

"A SON IS GIVEN"  
Isaiah 9:6, 7

Scripture Reading: Isaiah 9:1-7.

Intro: The prophets of the Old Testament were men who were raised up by God to minister in times of special needs. Sometimes they have been referred to as God's emergency men. They were not usually very popular men because they were men who stood against the sins and trends of the times. When our Lord was here on earth He spoke of Jerusalem as the city that had killed the prophets and stoned those who were sent to them. See Matthew 23:37. The prophets were disliked because their message was a message of judgment. And yet their messages were also messages of hope, reminding people of the promises of God and the purposes of God, calling the people to turn back to God in repentance and faith.

Isaiah was such a prophet. In fact, we can really say that there was no prophet in all of Old Testament times who was more important than Isaiah. To understand his book is to have learned the foundational truths of all Old Testament prophecy. From the standpoint of language alone, the person who can read Isaiah in Hebrew has become acquainted with over half of the vocabulary of all of the Old Testament!

The divisions of Isaiah's prophecy are easy to remember because they are similar to the way in which the books of the Bible are divided. Isaiah has sixty-six chapters just as the Bible has sixty-six books. The first thirty-nine chapters are chapters devoted primarily to judgment, corresponding to the thirty-nine books of the Old Testament. The last twenty-seven chapters are chapters of hope and of salvation, corresponding in number to the twenty-seven books of the New Testament.

Isaiah lived about seven hundred years before Christ was born. Conditions in Judah were bad. Already the nation had experienced some judgments from God. Temple worship had become a mere formality, and the lives of the people were characterized by all kinds of sin. Isaiah predicts the Babylonian captivity. He declares judgments, not only against Judah, but also against other nations. The northern kingdom of Israel had already been defeated by the Assyrians. But nothing had deterred Judah from walking down the same path to the judgment of God.

I want to speak to you this morning from the first part of Isaiah's prophecy -- the part devoted to judgment. But, as I do, we will see that not everything in the first thirty-nine chapters speaks of judgment, just as not everything in the last twenty-seven chapters speaks of salvation. There is judgment in the last part of Isaiah and there is salvation in the first part. While the foundational background of Isaiah 9 certainly has to

with judgment, yet Isaiah spoke of a hope for the people of God which went far beyond his time.

Chapter 9 is really a continuation of chapter 8. Notice Isaiah 8:22 just to pick up the connection. (Read.)

But then notice that chapter 9 begins with a word of contrast which is expressive of hope: "Nevertheless"!

There is an alternate reading for verse 1 of chapter 9 which you will find in the NASB, and there seems to be good textual authority for it. It reads like this:

"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."

So it does speak of a marvelous change for the better in the coming days -- a change which the Lord will bring about.

In verses 2 through 4 Isaiah is speaking prophetically of things as though they had already come to pass, but as you read on you can see that, while the promises had been given, guaranteeing their ultimate fulfillment, yet Isaiah's words not only go beyond his own time, but even beyond our time, beyond what has yet been fulfilled!

Notice how our translators begin to show the future by the "shall be" in verse 5b, and again in 6b, and then in 7a, culminating in 7b with, "The zeal of the Lord of hosts will perform this."

How great are the promises of God -- so certain because they are His promises that we can speak of future things as though they were already history because, since they are God's promises, they cannot possibly fail!

Now my text is found in verses 6 and 7, especially in verse 6. But we are dealing here with the Gospel -- the Gospel according to Isaiah. And I want to show you

- 1) First, the details of the context.
- 2) Second, how those details relate to the Gospel.
- 3) Third, what Isaiah said about the One in Whom the hopes of Judah were centered.

So, first of all, let us notice

#### I. THE DETAILS OF THE CONTEXT.

Verse 2 says, "The people that walked in darkness have seen a great light."

We should ask, "Where? What is it?"

Verse 3 says, "Thou has multiplied the nation and increased the joy . . ." (The best MS reading omits the "not.")

We should ask, "How is their joy to be increased?"

Verse 4 says, "For thou hast broken the yoke of his burden . . ."

This is obviously a reason for the joy, but we should ask, "When, how, and by whom?"

We come to our answer, the answer to all of the questions that are raised in the context when we come to our text: "FOR unto us a child is born, unto us a son is given . . ." (Read the entire verse, with verse 7.)

But now we must ask, "Who is this "child"? Who is this "son"? Why does Isaiah express his coming in these two ways.

Well, we all should know that this is a passage which has been considered as a Messianic passage -- a passage which speaks prophetically of the coming of Christ. He is the "child"; He is the "son"!

But, if we need further support for this, we need only to go back to a verse which precedes our text, and prepares the way for it: Isaiah 7:14. Both of these passages indicate that the One in Whom Judah's hopes were to be centered would be both man and God. (Point this out in Isaiah 7:14, and then in the two expressions, in Isaiah 9:6, " . . . a child is born . . . a son is given . . .")

The final proof that this is a prophecy of Christ is to be seen in the fact that Isaiah 7:14 is quoted in Matthew 1: 21, 22 where it is either a part of what the angel of the Lord told Joseph or the explanation given by Matthew.

Thus, we come to this conclusion: JESUS CHRIST IS THAT "GREAT LIGHT" SPOKEN OF IN ISAIAH 9:2. HE IS THE ONE WHO WILL INCREASE THEIR JOY (Isa. 9:3). HE WILL GRANT THEM DELIVERANCE, AND HE WILL DO IT LIKE HE DID "IN THE DAY OF MIDIAN." HE IS THE "CHILD," THE "SON" -- THE ONE WHO WILL HAVE THE GOVERNMENT UPON HIS SHOULDER, AND WHOSE "NAME" (singular) "SHALL BE CALLED WONDERFUL COUNSELLOR, THE MIGHTY GOD, THE EVERLASTING FATHER, THE PRINCE OF PEACE."

But now, so we can see that behind the actual temporal and literal deliverance that Isaiah was predicting, we have the truths of salvation, I want to consider next

## II. THE DETAILS OF THE GOSPEL IN THE CONTEXT.

As great as Judah's physical and temporal needs were, her spiritual need was greater, and found amazing parallels in her temporal needs.

Notice:

- A. They "walked in darkness." See v. 2.
- B. They saw "a great light" -- a divinely-provided light. Also v. 2.
- C. This produced "joy" -- see v. 3.
- D. They were given victory -- as we see in vv. 3b, 4.
- E. It was a victory of a special kind: "as in the days of Midian" (v. 4b).
- F. It all was to come about through "a child born" and "a son . . . given" whose "name shall be called Wonderful Counsellor, The mighty God, The everlasting Father, The Prince of Peace" (v. 6).

One other point:

- G. This was all done with a particular people in mind.

Note in verse 2, "The people . . . upon them hath the light shined."

See also, "unto us" -- two times in v. 6.

Notice also v. 8 -- ". . . into Jacob . . . upon Israel."

It is fairly simple to see how the Gospel was presented to Isaiah as the Spirit of God revealed this message to him.

- 1) What better description of people without Christ could there be than that they walk in darkness? Cf. Eph. 2: 1-3; 5:8, "For ye were sometimes darkness, but now are ye light in the Lord: walk as children of light."
- 2) In addition to everything else that our Lord was, He came, sent by God, as "the light of the world" (John 8:12).
- 3) Salvation brings the only true joy.
- 4) Salvation means victory over sin, over death, over the Devil.
- 5) The victory over Midian in the days of Gideon was a victory given by God without any help from the people of God.
- 6) All of this comes only through Christ.
- 7) Salvation was provided for a particular people, the chosen ones of God.

Finally, since all of this salvation comes about through the Son Who was given through birth as a child, I want to spend the rest of the time dealing with

### III. THE NAME OF THE "SON" WHO WAS "GIVEN."

Before I deal with His Name, let me call your attention to the expression, "given."

He was not asked for, nor could He be forcibly taken; He was "given" -- "given" by God, "given" as one commentator says, as "a gift of grace" (Delitzsch, I, 248), given by a God Who reaches out His hand to sinners.

This is an OT version of John 3:16.

He was "given" "unto us," wrote Isaiah. The angel told the shepherds, "For unto you is born . . ." (Luke 2:11).

HE was "given" to die, to offer Himself as a sacrifice for our sins! What a gift! And how great is our need that such a gift was made for our salvation!

But now -- what about His Name?

"His name" does not necessarily mean that this is what He would be called, but it is descriptive of Who He is and what He is -- a setting forth of His unique attributes.

A. "Wonderful Counsellor." (These two probably should be taken together, but whether we do or not does not change their meaning.)

This fourfold Name must, according to the context, have special application to salvation. So, He is a "Wonderful Counsellor" in connection with salvation.

"Wonderful" means that He and His message both surpass anything that ever could have been imagined or invented by the minds of men!

As our "Counsellor" He is the One Who has the knowledge of salvation, the Preacher of all preachers, the One Who embodies the wisdom of God. We never need to go beyond Him for the knowledge of the truth.

Cf. Rom. 11:33-36. ". . . who hath been his counsellor?"

B. "The mighty God."

This is Isaiah's way of telling us that His birth did

not change His Deity.

This pictures our Lord as a "mighty" Warrior, One Who is victorious in battle, Who overcomes all of His enemies, and Who by Himself is sufficient for His people.

The child of God who knows this about his Lord will never again worry about his salvation. Knowing that He is The mighty God" makes us strong in faith!

C. "The everlasting Father."

This is a part of His Name, but it must not cause us to confuse the Father and the Son.

He is the Father of eternity.

It indicates His eternal character. It means that eternity is His. As a Father we see Him as the One Who is the Author and Originator of all that eternity will hold for us. And He will always, now and then, be a tender, loving, faithful, protecting, providing, training Father to His people.

Eternity will not lessen our need of the Lord; it will only make us realize how much we have always needed Him, and always will!

We can say of Christ that His "mercies . . . are new every morning" (Lam. 3:22, 23). "It is of the Lord's mercies that we are not consumed, because . . ."

Finally, our Lord is

D. "The Prince of Peace."

Cf. Romans 5:1, "Therefore being justified . . ."

We are reconciled. We are no longer enemies. And we have in the words, "The Prince," the truth of His absolute sovereignty over our peace in obtaining it for us, and in maintaining it. He will never allow anyone or anything to take it away!

Verse 7 goes on to say more about His peace, but we will not deal with that now.

But, if there is any doubt left as to the meaning of "his name," it should finally be made clear by the last statement of Isaiah 9:7 -- "The zeal of the Lord of hosts will perform this."

Concl: "A son is given." Do you understand that better now? Have you seen this light, or do you still walk in darkness? He only is the Light, and He alone has this Name.