shall be called," because there are four names that follow. But he says no. "And His name" - singular - "shall be called" - and the idea here is with these four names that follow, you can't isolate one from the other; it's a package deal, they're all welded together. It's not either/or, it's both/and, it's all/and.

"And so His name will be called," and it also speaks of the comprehensive nature of the Lord Jesus Christ, that when you receive Christ, you receive all of Christ, right? You don't receive a part of Christ for this season of life, or on the weekends, and then, "I need another part," and so we're splicing out different parts of Christ. No, it's all together. Christ is everything to you every moment of every day. That's what's being said here.

"And His name will be called" - now before we go any further to look at these four names, I do want to say this, that we're not to understand that this child will be verbally addressed by these names. There's nowhere else in the Bible that He is addressed by these names. Rather, the thought is this child is worthy to be identified by these names, and these names accurately



describe who He is and what He has come to do in the lives of His people. So these names are really proper designations, if you will, of His character and of His mission. It's like this is a profile of the Lord Jesus Christ.

Now you will note that these four names, there are four pairs of two; and the second word in the first three is the noun, and the first word is the adjective that describes it. So in other words, He is a counselor who is wonderful. He is God who is mighty. He is a father who is eternal. And then the fourth one changes the cadence of this, and the fourth name is He is a prince who ushers in an administration of peace. I mean, what an extraordinary child, son this is. So let's look at this.

The first one is "Wonderful Counselor," and this identifies His plans for us, Wonderful Counselor. To be a counselor means that He possesses knowledge and He possesses wisdom. We know He possesses all knowledge and all wisdom. And He is the one to be consulted on every matter in our lives. He is the one who knows the way. He is the one who shows the way. He is the one who goes the way. He alone is the counselor you so desperately need in your life.

He has never misguided any of us. He has never misdirected any one of us. His counsel is always exactly in the epicenter of the will of God for your life. Anytime we have messed up in our lives it is because we have gone astray from this Counselor. And every blessing that has ever come into our lives is because we have heeded the counsel of this Counselor. You need a counselor; and this is the Counselor.

Now he's identified as "wonderful" - Do you see that? - a wonderful counselor. It could be translated, really, "wonder"; and the idea is marvelous, beyond comprehension. He is a wonder of wonders. He is mind-boggling in His astute discernment and discretion into the affairs of our lives. This child is a wonderful counselor. He is a counselor who is the wonder of wonders, and He has no need, no need for you and me to counsel Him.

This should affect our prayer lives, should it not? We don't need to give Him instruction in how to direct our lives. We are awful counselors, He is a wonderful counselor. And in ancient times kings were surrounded with layers of advisors and counselors and tutors and teachers, who were filling the ears of kings with their perspective and insight and intuition. But this child has no need of any counselor. And in Romans 11, verse 34, it says, "Who has known the mind of the Lord, or who has become His counselor?" Those are two rhetorical questions, the answer of which is no one.

No one has ever given Him any insight or information or helpful perspective. He is the Wonderful Counselor that you need in your life on a daily basis to direct your steps. "Trust in the Lord with all your heart, and lean not on your own" - stupid - "understanding." I'm just giving it to you literal. "Trust the Lord with all your heart, lean not on your own understanding; in all your ways acknowledge Him, and He will direct your path." That's Proverbs 3, verses 5 and 6.

So think about what this means for your life, that He has it all mapped out. He knows the end from the beginning. He knows the path to take you to the next place in His will. And there are times when it seems counterintuitive to us; there are times when it may seem confusing to us. There's no fog in heaven. He can see clearly the path you're to take.

Now the second name builds on the first name. It would be one thing for Him to give you counsel; but if it was left up to us to be able to carry it out, what good would that counsel be if I just have closed doors in front of me? What good would that counsel be if I don't have a dynamic power or energy or drive to go through these doors that He opens that lead down His path? So I need more than His plans for my life; I need His power for my life.

And so that's why he adds then, second, "Mighty God." That means He is God, who is mighty. This child, again, is God. It couldn't be any more clear; a blind man could see this. He is God in human flesh. And what's interesting here is the name for God, again, is el; not Jehovah or Yahweh,

but it's just el, which means the Mighty One, the Powerful One, the One who can make it all happen, the One before whom there can be no resistance to push back on His power, the One who has all power in heaven and earth.

Now notice the modifier in front of "God," because "God" here means "the Powerful One," and the modifier is "mighty." So what this literally means is He is the Mighty, Mighty One. He is doubly mighty. He has might upon might. And it conveys the idea of omnipotence, that He has all power. He has all power to enable you to walk down the path of His counsel. He has all power to go before you and to open whatever door needs to be open, to remove whatever obstacle needs to be removed. He has all power to lift you up at times, if need be, and to carry you forward into the counsel of His will. This is a dynamic combination. And no wonder, no one name could convey the whole of His ministry in our lives.

But there's more. As He gives us His counsel, and as He empowers us to move forward in His advice and wisdom, we also need His provision. We need for Him to be with us every step of the way. We need for Him to meet our needs as we advance.

And so the next name is "Eternal Father." This speaks of His provision for us; He provides for us. Now when he says "Father" here, he's not saying that Jesus is both the first Person and the second Person of the Trinity – and that this is where cults just leave the track and they leave the clear understanding of Scripture. No, this is not modalism where there's just one person in the Trinity, and sometimes He's a father and sometimes He's a son, and sometimes He's a spirit. No, all three Persons are distinct and eternal.

What this is saying is that this child who will be born will be like a father to us; and fathers provide for their children. I do, you do. Fathers protect their children. Fathers have an enormous love for their children. It is an undying love that a father has for his children. There is nothing he would withhold from them if called upon to do. And what this is saying is Jesus is not just a stoic savior, He's not just a robotic redeemer, He's not just

cranking out plans for us and giving us a jolt of power to carry it out, but that we have a personal relationship with Him, an intimate relationship with Him. And He is like a father to us, and He cares for us, and He goes with us every step of the way, and He will supply all of our needs according to His riches in glory in Christ Jesus.

And "Eternal" here, the idea is He's like a father to us eternally. The word "eternal" here means unending duration. It means perpetual. And the idea is, unlike some earthly fathers, He'll never abandon His children, He'll never walk out on us, He will never leave us destitute. He will be with us through thick and thin every step of life's journey.

And that's why He said in Matthew 28, verse 20, at the end, after He said, "All authority in heaven and earth has been given unto Me," then two verses later, at the end, He says, "And lo, I'm with you always, even to the end of the age." There's no breaking up. "I am at your side, I hold you in My hand. We will go through everything together." And so He forever guides us and guards us. He forever supplies our needs with tender loving care. That's His provision, that's His presence, that's His protection for us.

And then there's this fourth and last name, "Prince of Peace," and it breaks even dramatically the way it's laid out in order for the emphasis to be drawn here. So it's like A-Line, B-Line, C-Line; then the D-Line is stated slightly different just to make sure that you don't click out, and to capture your attention. The Psalms are often written this way.

And so, "Prince of Peace," first of all, He's a prince, meaning – this word *sar*, it means ruler, leader, chief. And again, it conveys the idea of King and Lord and Sovereign. He's not asking for permission for things in our life, He's giving permission to us to do His will. But He is a monarch. He is a prince of peace, meaning a prince who gives peace to those who follow His counsel. Now if you don't follow His counsel, you'll not have any of His peace, and you will not have, really, even His power; you're on your own to carry out your own plans. But if you will follow this wonderful counselor, then He will be to you a prince of peace.

And this really is the outcome; that's why this one is last. This is the outcome of following His counsel. And the word "peace" here is a Hebrew word that you may recognize, *shalom*, and it's so multifaceted that it's really hard to come into the English language and just give it a one-word synopsis, because it's so multi-faceted. And yes, it does mean peace; but the more comprehensive understanding of this word *shalom* is really more well-being.

And it's more than just contentment and satisfaction and tranquility that He provides for us, as desperately as we need this in this maddening world. But it is, really, what Jesus would say in John 10, verse 10, "I've come that you might have life and have it abundantly." What that means is His supply exceeds your needs. I mean, whatever it is you need, I can assure you He's got more than you could ever use up in the rest of your life. He supplies our needs, the abundant life that is ours in Christ.

When I studied for my doctorate, I used to drive from Arkansas through Louisiana to get to Mississippi. That's quite a cultural journey, by the way; and it's not the end of the world, but you can see it from there, okay. And I remember going through Mississippi; there's this one little town, and it's just like there's a post office on one side and there's a General Store on the other, and it is a general store. I mean, everything in town is like out of this General Store.

And so I'd come driving through there, and I remember there were two signs on the front glass of the window of this General Store. The first is, "If you can't stop, honk." And so as I'd go through I'd just be honking at them. And the other sign was really – it really caught my attention. It says, "If we don't have it, you don't need it."

Well, I'll tell you, in a somewhat similar way, only exponentially times ten thousand times ten thousand, if Jesus doesn't have it, you don't need it, okay; that's on you; because everything you need, top to bottom, inside out, Jesus has in abundance. And He is ready to give everything that you need in your life. If you're discouraged, He's got oceans of encouragement. If you're

downcast, He has galaxies of joy. If you're weak, the One who said, "Let there be light," and there was light, He can take care of your little human body, and my little human body. He's got everything that we need.

It really is "one call does it all." You just need Jesus. And if you have Jesus, you have everything that you need. He is the Prince of Peace. He would say in John 14, verse 27, "Peace I leave with you, My peace I give to you; not as the world gives, do I give to you. Do not let your heart be troubled, nor let it be fearful." He said earlier in John 14, verse 1, "Let not your heart be troubled; you believe in God, believe also in Me."

And so, we have all four of these names in one name. We have all four of these ministries to us in one Messiah: the Lord Jesus Christ. And so, if you have Christ, you have everything you need. Do you believe that? Psalm 23, verse 1, "The Lord is my shepherd, I shall not want." Can you say that this morning, that all of your wants are met in the Lord Jesus Christ? Also, John 1:16, "Of His fullness we have all received grace upon grace." He's got a lot of fullness, and of His fullness we have all received.

Well, this leads now finally to verse 7, and it will go a little quicker, just for you crying adults. So the fourth thing that I want you to see is "His increase, His increase. In verse 7, Isaiah, again, he just opens up the lens to go kind of from more of a micro to a macro to give us a bigger picture of this, beyond just our own personal lives, to the universe, to the world.

So he says in verse 7, "There will be no end to the increase of His government." He will never be impeached. He will never be pulled off the throne. He will never be voted out. There will be no end to the increase, to the abundance of His government, of His rule, and of His dominion. It will never be decreasing, it will always be increasing, always growing in His rulership and overruling in the affairs of providence.

He says, "on the throne of David." And "the throne of David" means that He will be a lawful heir to the throne of David, that He will be a descendant of

David, that He will be in the line and the lineage of David, that He will not take this throne unto Himself, but that He is the rightful heir to this throne. And Peter identifies this throne of David as the throne at the right hand of God the Father.

In Acts chapter 2 and verse 30, he says, "David was a prophet and knew that God had spoken to him with an oath to seat one of his descendants on his throne." And so, where is this throne? What is this throne? And in verse 34 of Acts 2, Peter tells us. He says, "For it was not David who ascended into heaven, but he himself says, 'The Lord said to my Lord, "Sit at My right hand, until I make your enemies a footstool for His feet'"

And so on the Day of Pentecost, Peter very clearly says that, "It wasn't David who ascended up into heaven to sit on the throne of David, it was someone else who ascended into heaven to sit on the throne of David, and that it was the Lord Jesus Christ, this One whom God made both Lord and Christ, whom you crucified, whom God raised from the dead. He is the one who is seated at the right hand of God the Father. And all authority in heaven and earth have been given unto Him."

And every person's eternal destiny is dependent upon and hinges upon your relationship to Him, whether you know Him or whether you have rejected Him. And he says, "and over His kingdom," - now watch this - "to establish this kingdom and uphold it." That's a one-two punch. To establish it means to set it up, literally in the Hebrew; and to uphold it means to support it and sustain it. So those two words back-to-back are just a one-two punch. He will set it up, and He will sustain it and support it all by Himself.

And how will He reign? "With justice and righteousness." Those two are virtually synonymous. It means He will always do that which is equitable, that which is just, that which is right. He will always punish sin. He will always reward obedience. He will always defeat and destroy His enemies. He will always love and delight in His children. He will always do what's

right. And right is forever right in His, eyes regardless of what society may say, regardless of what the culture may say.

He will be administrating a kingdom that is based upon what is right and what is wrong; and there will be rewards and there will be punishments based upon His justice and His righteousness. And He will also clothe those who come before His throne and bow the knee and say, "Lord, have mercy upon me, the sinner." He will clothe them with His perfect righteousness, and then present them faultless to stand before the Father in heaven.

And this will not be just for a short term, this will not just be for a season. You'll note, he continues to say, "from now on and forever." And I want you to know that those words are very important, because we're not waiting for the second coming of Christ for His administration to begin to rule. He is seated on the throne next to the Father this very moment, and He is handling the affairs of providence, and He is ordering all things to work together for good to those who love Him, who are called according to His purpose.

And when He returns at His second coming, there will be the consummation of this administration of His righteousness and of His equity. But this very moment, He is presently ruling and reigning and presiding, and He is intervening into the affairs of human history. And there are times, even in this moment, as He sends seasons of revival and epics of awakening. And He also sends seasons of judgment upon this earth.

Now note the end of verse 7 and we're finished. Can this come to pass? How will this come to pass? I love the end of verse 7: "The zeal of the Lord of hosts will accomplish this." Please note "the certainty of it." Please note "the passion of it." God's not half-hearted about this. God's not saying, "Well, if it will be, it will be." No, "the zeal." This word "zeal" means flaming desires, intense desires, fiery emotions, the wholeheartedness of God, the jealousy of God for His own honor and for His own word and for His own glory.



"The zeal of the Lord of hosts will accomplish it." "The Lord of hosts" here, I believe, refers to the first Person of the Trinity. It is the One who gave us this Son. It is the One who has enthroned this Son. It is the One who has given all authority in heaven and earth to this Son. It is God the Father, acting for His own glory and for the glory of His own Son, whom He wants to be the Preeminent One over all the universe. The igniting passion and fury of God will accomplish this. He will establish it. He will expand it. He will cause it to endure forever. This little baby, this little son, it was given.

Before my senior year in high school, I came to know Jesus Christ as my Lord and Savior, and I humbled myself under His lordship; and as a work of His grace, I was immediately on fire for the Lord. My life was changed. And I remember going into a Christian bookstore. I can't see the bookstore in my mind, but I can see what I bought. I bought a poster. And in my bedroom at home it was just covered with football pictures, because that's what was important to me. My parents bought me two subscriptions to *Sports Illustrated*; one I could keep in mint condition, and one I could cut up and just plaster my walls. And after I met Christ, someone greater, far greater invaded my life. And I bought this poster, and it had an etching of the face of Christ; and underneath it were these words. It's called "One Solitary Life."

He was born in an obscure village, the child of a peasant woman. He grew up in another obscure village where He worked in a carpenter shop until He was 30. He never wrote a book. He never held an office. He never went to college. He never visited a big city. He never traveled more than 200 miles from the place where he had been born. He did none of these things.

Usually associated with the greatness of men, He had no credentials but Himself. And when He was only 33, His friends ran away; one of them denied Him. He was turned over to His enemies. He went through the mockery of a trial. He was nailed to a cross between two thieves. While dying, His executioners gambled for His clothing, which was the only property He had on earth. When He was dead, He was laid in a borrowed tomb through the pity of a friend.

Nineteen centuries have come and gone, now it's twenty. And today Jesus is the central figure of the human race, and the leader of mankind's progress. All the armies that have ever marched, all the navies that have ever sailed, all the parliaments that have ever sat, all the kings that have ever reigned put together have not affected the life of mankind on earth as powerfully as that one solitary life.

So here's the question. Do you know this child who has grown up to be the King of the universe? Have you surrendered your life to Him? Have you come to the place where you have entrusted your soul into His saving hands? Have you confessed your sin to Him? Have you called upon His name to save you? Have you become His follower? Have you taken His yoke upon you and learned from Him?

If not, I urge you, I plead with you, I beseech you, I beg you to step out of the crowd, to step out of the world, to step out of the kingdom of darkness and come to the Light, the Lord Jesus Christ, who alone is the Savior of the world. He alone can wash away your sins. He alone can pardon and forgive. He alone can clothe you with His perfect righteousness. And He alone can take you to the Father in heaven one day. Put your trust in Him and you will never be lost again. Let us pray.

[Prayer] Father, thank You for this prophecy of the coming of Christ. We need His counsel big time. We have made so many miscalculations in our own lives and gone our own way; we need to adhere to His counsel. And we need His power, the power of Mighty God, to enable us to carry out these plans. And we need Him to walk with us every step of the way, and provide His peace and His well-being and His abundance in us. Thank You for the genuineness and the authenticity and the reality of these names. We give our thanks, in Jesus' name. Amen.