

The Everlasting God

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Bible Text: Isaiah 40:25-31

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Look with me in your Bibles to Isaiah chapter 40. Verses 25 through 31 is my text and want to speak with you on the everlasting God.

Isaiah 40 verse 25:

To whom then will ye liken me, or shall I be equal? saith the Holy One. Lift up your eyes on high, and behold who hath created these things, that bringeth out their host by number: he calleth them all by names by the greatness of his might, for that he is strong in power; not one faileth.

Why sayest thou, O Jacob, and speakest, O Israel, My way is hid from the LORD, and my judgment is passed over from my God? Hast thou not known? hast thou not heard, that the everlasting God, the LORD, the Creator of the ends of the earth, fainteth not, neither is weary? there is no searching of his understanding. He giveth power to the faint; and to them that have no might he increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fall: But they that wait upon the LORD shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint.¹

I don't know about you, but this particular portion of Scripture the Lord has used in my own life over the years to strengthen me when in his good providence he has brought me to the end of myself and to realize that it is no strength in us that keeps us, but it is the Lord keeping us. Never wonder when the Lord puts you through trial and trouble that brings you to the end of yourself as to why the Lord is doing it, because, number one, he is doing it. If there is one thing that could ever happen in our lives outside of God's having ordained it and purposed it, we are in trouble. That means there is some random event out there that has taken place in our lives that took God by surprise. That is how a lot of people reason, but that is not the God of Scripture. And it is a good thing. It is the mercy of the Lord when he does bring us to the end of ourselves because all the while you assume it is you holding him, he has to show you it is not. It is him holding you.

¹ Isaiah 40:25-31.

And therein lies our strength to know that when all else, all the props have been knocked out from under us, if the Lord has bought us through his blessed Son, then he is keeping us and he will make us to know it.

And that is why in verse 27 the question is asked: “Why sayest thou, O Jacob, and speakest, O Israel, My way is hid from the LORD?”²

How many times have we said that? That somehow in this, as dark as the hour is or the moment, somehow the Lord doesn’t see me, doesn’t know it.

Notice the two words that are used there, “O Jacob.” That is a reminder of who we are by nature, not worthy of the Lord even keeping us. Every time you take the trash out and throw it away you are done with it. And you stop and think that here is a God, again, he must be everlasting to have the power and the strength that he does to take something from nothing and to make it to his honor and glory. If you stop and think about it, that is really what our salvation is, him having purposed to take dung off the dun hill and to turn it into something to his honor and glory through the work of his Son the Lord Jesus Christ.

So why do you say, then, “My way is hidden from the Lord”?

You know, for what sin will the Lord ever cast away one of his own? You know, when he chose me, he saw me as a sinner. When Christ died, he died for sinners and when he called me by his grace, he called a sinner. So for me to think that somehow what I do is something I have done... See that is what psychology teaches you. Go back and figure out what you did because there is a reason that you are miserable. There is a reason that you are feeling guilt. And they try to patch up the guilt with pills or philosophies or other things.

I know for a child of God there is a reason you feel guilt is because you are in your nature. You are a depraved creature. But that is the time to remember that it is just for such that the Lord died.

We don’t need psychology. We don’t need philosophy. We need Christ. And the Lord brings us to the end of ourselves to teach us that we are nothing but dung and that Christ is all. I am telling you. That is a mercy. This is the God with whom we have to do, called here the everlasting God.

And, again, the context hasn’t changed. It is speaking of Christ. We saw that all the way up at the beginning of this chapter.

To whom will ye liken God?

Men create images, even religious symbols to try to express who God is. God has given us only one image of himself and that is his Son. He is the express image of God. And

² Isaiah 40:27.

we don't need pictures. And Christ left none except for in the Lord's table, the bread and the wine, but other than that it is his Word. He is the Word. He is the one who must be impressed upon our hearts. He is the one who must be revealed in our hearts in order for us to know God.

Christ told his disciples, "If you have seen me, you have seen the Father."

So, "To whom will ye liken me?"³

Are we going to take a stick? Are we going to take a piece of paper and try to draw a picture of Christ and say, "This is Christ"?

We are talking about an everlasting God. We are talking about the everlasting God which already surpasses any knowledge, natural mind that we could have. How do you take infinite and put it in a body? But that is who Christ is. He is God in the flesh. And that is how he reveals himself.

You look over in Isaiah chapter nine and verse six, Isaiah chapter nine and verse six. Notice how several hundred years even before Christ came in the flesh, God came in the flesh, this prophecy is given.

"For unto us a child is born."⁴

That is his humanity. He was every bit a man as we are. He was born of a woman, born of the seed of a woman.

But notice the Scriptures distinctly say, "Unto us a son is given."⁵

The Son couldn't be born. He is from eternity. He is from everlasting as the Son of God. He was given.

"For God so loved the world that he gave his only begotten Son."⁶

But to give him, he came as a man. He was born. And it says, "The government shall be upon his shoulder."⁷

There are leaders of nations today that like to boast of being able to govern their people. And for a while they can hold them in subjection and then when everything erupts they are trying to find a way out. Get me out safely.

³ Isaiah 46:5.

⁴ Isaiah 9:6.

⁵ Ibid.

⁶ John 3:16.

⁷ Ibid.

They really don't govern anything. It is, you know, God ordains them and puts them in power for a while to maintain and guard the order, but after a while, left to themselves that is going to completely erupt in their faces. But here is one that the entire government of the universe has been placed upon his shoulder.

You have seen the picture of Charlie Atlas holding the world up or Hercules. I forget who that was. But there is a picture, supposedly. But that is just the world, even if a person could do it. That is not the universe.

Even as we see over here in Isaiah 40, here is a God who brings out their host by number. It is talking about the stars of heaven. You know, even if you could sit there with a little clicker and count the stars that you can see, that is just what you can see. There are millions of galaxies. And yet here is one who knows them by number and by name. And it says what? "By the greatness of his might, for that he is strong in power; not one faileth."⁸

All right?

So the government is upon his shoulder. He it is that determines the destiny of every single creature.

We read it in the psalm there.

"Teach us to number our days... [in] wisdom,"⁹ because we are not in charge of that. He is. He is.

And it says, "His name shall be called..."¹⁰

And I believe these are all pairs. They put a comma, the editors put a comma in here, but it should be simply, "Wonderful counselor." You know, it is not a counselor in the sense of school where they are trying to give you some direction. Counselor in the sense of determining all things. And there is a reason why it is put there wonderful. That means we never have to doubt what he ordains. But we do, don't we, in the unbelief of our heart? We question. And yet, you know, if God would teach us by his wisdom that nothing touches us but what touches him, nothing comes into our lives, but what he has ordained. No matter how severe the pain and agony or our reasoning, our depraved minds begin to reason, "I don't deserve this." To say that is to question the wonderful counselor, the one who counsels and our response should be wonder and amazement, in other words, worship, just like Job when he lost everything. It says he bowed his face toward the ground and worshipped God.

You know, he had these so-called friends that were trying to get him to find some reason in himself, but he said, "Even if I open my mouth, my very words will condemn me."

⁸ Isaiah 40:26.

⁹ Psalm 90:12.

¹⁰ Isaiah 9:6.

You know, the best thing in times like that is silent reverence before the Lord.

Is he the wonderful counselor or isn't he? You see, this is the everlasting God.

And it says there, "The mighty God."¹¹

Could God be anything less than mighty? When you stop and think that he humbled himself and took on him the form of a servant and became obedient unto death, even the death of the cross, the name God and death don't even go together. Imagine that. He who is life eternal subjected himself to a body that would die. God didn't die. But that body was prepared to be a sacrifice. And out of that one sacrifice, once for all, paid the complete debt for a whole world of sinners, a whole world of sinners. We can't even bear our own sin. If the Lord were to truly show us a view of ourselves and our sin as he sees it, we couldn't bear it. We would go out and commit suicide just like Judas did. All God did was pull back that curtain a little bit to show Judas the depravity of his soul, but it wasn't unto repentance and he went out and hanged himself. He couldn't bear it. He couldn't bear the betrayal.

You say, "What was the difference between Judas and Peter?"

Peter would have done the same thing because he denied the Lord, but the mighty power of God in this man, Christ Jesus, is the one who kept Peter. Christ told him that. He said, "Satan hath desired to have you, that he may sift you as wheat."¹²

And I like that, like wheat. That is an indication of whose he was, not like a tare. If he had been a tare, he would have gone the way of Judas, but like wheat. But he said, "I have prayed for you and when you are converted, go and encourage your brethren."

You know, there is a converting of our hearts day in and day out because of him being the mighty God.

You know, if he keeps the stars and knows them by number, calls them by name, will any one of his own fail? That is what Isaiah asked there in... or states in Isaiah 40 and verse 26 that we read.

"For that he is strong in power; not one faileth."¹³

Don't ever get cocky and think that somehow it is your doing something right that is keeping you. No. He is the one who keeps, just like he keeps the stars in order. He keeps every one of his own.

¹¹ Isaiah 9:6.

¹² Luke 22:31.

¹³ Isaiah 40:26.

He is the mighty God. And it says there in verse six of Isaiah nine also, “The everlasting Father.”¹⁴

You say, “Well, I thought there was God the Father and then God the Son.”

There is. But as the Son each of us here that have children, we have our fathers for whom we are sons, but it can be said, having our children, that we are fathers also of those children. And that is how he is described, “the everlasting Father.”¹⁵

In other words there is a particular seed. There is a particular people that God the Father has given to his Son for whom he came into this world and laid down his life. And it is that seed that he represents. It is that people.

And you stop and think about who the Father gave to him, sinners, wretched sinners. And yet not a one of them will he ever turn lose, not a one of them.

He said there in Hebrews chapter two, “Behold, I and [what?] the children which God hath given me.”¹⁶

That is how he is the everlasting Father. And then, of course, “the Prince of Peace.”¹⁷

The King of Peace, by whom there can be no peace other than through him. That is peace with God. That is reconciliation. How is a sinner to be made holy before God and accepted? It is going to be through this one, the Lord Jesus Christ.

So that is who is described there. If you go over into the New Testament in Colossians chapter one this is just one example of how we are to read the Scriptures. He is the everlasting God, Christ is. You know, God was manifest in the flesh.

“In the beginning was the Word, and the Word was with God, and the Word was God.”¹⁸

“And the Word was made flesh.”¹⁹

“Great is the mystery of godliness: God was manifest in the flesh.”²⁰

He tabernacled among us.

Here is an example. So often we read these salutations, but in Colossians chapter one and verse three it says, “We give thanks to God.”²¹ And you see the word “and the

¹⁴ Isaiah 9:6.

¹⁵ Ibid.

¹⁶ Hebrews 2:13.

¹⁷ Isaiah 9:6.

¹⁸ John 1:1.

¹⁹ John 1:14.

²⁰ 1 Timothy 3:16.

Father...”²² In the original language the word “and” can also mean even. So it is not like there is God and then there is the Father and then another, you know, the Son. The word is “even.”

“We give thanks to God [even] the Father of our Lord Jesus Christ, praying always for you.”²³

All right? And you go up to the verse just before that in verse two, “To the saints...”²⁴

Again, how can a sinner be called a saint? Well, through the righteous imputation of God’s righteousness to that sinner upon completion of Christ’s work.

And it says, “Grace be unto you, and peace,”²⁵ he is the Prince of Peace, notice, “from God our Father,”²⁶ he is the one that ordains it. But then you have go the word “and” or even the Lord Jesus Christ.

Every blessing that comes to us comes through Christ. Every... you think about pardon and peace and justification, righteousness, sanctification. There is nothing that we are or have in ourselves as sinners apart from the Lord Jesus Christ.

And so he is worthy of all the glory. He is that everlasting God and he came to this earth. Many different times he would state that he is, “I am.”

He told the Pharisees, “Unless you believe that I am...”

And the editors, you know, put a he in there. But it is not in the original. “Unless you believe that I am.” Just like Jehovah of the Old Testament. “Unless you know me as that great I am, you don’t know me. You will die in your sins,” is what he said.

He is the everlasting God.

Now, how does he reveal himself? Come back here to Isaiah 40 and let’s just look at two ways that he reveals himself. In verse 25 he is the holy one.

See, this is what is so ridiculous when you take like he said these were taking some sort of stick and from a stock of a tree and, you know, even with the multitude of oblations, of sacrifices that people continue today, none of that can match his holiness. The only way to match his holiness is in the work of the Lord Jesus Christ and what he accomplished.

Here in verse 25 it speaks to that holiness.

²¹ Colossians 1:3.

²² Ibid.

²³ Ibid.

²⁴ Colossians 1:2.

²⁵ Ibid.

²⁶ Ibid.

“To whom then will ye liken me, or shall I be equal? saith the Holy One.”²⁷

Does anyone listening to me want to stand up and describe holiness? Because that is like an illiterate trying to cite the alphabet. That is... we think we have an understanding of God as holy until we read like we read with the men here concerning Achan. You know, how strict was God in not only meting out judgment upon Achan for his disobedience in touching the accursed thing, but his children, his family, representation. It took Christ the last Adam to come and deal with this matter of holiness, he who is holy. Only holiness can answer to holiness. And so when you think about it, even Adam in his first estate before he fell was not holy in the sense that God is holy. Otherwise he wouldn't have fallen. It was a finite, temporary standing upright. But God ordained that he fall to show us that nothing, even as a created being in the most perfect state because it is created can stand. Holiness is everlasting. Holiness never changes. That is why they are called the holy angels. The Lord has kept them in that state, kept them from falling. But everything else that you can look at in this world is fallen. It is under the curse and can in no way match his holiness. And yet people still attempt to do it. They attempt to... they assume that somehow, by bringing some sort of sacrifice before God, the works of their hands, that God will accept them.

Well, look at Cain. He brought the produce of his hands and yet it could not be accepted of God. Abel was accepted. It says Abel and his offering was accepted. Abel was accepted because of the type of offering. It was blood shed. It was a blood offering that typified the work of the Lord Jesus Christ.

So if we look to anything or anywhere for God's approval other than this holy one, see, when Christ came into the world even the demons recognized in him what men don't know today, the holy one of God.

“Art thou come to destroy us?”

They understand something of his judgment. But you want to consider just how holy God is, I know we can go back to Sodom and Gomorrah and look at what he did there in sending the fire and brimstone. We can go back to Noah in his day, wherein the Lord destroyed the world by a flood. And those are all pictures of God's holiness and just condemnation against sinners. There is not a sinner in hell that doesn't deserve to be there. It is not like people in jail that if you ask them, none of them is guilty. There is always some reason why they are there that is not their fault. That is how men reason. There is people in hell that will continue to reason that way.

“I don't deserve this.”

That is why Scriptures describe it as weeping and gnashing of teeth. It is not in repentance, but it is in anger to a holy and just God because throughout eternity they

²⁷ Isaiah 40:25.

will... it is like that person in there on death row who will continue to defend their innocence before justice.

But even hell is not as apt a picture of God's holiness as what took place on the cross. If you want to understand just how holy God is and just how sinful we are as fallen creatures, look what God did to his Son. He spared not his Son. An innocent holy Lamb was sacrificed in order to satisfy a holy and just God, that God might be just and justify and declare righteous sinners such as we are.

When I consider that, the Spirit opening my eyes, I bow in wonder, why me. And certainly that is where we look.

So the everlasting God revealed in Christ is that holy one. And, secondly, in verses 26 down to verses 31 this everlasting God is described as the creator and sustainer. He is a holy God, but he is a sovereign God. And there is nothing that exists but what has come through his hand.

If you hold your finger here and go over to John chapter one. I have quoted for you verse one, but look what follows from John chapter one concerning the Lord Jesus Christ. We should never doubt or wonder concerning his direction in our lives.

It says:

In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God.²⁸

So when you think of wherever the beginning is, as far back as your mind can go, there he is. He was there as God.

But notice verse three.

All things were made by him; and without him was not any thing made that was made. In him was life; and the life was the light of men.²⁹

So you can see how that matches here in Isaiah 40 and verse 26.

“Lift up your eyes on high.”³⁰

Isn't that good advice? See, we get in trouble when we get looking around. You can't lift your eyes up on high and be looking, comparing yourself with your neighbor. You can't lift your eyes on high and the same time look within you. But that is where we spend most of our time, looking there, looking there. How come they are not having trouble like I am? How come it is me? How come? How come? How come?

²⁸ John 1:1-2.

²⁹ John 1:3-4.

³⁰ Isaiah 40:26.

You know, we tell our kids to be quiet when they keep saying that, but we say it all the time. How come? Why?

You know, it is just part of the rebellion of our own hearts. You cannot have that sort of thought when God causes your eyes to be lifted up on high.

And notice.

“And behold who hath created these things.”³¹

It is really... we hate to say it, but it is selfishness and pride. Poor me. Poor me. We are looking within. No wonder we are depressed. You know, we are looking within. May God cause our eyes to be lifted on high and to behold, to look at, to study, to consider, to weigh who it is that has brought these things to pass, created these things.

“...that bringeth out their host by number.”³²

That is why I have gotten in the custom, you know, when you need a deep breath and go outside and stand there. For some it might be late at night, some time early morning. You just say, “Look up at the sky. Look at the stars. Look at the order.” There is nothing out of order in this world. We just assume it is. The world panics. There is a tsunami. What is it going to do to Japan? Well, look up at the sky. Nothing is out of order. Men panic. People panic. We wonder at the destruction. We wonder at even the power of the wave.

I sat there and thought I was misreading when it says that those waves can get up to speeds of 625 miles an hour. That is the same as a jet airplane. Can you think about the power behind such a wave? Well, who shook his earth? God did. Who empowered that wave and directed it?

I sat and watched some pictures of this wave taking out houses and cars and going around another building that just sits there. And you sit and wonder. The same power passed by that building and yet took out all the rest. Who is directing all of that? The God of the universe. The one who is seated upon the throne. The one of whom it says, “Who hath created these things.”³³

You know, he has his way, Nahum says, in the wind and the storm. But we have got preachers running around trying to explain it some other way. We have got people saying, you know, Japan got what it deserved just like they said, “New Orleans got what it deserved.”

Do you think you are any better than New Orleans? Do you think you are any better than Japan? We are all marked for condemnation except that the Lord himself, the Mediator,

³¹ Ibid.

³² Ibid.

³³ Ibid.

intercedes. And he determines these things. He determines who stays. He determines who goes. Such is his power.

And that being so, verse 27, nothing hidden from him.

You know, we saw the word “Jacob,” but he also says, “O Israel.” That means prince with God. Isn’t that what he made Jacob? He took a supplanter and made him to be a prince with God. How? Through his Son, the Lord Jesus Christ.

Nothing happens but according to his purpose. That is what verse 28 says.

“Hast thou not known? hast thou not heard, that the everlasting God, the LORD [capital L O R D, Jehovah], the Creator of the ends of the earth, fainteth not, neither is weary? there is no searching of his understanding.”³⁴

Try to figure out logic. Scientists have been trying to do that for a long time, figure out where the next earthquake is coming from. You think about the year after New Orleans when the hurricanes had hit New Orleans the first year and everybody braced themselves for the next year and the Lord caused it to pass to the right and to the left.

What do people do after a few years? Just like cattle. You know, they... the butcher truck comes and picks one up. They raise their heads and kind of look at the cow being taken. And after the gate is shut and the truck drives off they go right back down to, you know, eating their grass. That is the way people are. It is not when people suspect it.

All the preparations of Japan didn’t prepare them for what the Lord brought to pass. But I am telling you this. It wasn’t even a nanomeasure of his power, even what he did to Japan. It was just a small measure on the Richter scale in God’s power. It is his to do. It is his to determine. Nothing happens but according to his purpose.

You look over at Isaiah chapter 45. I want to try to wrap this up, but Isaiah 45.

Here it talks of the Lord and his power. He says in verse five, “I am the LORD, and there is none else, there is no God beside me: I girded thee, though thou hast not known me.”³⁵

How true that is.

That they may know from the rising of the sun, and from the west, that there is none beside me. I am the LORD, and there is none else. I form the light, and create darkness: I make peace, and create evil: I the LORD do all these things.³⁶

³⁴ Isaiah 40:28.

³⁵ Isaiah 45:5.

³⁶ Isaiah 45:6-7.

See, most people have a perspective of God that somehow there is good on one side, there is evil and there is a tug of war. And there are some that even think that we determine whether good reigns or evil reigns. We have got the deciding vote.

That is such a thought or high opinion that men have of themselves. That is why we pray. We have got to help God in this tug of war. That is how they imagine. That is nothing but idolatry. To place yourself above a holy God and think that somehow you are going to determine the outcome of anything. The reason the Lord causes us to pray is to seek him, that's all. It doesn't... when people say "Prayer changes things," it doesn't. That would mean God changes. What God does is brings us into alignment with his will as we seek him, causes us to seek him.

The point is, coming back to Isaiah 40, that we are totally dependent upon him as Creator. We are totally dependent upon him as sustainer. We are totally dependent upon him as Savior.

You know, it is not Christ that was lost that we need to find him. People ask that question. "Have you found Christ?" If it was left up to me, I never would. I would stumble around in darkness. No, he found me. He is that shepherd that came and sought and brought that which was lost to himself. And that is what verse 29 through 31 are about.

"He giveth power to the faint."³⁷

If it was left up to me and I was carried to the very door of salvation and laid there at that door, I couldn't even raise a hand to go up and turn the doorknob, such is my weakness. Such is my deadness.

No, I need him to carry me all the way through. So do you. You see?

"He giveth power to the faint; and to them that have no might he increaseth strength."³⁸

And when we were yet what? Sinners, Christ died for us. When we were yet without strength, he paid the debt. It wasn't dependent in any way upon us.

So let's never forget that. Let's never get presumptuous even with what grace the Lord gives us now, because it says here:

"Even the youths shall faint and be weary."³⁹

You know, when we were younger we kind of had that idea that we had the world by the tail. And, you know, as time goes on, isn't our youthfulness fading? All the projects and

³⁷ Isaiah 40:29.

³⁸ Ibid.

³⁹ Isaiah 40:30.

things we thought we would get done. You know, you kind of look back and think, “Well, it is still there. I want to get to it.”

But the older you get, the weaker you get, you know?

“The young men shall utterly fall.”⁴⁰

Some people in the obituaries like to put those young pictures in there because they don’t like how they looked when the Lord finally took them. You know? We are going to put the young picture in there. Let’s remember them when they were young.

But there is an example of even the youth shall fail. If this is all we have, we are of most people most miserable.

But notice here.

“They that wait upon the LORD...”⁴¹

Isn’t that the hardest thing to do? Wait. Wait upon the Lord for our children. Don’t force them into any kind of profession. Wait on the Lord.

Do you suppose if you hurry up and, quote, unquote, get them saved that somehow they are going to be all right? The Lord is going to prove you wrong. What is wrong with waiting? When the Lord does the work you know it. Everybody will know it. But in the meantime wait. Look to him. Trust in him. Wait on the Lord for yourself. Don’t try to make things happen. You are what you are. I am what I am. And the more time goes on, the more the Lord discovers ourselves to ourselves, shows us what we are by nature and how we need to wait on the Lord.

Wait on the Lord for him to do his work of salvation. You know, men, preachers today like to make it happen, whether it is walking an aisle, saying a prayer. Let’s get people doing something. But all that is vain.

“Except the Lord build the house, they that labor, labor in vain.”

Wait on the Lord.

You and I both know that there is times that people get troubled in their conscience because of something that is happening in their lives. They get religious. I see it all the time. People come running to you.

“You need to pray for me. I think the Lord is doing a work and I want you to pray for me.”

⁴⁰ Ibid.

⁴¹ Isaiah 40:31.

What they are really wanting is you like a priest to bless them, you know, and go away feeling like, ok, now I am the Lord's, like that man at the hospital several years ago that came into town and called me and wanted me to come by as he said, "Do something to get him saved." He was on his last breath and this conversation is going out in the hallway.

Knowing that that was his attitude I didn't even go in and approach the person and pray with them like he wanted me to. I did not want to add to his thought that somehow me going in next to that bedside and saying something to God would get God's ear. That man had to deal with the Lord in his own heart. If the Lord hadn't taught him, my saying some prayer over him isn't going to get it done.

We have heard some preachers tell troubled consciences, people with troubled conscience, "Well, go get on your knees before the Lord and stay there until he saves you."

Well, wait on the Lord. Wait, again, I say, on the Lord.

Here is what is so. It says, "But they that wait upon the LORD shall renew their strength."⁴²

You know, Ruth, all she did was go and lay at Boaz' feet, waited for him to work. In fact, Naomi told her to wait. Even after he had spoken peace to her, she said, "Wait here until he has finished the work."

I am telling you. That is the one thing a sinner can't do unless the Lord by his Spirit has drawn that sinner to Christ.

Where you see a mouth shut in silence, not defending one's self, not justifying one's self, but waiting on the Lord there is an evidence of grace because it is the one thing we can't do. We are always going to try to do something. And then mess it up.

"They shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint."⁴³

Someone pointed out those are the three states of life in which we find ourselves. Sometimes we feel like we are flying like eagles, but if we are, soaring above the problems, it is not anything in us. It is the Lord giving us that strength. There is times when we are running. We have got a fire to our back. And yet even there they shall run and not be weary, but also walk. Times of tranquility, walking. And yet in walking not faint because it is the Lord that keeps us.

I pray that the Lord will be our teacher and cause us to look to Christ alone.

⁴² Ibid.

⁴³ Ibid.

Mike?