

(9:6) This is 9:5 in the Heb. text.

The people of Israel are here promised one who will bring:

- (1) Light to their darkness. Cf. v. 2. } no light (8:20).  
dimness (8:22; 9:1).  
great light (9:2).
- (2) Joy out of sorrow. Cf. v. 3
- (3) Freedom instead of bondage. Cf. v. 4.
- (4) Peace instead of war. Cf. v. 7.

The question is: WHO WILL DO ALL OF THIS? Israel (or Judah) certainly has not been able to effect it for herself!

The answer is: THE MESSIAH!

"For unto us" - 717...? We have "unto us" 2x in this verse. Cf. "For unto you" in John 2:11. The Messiah came to Israel, but John 1:11, 12 makes the application even more general to Jew and Gentile alike.

"A child is born" - 74: 74. This means a boy child since it is masculine in construction. Note how carefully the Virgin Birth is guarded. This royal personage is not identified by the names of His ancestors, but by His own names. How unique! So here we have HUMANITY. Some felt for a long time that this was a prophecy of Hezekiah, but he is quickly eliminated.

"A son is given" - 757 | 7. Why stated a second time unless to convey another thought, i.e., THAT THE MESSIAH WOULD POSSESS A UNIQUE NATURE, BEING BOTH GOD AND MAN. Here we have evidence of His Deity, God extending His hand to give His son. That this implies equality and thus deity, cf. John 5:18. This word "implies a like condition of the father and son" (Hes., 139).

Again, as in 7:14, note the evidence of verbal inspiration.

Projecta from  
# coming to  
# not coming.

"The government" - מְדִינָה. This is the empire, or dominion (Gen., 1:22).

"Upon his shoulder" - יָשָׁב עָלָיו. Cf. 22:22. This speaks of having authority designated to Him. He will not only be King over Israel and Judah, but King of kings, and Lord of lords.

God will give Him.

God will designate His authority.

God will give Him His name (singular).

"His name (singular) shall be called" -

יְהוָה אֱלֹהֵינוּ. This is indicated in this way because God has ordained that His name shall be expressive of what He is!

"Wonderful Counsellor" - מְפָאֵר וְנִסְיָן. It is generally agreed that these two words should be taken together. "Wonderful" basically means distinguished, or unique because separated from all others. Here it would mean superior to all others, in Himself a marvel, a miracle, a wonder. Cf. Gen. 1:25, 6.

"Counsellor" to us means an advisor. Often a counsellor's ~~advice~~ advice is optional, and must be weighed and considered before it can be accepted.

With our Lord we have such ideas as the ability <sup>and power or right</sup> to determine, to predict, to command with strength.

Cf. Isa. 14:24, "purposed" is from this same root. (Read the whole verse.)

The Word of God is not optional, but absolute, final authority. The Lord Jesus is Himself the embodiment of that Word.

"The mighty God" - מְהִימָן אֱלֹהֵינוּ. Cf. Jer. 32:18. If there has been any doubt up to this point, now all doubt vanishes. THE MESSIAH IS GOD! The ideas of might, strength, power are in both of these <sup>parts</sup> name. One

see notes made on 12/3/70  
~~between~~  
wonderful +  
counsellor  
Cf. Rom. 11:34.

esp. mighty & victorious in battle.

very interesting thing about מַלְאָכִים is that it is one of the Heb. words for man, a mighty man. So that we may have a hint here of the mighty God-man. Cf. Mt. 8:27<sup>9:33</sup>; Mark 4:41<sup>2:12</sup>; Luke 8:25; Jn. 7:46

"The Everlasting Father" - אָבִי עוֹלָם. Cf. Isa. 22:21. Here the Lord Jesus is not to be confused with God, the Father. It does show their oneness on this point.

There are several ideas in the word father:  
(1) The originator, creator (Isa. 63:16; 64:8).  
(2) Possessor.  
(3) Benefactor, as doing good and providing for others in the manner of a father" (Yes, 2).  
Probably the last of these is the main emphasis, but all have some application.

This truth is very prominent in the NT, but very rare in the OT - in its relationship to God. Delitzsch says, "The title Eternal Father designates Him, however, not only as the possessor of eternity (Hengstenberg), but as the tender, faithful, and wise trainer, guardian, and provider for His people even in eternity" (I, 253).

"Everlasting" also can mean all through time as well as all through eternity. There will be no change in this aspect of our Lord's character.

"The Prince of Peace" - שֵׁן שָׁלוֹם. "Peace" is the common word of greeting for the Hebrews. It embodies the ideas of safety, welfare, prosperity - physically, materially, spiritually. All the good that one Jew could wish for another Jew is embodied in this expression. "The Prince" is an absolute monarch who achieves and maintains peace for His people - allowing nothing to disturb it.