

Christ in Isaiah

Part 2

Speaker	J.S. Blackburn
Duration	00:58:09
Online version	https://www.audioteaching.org/en/sermons/jsb001/christ-in-isaiah

Note: This text is a computer generated transcript of the sermon. In some cases it may contain errors.

[00:00:01] Isaiah chapter 9, verse 1.

Nevertheless the dimness shall not be such as was in her vexation, when at the first he lightly afflicted the land of Zebulun and the land of Naphtali, and afterward did more grievously afflict her by the way of the sea, beyond Jordan, in Galilee of the Gentiles.

The people that walked in darkness have seen a great light. They that dwell in the land of the shadow of death, upon them hath the light shined. Thou hast multiplied the nation, and not increased the joy.

They joy before thee according to the joy in harvest, and as men rejoice when they divide the spoil.

[00:01:02] For thou hast broken the yoke of his burden, and the staff of his shoulder, the rod of his oppressor, as in the day of Midian. For every battle of the warrior is with confused noise, and the garments rolled in blood.

But this shall be with burning, and fuel of fire.

For unto us a child is born, unto us a son is given, and the government shall be upon his shoulder, and his name shall be called Wonderful, Counselor, the Mighty God, the Everlasting Father, the Prince of Peace.

Of the increase of his government and peace there shall be no end. Upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment, and with justice from henceforth even forever.

[00:02:04] The seal of the Lord of hosts will perform this.

In my bookshelves at home there stands a small paperback, which in looking for other books I often come across, and take down, and dip into it, and it's always with profit.

It's an account of the life of John Wesley, and I expect you know that amongst other places he came to, was very frequently Newcastle, and very frequently Stockton. When I think of my urbane and gentle-mannered friends in Newcastle upon Tyne, I often smile when I think of his description. He came and he says, I addressed a large crowd of the rude, staring blasphemers of Newcastle.

[00:03:01] And whether that takes the prize over the fact that when he came to Stockton once he said, I addressed a rude and barbarous multitude on the north side of the town's house. Well this book has,

it's what really pleases me about it, is its title, and its title page.

It's a picture of John Wesley on horseback, very cleverly superimposed upon a map of the roads of Britain. But the title is Knight, K-N-I-G-H-T, Knight of the Burning Heart.

And that word knight is intended to make one think of high endeavor.

When they made the knights in medieval times, at a certain stage in the proceedings, someone said to the knight in antique French, *Fais ce que doit, c'est demander au chevalier*. Do your duty, it is expected of a knight.

[00:04:04] Now John Wesley's life was a life under God of high endeavor.

For many, many long years in proclaiming the word of God and the gospel. And that title is intended to remind us, and it does remind me every time I see it, to ask the question, from whence came the energy for such a life of high endeavor, pursuing such an enterprise as the kingdom of God, so selflessly as he did, over his life of something like 88 years to the very end. And the implication is there, that he found the energy for such a life in the service of the master in a burning heart.

Now when we began yesterday evening, we tried to make it clear to each other, that our aim, as we read this week in the prophet Isaiah, [00:05:05] our aim is to see ourselves in the position of those two disciples, who with flagging feet dragged their way from Jerusalem to Emmaus until the Lord Jesus came, the heavenly stranger, and spoke to them. And when afterwards in the house, when he broke the bread and gave it to them, and then on an instant they recognized him, and in front of their eyes he vanished out of their sight. They looked at each other and they said, didn't you notice that while he talked with us, our stony hearts began to go and our hearts burned within us, as he spoke with us by the way. And in the strength and energy of that burning heart, not only did they flood the seven miles back to Jerusalem with a new spirit, but they then came to meet with the brethren and the Lord. And soon afterwards their feet were swift and beautiful upon the mountains [00:06:05] to bring the gospel of peace. And we prayed, declaring our aim this evening, that the Lord may speak to us and make our hearts burn within us, as in the pages of the prophet Isaiah, he speaks to us of all the things concerning himself, that he may give us the burning heart. And in the energy of that burning heart, all the flagging footsteps due to disillusionment and other sorrows may vanish away.

And by the energy and power of that burning heart, we may not only know the Lord in the way, all the disappointments of our daily lives, and perhaps of our service too, but we might know the Lord in the midst, and we might follow out there upon the mountains with the gospel of peace. The burning heart is what we're aiming for this week, and nothing less. The burning heart, which is the response to the words of the Lord himself. [00:07:03] Now, our particular subject this evening is, as David reminded us, is centered on the sixth verse of chapter nine.

There, undoubtedly, we have a most heart-moving presentation of the Lord Jesus Christ.

His name shall be called Wonderful Counselor, the mighty God, the everlasting Father, the Prince of Peace.

Now, since the three later members of this series, these names, are represented by pairs of words, I would like to suggest to you that we take this evening the first one also as a pair of words, meaning

one title. Wonderful Counselor is the first name by which he shall be called. Wonderful Counselor.

[00:08:01] Second, the mighty God. Third, the everlasting Father.

And fourth, the Prince of Peace.

It's of great interest to you and me to know that this world will enjoy a golden age under the reign of the Prince of Peace. That peace will be founded upon what the world has never known before, judgment and justice.

But we are still more interested in the fact that the one who sits upon the throne in that day is none other than our Lord and Savior, Jesus Christ. And it is in the representation of the character which fits him for the throne, for the diadems of character and worthiness that sit upon his head that make him fit to rule over all things in heaven as well as in earth. That we, the Christian heart, we find great interest and food for our hearts and our spirits [00:09:01] in this picture of the Lord Jesus Christ. When the government shall be upon his shoulder and the increase of the increase of his government and peace, there shall be no end.

When there shall be peace through judgment and justice and at the zeal of the Lord of hosts will perform this.

Now, before we come to speak in detail of this and other heartwarming themes that are presented to us here, I want to return for a few moments to the theme of the background in history, largely Bible history, which is necessary to have in our minds to understand this passage aright. Because I would have failed in my purpose if we went away from this series of meetings or this meeting with still only a few texts out of the book of Isaiah [00:10:02] as our knowledge of that book. It is our purpose, it is the purpose that we have before us, first of all to open up the book itself and secondly to seek to know more of Christ from its pages.

Now it's necessary for us to understand the background and of course we have to remember always that these disciples to whom the Lord Jesus Christ spoke in all the scriptures of the things concerning himself, when he came to Isaiah, they didn't need to have the background explained to them. They were absolutely soaked in the history of their people. They knew it and it was all part of that instant understanding of what he said to them, that they could see this book in its setting in the history of their people. Now I'd like perhaps to make the matter a little simpler as well as a little shorter than I tried to make it last night. The world of Isaiah and his people, Judah and Jerusalem, [00:11:01] in the seventh century before Christ, or the eighth century before Christ, was dominated by two superpowers, Egypt in the south and Assyria in the north.

Since before very long we shall find that this book is transporting us into the last days, it's very interesting to us to find that this is exactly the same picture as presented by Daniel and his kings of the north and the south attacking the Holy Land, Palestine. In Daniel 9 we have a sweeping invasion from the north and we shall see that in Isaiah we have one of the most interesting and complete pictures of that sweeping invasion from the north and it's a very important part of Isaiah's story that it is so. Now if we turn over, please, to the second book of Kings, chapter 16, then I shall be able, I hope, [00:12:04] to point out to you three critical points in the relations between Assyria and the little state of Judah in which Isaiah was prophesying.

Because you only have to read the first 39 chapters of Isaiah to see that the Assyrian is a character who appears so many times that it's obviously quite impossible to understand the book unless we have some understanding of what was the relations over this period, what were the relations over this period between the Assyrian power and this little state of Judah and its neighboring states of Ephraim and Syria.

First of all, then, in chapter 16, verse 5, we read of the first climax to these relations [00:13:02] and that is that Syria and Ephraim made a confederacy against Judah.

Then Rezin, king of Syria, and Pekah, son of Ramaliah, king of Israel, came up to Jerusalem to war and there besieged Ahaz, but could not overcome him.

Verse 7, So Ahaz sent messengers to Tiglath-pelaza, king of Assyria, saying, I am thy servant and thy son. Come up and save me out of the hand of the king of Syria and out of the hand of the king of Israel, which rise up against me. And Ahaz took the silver and gold that was found in the house of the Lord and in the treasure of the king's house and sent it for a present to the king of Assyria. Could you imagine such a lamentable state of affairs that the member, the king, of the house of David should so far forget himself as to take alliance and take up the idolatry, indeed, [00:14:02] of a heathen king instead of trusting in the Lord.

Secondly, the second great climax came twelve years later and we'll read about that in the next chapter, 17, verse 6.

In the ninth year of Hosea, the king of Assyria took Samaria and carried Israel away into Assyria and placed them in Hala and in Hebo by the river of Gozan in the cities of the Medes. And then there's a long description of the fact that this came about because they had forsaken the Lord their God and had worshipped idols. So that the second great climax in the story of the relations between these powers was the deportation of the total population of the sister kingdom of Israel twelve years after this alliance between Syria and Ephraim. And finally, thirty-six years later, we read, [00:15:01] I won't read it all because it's a very long story, it occupies the 18th and 19th chapters of 2 Kings, but it is told almost word for word in chapters 36 and 37 of our prophet. It's the story of how Sennacherib, the king of Assyria, swept through the northern lands and on into Judah and came right up to the point when all the cities of Judah were invested and only Jerusalem was left alone and besieged by that power. The Lord granted a deliverance but that's part of the story that's to come.

Now, when we were reading yesterday chapter 7, chapter 7 was centered on the first of these events. The confederacy against Ahaz and it was in connection with that that Isaiah told Ahaz by special message from the Lord, now be careful but be quiet and trust yourself to the Lord. And it was in connection with this [00:16:02] that he gave him a sign that the virgin would conceive and bear a son and his name would be called Emmanuel. Obviously, since it says before the child should know to choose the good and the bad, it was to be fulfilled there and then. There was a sign there visible, a child to be born and its birth would mark a date and from that time, after a certain passage of time, then her enemies would be destroyed. But, we have also the clear and ever-shining testimony of Matthew 1, verse 23 that that was intended to be and is indeed a prophecy of the miraculous birth of the Lord Jesus Christ and his name is called Emmanuel. This we meditated upon yesterday. Now, the deportation, the driving off into the darkness of the distant lands is really dealt with in chapter 8 [00:17:01] that we are coming to this evening. And finally, the great sweeping into Judah by the Assyrian king, Sennacherib and how God, in connection with the words, the prophecy of Isaiah to his

people all the time, delivered his people and that's the story of the 36th and 37th chapters and the other chapters lead up to it. And, of course, the great thread that connects them all together is that when everyone else was overcome with alarm at these terrible threats, Isaiah was quietly saying, Trust in the Lord.

The Lord will deliver you. The Lord is even willing to give you signs that he will deliver you. Trust in the Lord.

Trust in the Lord only. Depend not upon the arm of flesh. It will fail you.

That's a later part of the story. Isaiah's faith was abundantly vindicated.

Now then, [00:18:01] it will be necessary for me to ask you to gird up the loins of your minds again and open your Bibles and look at the passages and turn over the pages because I'm going to attempt to survey chapters 8, 9, 10, 11, and 12 rapidly as possible and briefly, but please attempt to follow in your Bibles looking at the verses and turning over the pages because I have to rely upon these few minutes given to this purpose to give you a view of the book in general and not only the few verses that you know so well.

We did this yesterday for chapters 1 to 7 and we're going to try to do this today for chapters 8 to 12 just as briefly as we possibly can. Now chapter 8 [00:19:07] to the 7th verse of chapter 9 where we finished our reading today it completes a larger section which includes the story of Isaiah's commissioning from the presence of the Lord in chapter 6 and the story of Ahab's confrontation by Isaiah in chapter 7 and we shall see afterwards how very clearly these passages stand together.

Now most of our section this evening concerns, although it's addressed to Judah and Jerusalem, it concerns the northern, the sister kingdom also part of the people of God of Israel or Ephraim which constituted the ten tribes. Now if we look at the first four verses of chapter 8 [00:20:01] we find that Isaiah once again intervenes remember this is probably sometime subsequent to chapter 7 he intervenes in a very striking way, he takes a huge placard writes upon it a name and takes two important men for witnesses and the name written upon it is Mir Shalal Hashbaz and when shortly afterwards his wife gives birth to a son that child is given the name Mir Shalal Hashbaz and the name and the child are also a sign to the people that they are going to be the spoil and the prey once again for the foreign invader. Before the child verse 4 shall acknowledge to cry my father and my mother you see how very much like that is chapter 7, before the child shall know how to distinguish the good and evil it said there, that was the first child Shaar Yashub this second child with this strange [00:21:01] name, it says before he shall acknowledge to cry my father and my mother the riches of Damascus and the spoil of Samaria shall be taken away before the king of Assyria and then in verse 5 to 8 there is a section to which I hope to come back because it does contain a very lovely passage with a very charming message for us it says for as much as this people refuses the waters of Shiloah that go softly and rejoice in Rezin and Ramaliah's son now therefore behold the Lord shall bring upon them the waters of the river, the king of Assyria because they refused the message of Isaiah, because they refused to trust in the Lord the Lord will bring judgment upon them and that judgment will be in the form of a terrible invasion flowing over the invasion by the king of Assyria if we look at verse 9 we find that Isaiah so to speak with the way the [00:22:01] prophets had is turning to address distant nations and in the middle of the verse far countries and he's warning them that no plots they make no combinations of powers, no confederacies can possibly stand against the counsel of the Lord and it cannot come to pass regarding Judah why? because Immanuel God is with us and that gives us

another idea why the word Immanuel was so distinct a sign to them at that particular time and then in verse 11 he down to verse 15 he says that the Lord has spoken to him particularly and specially and has instructed him that he should keep himself clear from the currents of opinion that are going about him [00:23:01] and he should sanctify the Lord of hosts himself and let him be his fear because on the one hand the Lord of hosts will be a sanctuary and a protection for those who trust in him but for those who refuse to trust in him he will be a stumbling block and a rock of offense and then in verse 8-16 we find that Isaiah so to speak has finished his open testimony with these signs confronting the people and his retiring retiring within his own circle of his children and his disciples he's band up the law on the testimony and he's waiting upon the Lord that had at his face on the house of Jacob and then we find in verse 19 that he's issuing a warning against the people who since they were afraid of the Caesarean terror and it was a terror they were going in for spiritism and occult practices and it is a people should [00:24:01] seek the Lord and not seek to know the dead for the living a people should seek the Lord and then at the last verse is the description of what will happen to these people they shall pass through it, that's the land hardly be stead and hungry and it shall come to pass that when they shall be hungry they shall fret themselves and curse their king and their God and look upward and the last words they shall be driven off into darkness now that is their fulfillment that is the description beforehand of the way the Assyrians deported Sargon king of Assyria deported the whole population of Israel and took them away and this should have been a warning to his people now in chapter 9 we obviously take several enormous leaps forward those of us who are accustomed to reading Bible prophecy will be well aware by this time that we must be ready for these enormous leaps forward he said these people in Zabulon and Naphtali the land of Israel they were driven off into [00:25:01] darkness but it won't always be darkness for the people in Galilee of the Gentiles by the way of the sea they that sit in darkness shall see a great light and we know from Matthew chapter 4 that this is directly a prophecy of the fact it is amongst these people that the Lord Jesus Christ a great light should appear and then another tremendous leap forward and we find that that child born and that son given will be the universal king in the verses we read and to us a child is born a son is given and the government shall be upon his shoulder now once again we come back to read a little more about that later now from the 8th verse of chapter 9 down to the 4th verse of chapter 10 we have [00:26:01] a very striking series of brief striking paragraphs each one of them ending with the refrain the anger of the Lord is kindled against his people and his hand is stretched out against them still in other words in spite of all these afflictions that have fallen upon his people that were going to fall upon his people the Lord was still with them now in order to connect with the part we spoke of last night and in order to represent to those who weren't here last night what this means after Isaiah in chapter 5 has explained to the people that the Lord was looking for fruit the heart of the Lord looking for fruit as it is looking for fruit today the heart of God is still looking for fruit from his people because they brought forth wild fruit because they didn't cleave to him and because they displeased him in their hearts [00:27:01] verse 25 of chapter 5 therefore is the anger of the Lord kindled against his people and he has stretched forth his hand against them and has smitten them and at the end of the verse for all this his anger is not turned away but his hand is stretched out still now we have this long parenthesis leading up to the 7th verse of chapter 9 and then from the 8th verse of chapter 9 we go on look at verse 12 although they had the Syrians before and the Philistines behind all kind of inflictions from the Lord for all this his anger is not turned away but his hand is stretched out still we come to verse 17 although other kinds of troubles ancient and honorable and the prophet they taught lies yet it says in verse 17 the end for all this his anger is not turned away but his hand is stretched out still verses 18 to [00:28:01] 21 it says there is enmity between Manasseh and Ephraim and at the end of verse 21 for all this his anger is not turned away but his hand is stretched out still and so the last of these paragraphs ends in verse 4 of chapter 10 for all this his anger is not turned away but his hand is stretched out still do please keep this refrain in mind because the end of our section this evening is

very lovely indeed about this again and again and again this reiterated statement coming from the heart of the Lord so deeply grieved by his people his hand is stretched out against them still the anger of the Lord is kindled against his people and that's the cause of all these afflictions because they have grieved him by forsaking him now in the fifth verse of chapter 10 we have an entirely new oracle or prophecy and that is that the prophet turns aside to tell them [00:29:01] all about the Assyrian we might say well how is it that the Lord could use such a power as this how is it that such cruelty such ferocious cruelty as they showed towards the people they conquered could be under God well it's all explained when in verse 5 the prophet says O Assyrian the rod of mine anger and the staff of mine indignation now the Lord says about him presumably by Isaiah I sent him to chastise them I sent him I gave him a charge the middle of verse 6 to take the spoil and take the prey in verse 7 how be it he meaneth not so neither doth his heart think so but it is in his heart to destroy and cut off nations not a few in other words whereas the Lord intended him to chastise his people [00:30:01] it was in his heart to destroy and therefore the Lord takes up the fact that he had also done despite to the God of Israel by assuming that he was the same of the gods and the idols of the other kingdoms whom he had destroyed and then in verse 12 the most important verse wherefore it shall come to pass that when the Lord hath performed his whole work upon Mount Zion and on Jerusalem now did that take place in the time of Isaiah indeed it didn't did it take place in the time of the gospel story indeed it didn't it hasn't taken place yet the Lord has not yet performed his whole work upon Mount Zion but when he has performed his whole work upon Mount Zion he says I will punish the stout heart of the king of Assyria and the glory of his high lukes so that we are told that the very important way in which the Assyrian is yet to come [00:31:01] under the hand of God in punishment for his cruelty and ferocity and his blasphemous impiety in what he said about the Lord and so the king of the north or Assyria they are amongst those who in the last days are going to have to come under the hand of the judgment of God and the rest is largely concerned with the kind of boast that the king of Assyria made a very striking one in verse 14 it says he went and gathered eggs like a schoolboy truant I went and gathered eggs and not a bird dead chirp when I put my hand there he said not a bird dead open its mouth or peeped and so this is a is a statement that this is going to come to pass in verse 20 then the prophet once again speaks about his earthly people [00:32:01] it shall come to pass in that day when the Lord takes up his controversy with the king of the north and there shall be a remnant such as escaped from the house of Jacob and there shall no more again stay themselves upon him that smote them because they did rely in the first place upon the Assyrian but they shall stay upon the Lord the Holy One of Israel and that remnant is the remnant referred to in the name of Isaiah's first child Shaar Shashu it will be a remnant of those who listen to Isaiah it will be a remnant in the days of Hezekiah when Hezekiah himself was one in spite of all the evil around him feared the Lord but above all as we know well from other passages in the crises of the future there will be a people, a Jewish people small in number yet their hearts are given to our Lord and Saviour Jesus Christ and they will be the remnant of the future and the means of salvation to [00:33:01] others therefore they are warned those who will be the remnant and listen to his voice not to be afraid of the Assyrian now if we turn over to verse 28 you have something very striking they can no doubt at all that our mind first of all runs to the invasion we read of in chapter 36 in the time of Hezekiah it is a series of newspaper headlines or else a broadcast summary moment by moment a running comment upon this terrific invasion flowing down from the north upon Jerusalem you see how it reads exactly like the punctuations of newspaper headlines he has come to Ayas, he has passed to Migron, he has laid up his carriages, they have gone over the passage, they have taken up their lodging at Geba and so [00:34:01] on right down verse 32 as yet shall he remain at Nob that day he shall shake his hand against the mount of the daughter of Zion the hill of Jerusalem behold the Lord of hosts shall lop the bow with terror and at the moment when he shakes his hand against Jerusalem then the stroke of the Lord will fall upon him not the hand of man and he shall be destroyed now since you go on

immediately to the messianic kingdom of our Lord Jesus Christ in chapter 11 it's quite plain that this staccato rapid comment upon the progress of that invasion rarely refers to the Assyrian invasion or the invasion by the king of the north in the last days and so we come in chapter 11 to the fact that a rod out of the stem of Jesse and a branch out of his roots shall reign you couldn't really [00:35:01] have a more direct reference to the miraculous virgin birth of the Lord Jesus Christ you see, the life that he lived it stemmed back further than the throne of David it stemmed back further than that it was a stem right out of the roots of God's promise and upon him the spirit of the Lord would rest and he would judge the world in righteousness and then we are told as the second part of that account of the kingdom from verse 10 that the Lord all his people this is to me one of the mysteries of prophecy but it's very plain here it isn't only the Jews, it isn't only Judah and the remnant, but it's all the house of Israel will be gathered together and we are told that they will no longer be at enmity with each other. The envy, verse 13 the envy also of Ephraim shall depart and the adversaries of Judah shall be cut off [00:36:01] Ephraim shall not envy Judah and Judah shall not vex Ephraim therefore in that time of the future kingdom of the Lord Jesus Christ then the ten tribes as well as the Jews will be restored to rejoice under the reign of the Prince of Peace now the last chapter that we are considering is chapter 12 now you'll forgive me for having stressed so many times, the anger of the Lord is kindled against his people and his hand is stretched out still because of their awful iniquity in forsaking him and in going in for idolatry and refusing the pleadings of his prophets to rely upon him for their salvation well, when that kingdom comes it will all be past and in the beginning of chapter 12 we have the song of salvation thou wast angry with me thine anger is turned away and thou comfortest me this is a song of salvation [00:37:01] for the redeemed of the Lord back in his land under his king but it's a song of salvation for all those whose trust is in God through the Lord Jesus Christ we can say God was wroth with us but his anger is turned away and he comforts us and we can say I will trust and not be afraid for the Lord Jehovah is my strength and my song and he also has become my salvation therefore with joy shall ye draw water out of the wells of salvation I've seen most of you at any rate striving very hard to follow that analysis and if you have done so I'm sure you'll take away an impression of something that lies behind the odd verses that we've known up to now and there lies behind it brooding over it all the great desire of God [00:38:01] in all ages the desire of God that cannot and will not be turned aside to have fruit for his own heart from his people fruit really, fruit of character if we were to take the one thing that's referred to again and again in the social life of his earthly people they did not judge they did not give their rights and their true compassion to the fatherless and the widow and we are brought right back to that in the New Testament it is this compassion of the heart of God that we should show to each other as brethren and in the like sense the children of God we should show this same compassion that God has ever required to see in his people this is true religion and defiled to visit the fatherless and the widows in their affliction and to keep oneself unspotted from the world I know the fruit of the spirit in the New Testament to which we ought [00:39:01] to come if we wanted to go into the matter for it is very much wider than this but oh how much we do despite to the compassionate heart of our father if we forget that amongst the saints there should be seen this mutual care, the one for the other the heart of God in all testament days longed for it and he has now said he has taken the kingdom away from them and given that kingdom into a nation bringing forth the fruits thereof it is because God has started anew but this time put his very spirit within us so that walking in that spirit we may bring forth the fruits of the spirit and so God can have ascending to his heart the fragrance of Christ produced in the character of Christ seen in his people the fruit that he desired now let us go back I'm assuming that I'm permitted to close the meeting about [00:40:01] quarter to nine I want to go back to speak more particularly about one or two highlights and first we have this passage in chapter 8 verse 5 the Lord spake also unto me again saying for as much as this people refuses the waters of Shiloh but go softly now notice in this passage a very distinct mark of the prophet the use he makes in his poetry of the various images of

running water this is one of the things that makes the reading rather strange to us because it's poetry and that means there's a kind of magic in the words themselves there's a kind of loveliness and beauty that the spirit of God has put into the words themselves and in Isaiah's poetry he makes a great deal of use [00:41:01] of the various aspects of running water first of all there's the waters of Shiloh that flow softly the very wonderful representation of the gentleness of the grace and kindness of God pleading with those who've turned away from him and forsaken with him it's the waters of Shiloh now in the direct meaning of this passage this is quite plainly Isaiah Shiloh means sent and Isaiah in chapter 6 has said in answer to the Lord whom shall I send the Lord will go for us Isaiah has said here am I send me and when God wants to put things right and put a new life into his people he wants to begin with an individual it might be you it might be me God can deal with all of us but God deals with individuals and like Isaiah there must be [00:42:01] conviction and confession and cleansing and then there can be the commission and he had sent Isaiah the first meaning of this that they refused the waters of Shiloh that flow softly it was Isaiah the storm might be roaring all around and there might be panic stations everywhere and everybody charging about and getting excited but Isaiah of whom you can say that in quietness and confidence the Lord will be his strength was quietly saying to them trust in the Lord be quiet don't be afraid of these smoking firebrands these tales of a worn out stick burning don't be afraid of them be quiet and trust in the Lord but they refused and because they refused the waters of Shiloh flowing softly then the terrible waters of judgment like a tremendous overflowing river charging down upon them would come because [00:43:01] this people refuses the waters of Shiloh that go softly and rejoice in Rezin and Ramaliah's song now therefore behold the Lord bringeth upon them the waters of the river strong and mighty even the king of Assyria isn't that you know taken in its general principle isn't that a lovely picture of the grace of God in long suffering mercy holding out his hand when you preach the gospel when you accepted the gospel what was it but it was the waters of Shiloh the gently flowing stream and the words and the persuasion of the lovely grace of God in the Lord Jesus Christ it was the waters of Shiloh that flowed gently when we see the love of the compassion of God in the Lord Jesus Christ when we know it still because Jesus is seeking the wonder as yet it's the softly flowing grace of God in the waters of Shiloh but if the waters of Shiloh [00:44:01] are effused than the terrible overflowing stream destroying all of the wrath of God must be looked forward to by those who refuse the waters of Shiloh that flow gently oh how this might animate our tone and our attitude in the presentation of the gospel that what God is doing now is a facet of this that the waters of the sent one are flowing softly and gently with accents of love and grace seeking to rescue men and women from the wrath to come and bring them to himself in chapter 9 I won't say any more about the the people in darkness saw a great light because I want to concentrate just for a few minutes upon this verse chapter 6 where we read these names [00:45:01] of the prince, perhaps we might call him the prince of four names wonderful counselor the mighty God the everlasting father, the prince of peace and I'm sure what interests you and me in this is that these names portray a character these names portray the fitness of our beloved saviour to have the government upon his shoulder he is our lord and they portray his wonderful fitness that our lives should be committed to him he's worthy to rule them he's worthy of every diadem that sits upon his brow wonderful counselor now perhaps the most striking indication of what the word wonderful means in this connection we bandy it about and I'm as bad as anybody else just as though we didn't know any other word than wonderful but it has a very special definite meaning [00:46:01] especially in the Old Testament language and there isn't a place which more decidedly shows what that meaning is than the story in Judges chapter 13 of the parents of Samson Manoah and his wife his wife received a visitation from an angel and we read in the 13th chapter of Judges how that particular episode ended when Manoah himself was brought to meet this representation of the lord verse 9 of Judges chapter 13 God hearkened to the voice of Manoah and the angel of the lord came again unto the woman as she sat in the field but Manoah her husband was not with her so she went to call him

verse 11 Manoah arose and said unto the man Art thou the man that spakest unto the woman and he said I am [00:47:01] and then they asked about ordering the child and how his he should be brought up and in the end Manoah wanting to be recognizant of the blessing that had come to them Manoah verse 17 said unto the angel what is thy name that when thy sayings come to pass we may do thee honour and the angel of the lord said unto him why askest thou thus after my name seeing it is wonderful so Manoah took a kid with a meat offering and offered it upon a rock unto the lord and the angel did wondrously that's the same word secret wonderful the angel did wondrously for it came to pass when the flame went up towards heaven from off the altar [00:48:01] the angel of the lord ascended in the flame of the altar and Manoah and his wife looked on and fell on their faces to the ground in other words the word wonderful and this can be supported in the widest sense by studying other uses in the old testament it means something so remarkable as to be outside the possibility of man to do it at all it's wonderful in the sense that and marvelous in the sense that it's something beyond the scope of man it's something that can only be done by God and the first name of our savior as the king is that he is wonderful counselor now I love to compare all these wonderful statements I love to compare them with the gospel of Matthew which as we know is the gospel of the king and I suggest to you that we have wonderful counselor in the so called sermon on the mount [00:49:01] here is counsel applied to human life and for the formation of a human society such as if it existed everyone would want to live in such a society it's totally different from the society we know it has been said that a society is revealed in its true qualities by its heroes what will future ages say of a society like ours which worships the idols of entertainment and sport in the manner that it does it shows what kind of society it is that it heaps upon them all its honors we don't covet these honors but it reveals the society now the lord Jesus Christ says blessed are the poor these are the really happy men the poor in spirit the mourners those that hunger and thirst after righteousness these are the ones who are the happy characters [00:50:01] why because they will be fulfilled by the lord and they will have their reward in that kingdom and so without going into detail we know that the wonderful counsel of the lord Jesus Christ applying to rule and that applies to rule over us as well as what will be manifested in the world to come for he is our lord and it manifests himself as the wonderful counselor there are many rights that men have to rule there is the right of birth there is the right of conquest there is the right of wisdom the right men even approximately the right men don't always get their rights but these rights exist in theory and every right to rule sits upon the lord Jesus Christ every diadem of royal splendor rightly sits upon him and him alone he is wonderful counselor now the next pair which make up the name is [00:51:01] the mighty god now I tried to dwell a little yesterday upon the way the deity the perfect splendid pure deity that rests upon that is the lord Jesus Christ he possesses it it shines out absolutely clearly in these pages of Isaiah Emmanuel means god with us in that child born of the virgin it says here that he is the mighty god it means the god of mighty acts and many of you have heard the fact that I have been meditating a great deal lately upon the later chapters in Matthew especially chapters 8 and 9 the real falls of mankind that either very little or no progress is made in bringing them under subjection like disease and natural disasters like tidal waves and terrific storms at sea these [00:52:01] appalling scourges of mankind under the part of which mankind can never be really happy they were instantly at the mastery of Jesus there was no long period of trial in disease of ours he was concerned there was no trial and error and going up the wrong road and then finding the new disease root stock and branch instantly yielded to him and was he not the mighty god was he not the god of mighty deeds for the deliverance of those who came into contact with him yes if mighty acts are necessary as well as wonderful counsel then that crown also sits upon the brow of our lord Jesus Christ he is the mighty god and even if for his good purposes spring his love of discipline he does not at this moment display these mighty acts upon his people [00:53:01] here in the world yet the power is with him and in his good time it will be manifested not only upon earth here but in the saints transformed into his likeness and taken to glory but he is the mighty

god and absolutely uniquely among all the kings who have ever been known the diadem of mighty acts fit for the ruler sit upon our lord Jesus Christ then it says the everlasting father now what do you think about this it seems to me it is quite hopeless to bring confusion into the trinity by making this a statement that the king is god the father it seems to me I'm humbly suggesting to you that it will be hopelessly confusing to try to make this although the translators have put and the printers have put [00:54:01] a capital F here it would be quite wrong because it would bring confusion into the doctrine of the trinity if we made this into a statement that the one who occupies the throne is god the father I suggest that we have to take it in the in the context and in the context you see a king doesn't only want to have wisdom and counsel a king doesn't only want to have the mighty arm that can set his people free but a king needs to have a father's compassion and in superlative and inexhaustible because it's everlasting in superlative and inexhaustible degree our saviour has a father's compassion for those who are under his hand and I suggest to you that if we look again through the gospel of Matthew we'll find four or five times again he had compassion [00:55:01] he had compassion upon the suffering he had compassion upon the multitude and when in chapter 18 he talks about the debtor who was forgiven and the other debtor refused to forgive he said you ought to have had compassion and it reminds us that we ought to show to each other the compassion that god has shown to us in forgiving us our sins and setting us free the lord Jesus Christ showed this compassion for all those who were in need of any kind and this also this great great quality of kingship that is so seldom seen in the real men of action that quality sits in superlative and inexhaustible degree upon the lord Jesus Christ he is the everlasting father and he's the prince of peace well now peace is a tremendous theme in Isaiah [00:56:01] and it's a very wonderful thing to me to realize that god in all ages in the past and in the future god in all ages want to give his people peace and I hope we shall have opportunity of saying a lot more about this peace that is so often found in the pages of Isaiah but I just want to close with chapter 12 the song of salvation and I want you to look at verse 2 you'll think of the world shattering events that tore apart these little kingdoms that were the people of god was there not cause for them to be afraid when we think of the world shattering events that roar around us today when we think of how many of our brothers and sisters are in trouble and distress and pain and sorrow when we think of the afflictions of life that may lie ahead [00:57:01] for us if the lord tarry is there not room for fear to creep in as a dominant crippling sensation in the heart of every believer there is indeed the person who says I'm not afraid is a person whose eyes are fast shut on life inside and around but these people when all the story is told in this song of salvation they'll say I will trust and not be afraid you can say that you can put your head upon that pillow tonight and no one who isn't in the hand of the saviour will ever be able to say it but we can say it may the lord by his spirit teach us in real truth to be able to say regarding the pathway of life be it short or long that stretches before us I will trust and not be afraid [00:58:01] you