

A CHILD BORN, A SON GIVEN
Isaiah 9:6,7

Intro: Those who have given their lives to the study and

teaching of the Word of God have long recognized that

the prophecy of Isaiah is the foundational book of all OT prophecy, just as the book of Romans is the foundational book of all of the NT epistles. That is why they have been placed at the first of the books which are similar in character to them--Isaiah at the beginning of the OT books of prophecy, and Romans at the beginning of the NT epistles. So it is really impossible to overemphasize the importance of these two books in the Bible.

In the book of Romans we have doctrine, the doctrine of salvation, followed by the practical teaching and exhortations which are the application of that doctrine to daily life. In the book of Isaiah we have a threefold division of the book:

- I. Judgment (1-35).
- II. History (36-39).
- III. Redemption (40-66).

Many have pointed out that there are 66 chapters in Isaiah, corresponding to the 66 books of the Bible, and that when we put the Judgment and History together we have 39 chapters, corresponding to the 39 books of the OT, and the chapters on Redemption, 40-66, are 27, corresponding to the 27 books of the NT.

My text for today comes from the Judgment section of Isaiah, and this leads me to make another comparison between Romans and Isaiah. We all know that, while the first 11 chapters of Romans are primarily doctrinal, yet there are practical exhortations in that sections as well, just as there is doctrine in the practical section. So in Isaiah, while there is mainly judgment in the first part of Isaiah, there are also glimpses of light, passages which speak of the hope of Redemption.

Such is the text which I have chosen for my text for today. Although it appears in the section of Isaiah which has to do mainly with judgment, this is a bright spot of hope in which we see a reference to the Messiah. This was written approximately seven hundred years before the birth of

Christ, and yet there is no question but that this speaks of our Lord Jesus Christ. He is the One Who is referred to here as A CHILD BORN, and A SON GIVEN. No one who has ever been born can fit the description given here except for our Lord. And you can see from the context, especially verses 1 through 5, that the consequence of the events described in verses 6 through 7 will result in a joy which the people of God in Israel have not experienced, even to this day. Isaiah was a prophet to Judah, but his message of judgment and salvation has to do with all of the nation, not just Judah to the exclusion of Israel.

The nation of Israel today is not a happy nation. In all that her leaders have said in recent years it is easy to see that their hopes are not in God, and not in the Messiah. The devout in Israel as a whole are still looking for the Messiah to come. They do not believe that Jesus of Nazareth was and is their Messiah. We know from Isaiah in the OT as well as from the book of Romans in the NT that not all Jews are going to be saved. God has His elect people within the nation who have been saved, and others who are yet to be saved, but the nation today has lost its way because they have turned from God and from the Messiah Who came once, and Who is coming again.

Notice the joy that is expressed in this passage beginning with verse 2, and running into our text. And it is apparent that verses 6 and 7 give the reason for that joy, and for the only hope that the redeemed of Israel have.

These two verses I would like to divide into four parts because it seems clear that the prophet was emphasizing four things about the Messiah--two in each verse:

- I. HIS NATURE AND HIS POSITION (Isa. 9:6a).
- II. HIS NAME (Isa. 9:6b).
- III. HIS KINGDOM (Isa. 9:7a).
- IV. THE ESTABLISHMENT AND MAINTENANCE OF THE KINGDOM (Isa. 9:7b).

The primary application of this Messianic passage has to do with the Lord's people in the OT, and I want to deal with it that way. And then in conclusion I want to make some applications for us today.

And so let us look at the first part of verse 6.

I. THE MESSIAH'S NATURE AND HIS POSITION (Isa. 9:6a).

What a strange birth announcement this is! "For unto us a child is born, unto us a Son is given." A birth announcement will tell us that a child has been born, and whether it is a boy or a girl, but to say a child is born and that child is a son given, demands a special explanation.

Most of you know that earlier in this prophecy of Isaiah we had another prediction of a birth which also was very different. I am referring to Isaiah 7:14:

14 Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel.

There is no NT quotation of Isaiah 9:6, 7, but there is of Isaiah 7:14, and we have it in Matthew 1:23. The angel of the Lord appeared to Joseph who was very troubled because he had discovered that the young woman he was going to marry was already expecting a child. He was deeply grieved because he could only come to one conclusion, and that was that she had been unfaithful to him. And so he was considering breaking their engagement. Then it was the angel of the Lord appeared to him in a dream, and said the following:

20b Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Spirit.

21 And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins (Matt. 1:20b, 21).

And then Matthew added this word of explanation:

22 Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying,

23 Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us (Matt. 1:22, 23).

Matthew then recorded what Joseph did:

24 Then Joseph being raised from sleep did as the angel of the Lord had bidden him, and took unto him his wife:

25 And knew her not till she had brought forth her firstborn son: and he called his name JESUS (Matt 1:24, 25).

The Holy Spirit revealed to the prophet Isaiah that a virgin would conceive and bear a son. So he would be real human being, but His Name was to be called, "Immanuel." The Jews would not need to have that name explained, but Gentiles would, and Jews probably needed to be reminded of the meaning. It meant, "God with us" (Matt. 1:23).

The NT never tells us that our Lord was called Immanuel, but that may not have been the main purpose of what Isaiah had been told by the Holy Spirit. The people of Israel needed to know that the virgin's Child Who would be born at some time in the future of Isaiah's day, would be both a real human being as well as God, the God-man, God manifested in human flesh. The Lord Jesus Christ did not become the Son of God when He was born of the virgin Mary; He has always been the Son of God! He was given as the Son, but he was born as a baby in a manger in Bethlehem--the story which we all know so well.

So we see that the words of Isaiah 9:6 agree perfectly with Isaiah 7:14, and these agree with the records of the birth of the Lord Jesus Christ which we have in the Gospels of Matthew and Luke. Joseph was not the father of Jesus. If he had been, Jesus would have been a sinner like we are, and instead of being able to save us, He would have needed a Savior, too. So He was born of a virgin, conceived by the Holy Spirit, a human child, but the divine Son of God. "Unto us a child is born, unto us a Son is given.

But let me point out something else that is involved in this description of the nature of this child.

It not only means that the Lord Jesus Christ continued to be the Son of God in every sense of the word when He was born of the virgin Mary, but surely we must related this expression, "a Son is

given," with our Lord's own words when He said, "For God so loved the world **that He gave His only begotten Son...**" Why did God give His Son? He gave His Son, He sent His Son, "to be the Saviour of the world" (1 John 4:14).

So it seems that in this statement, "a child is born, ...a son is given," we not only have a statement of our Lord real and perfect humanity and also of His Deity, but also of His mission in the earth when He came the first time. He was the only One Who could die for sinners because of Who He was, and that was His purpose in coming to earth as a human baby.

So He came the first time to be the Savior of sinners. But that is not all that we can say about His position. Isaiah added in our text, "And the government shall be upon His shoulders."

There are many prophecies in the OT about the coming kingdom of God upon the earth. We have one in the book of the Revelation of Jesus Christ which points to its fulfillment very clearly. The Apostle John wrote in Rev. 11:15, speaking of a yet future time, "The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever."

Who could be qualified for such a position except our Lord? There never has been such a person among all of the world leaders who could assume such a responsibility. There are no such leaders in the world today. But our Lord Jesus Christ is the One Who can, and Who will! This glorious Son of God Who came the first time in humiliation to suffer for the sins of His people, will come again to rule and reign upon the earth. He alone is capable of carrying such a responsibility. And that day will most certainly come.

But to understand more of His glory, let us look for a moment at:

II. HIS NAME (Isa. 9:6b).

Please notice that Isaiah did not say, names (plural), but "NAME" (singular). We can see four names, can't we? But the Holy Spirit directed Isaiah to say, "name." He does not bear one of

these at one time, and another at another time, but the Lord Jesus Christ is all of this, all of the time! His Name is "Wonderful Counsellor, the Mighty God, the everlasting Father, the Prince of peace."

He is a "Wonderful Counsellor." In our Lord is infinite wisdom. Paul in Romans asked the question, "Who hath been his counsellor," speaking of God, but the application can be made equally to Christ. We find His counsel for us in the Word of God, and we can never go wrong when we follow the Word, but we will always be wrong when we ignore the Word.

He is "the mighty God," able to do for us whatever needs to be done, and able to make us what He has ordained that we shall be. There is no limit to His power.

He is "the everlasting Father." This means that He possesses eternity, but also that he is "the tender, faithful, and wise trainer, guardian, and provider of His people even in eternity" (Delitzsch, Isaiah, I, 253).

He is "the Prince of peace," removing all that would hinder peace, and with power to secure peace for His people for all eternity. Cf. Delitzsch, Ibid.

We could easily spend a whole morning speaking about any one of these four titles which together make up the name of our blessed Lord.

But let us go on.

In the first part of verse 7 we are told about:

III. THE MESSIAH'S KINGDOM (Isa. 9:7a).

This surely follows from the fourth part of His Name. He is going to establish a kingdom which will never be overthrown. He will "order it," i.e., set it up. He will "establish it," i.e., provide for it and maintain it. He by Himself will be sufficient for it--greater than all that Joseph did for Egypt.

It will be characterized by "judgment" and

"justice." There never has been a kingdom like this. He will always do that which is right, and He will impart "justice," or righteousness, to all who are a part of His kingdom. It is interesting to think of the kingdom of our Lord Jesus Christ in the book of Proverbs where Solomon and others were speaking of that which characterizes a good king. They will find their supreme Example in our Lord Jesus Christ.

From what we know of governmental leaders, whether presidents, or kings, or dictators, or whatever, it is hard for us to think that there will ever be a kingdom such as that which our Lord Jesus Christ will have. And how could such a kingdom ever be set up, or maintained once it is set up? The answer is to be found in the last statement of verse 7. Here we have:

IV. THE ESTABLISHMENT AND MAINTENANCE OF THE KINGDOM (Isa. 9:7b).

In my early days there were many who felt that this was the church's responsibility, to bring in the kingdom. This teaching was called Postmillennialism. It practically died out as a result of World War II, but lately there has been a revival of it. But what does the Word of God say about how this kingdom is to be established and maintained? Here is our answer: "The zeal of the Lord of hosts will perform this."

Such a work is beyond the power and ability of even redeemed men. The members of the Triune Godhead will see to it that this most unbelievable work will not only be done, but maintained. The Lord Jesus, when He comes in His glory, will establish His kingdom on earth, and then, and not until then, will there be peace.

Paul has given us an account of what will take place in 1 Corinthians 15, verses 24 through 28:

24 Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power.

25 For he must reign, till he hath put all enemies under his feet.

26 The last enemy that shall be destroyed is death.

27 For he hath put all things under his feet. But when he saith, all things are put under him, it is manifest that he is excepted, which did put all things under him.

28 And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.

We may not know all of the details as to how all of this will take place, but we can be sure that it will because it all rests on the faithfulness and power of our Savior and Lord, Jesus Christ.

Concl: Can you think of any greater tragedy than that the

nation Israel should be seeking peace and yet ignor-

ing the marvelous provision which God has made for sinners through sending and giving His Son? And yet the message of Christ has gone out to the Gentiles also, and they are doing the same thing with this message which surfaces every year at this season. People know about Christ, but they don't know Him! As we close today, think with me again about just the names we have mentioned in connection with these ancient passages which have come down to us through Isaiah. Surely we are not excluded, those of us who know the Lord, from those words, repeated as they are at the beginning of Isa. 9:6, "**unto us.**"

He is our:

- 1) "Immanuel" -- God with us, not only present, but for us, on our side.
- 2) "Wonderful Counsellor."
- 3) "The mighty God."
- 4) "The everlasting Father."
- 5) "The Prince of peace."

And let us never forget that it was "unto us" who are completely unworthy of such a Savior. "Unto us," although the Lord knew when He chose us that never in this life would we love Him, trust Him, or seek to glorify Him as we should. In fact, He knew how rebellious we would be at times, how cold in our hearts, how attracted to the world and the things of the world. He knew how we would fail to

listen to His Word, and to seek to know Him better. And yet, in spite of all that we were before we were saved, and the many ways we would grieve Him after we were saved, yet God our heavenly Father made His beloved Son "unto us" all that He ever has been or ever will be, "Immanuel," etc.

What the Scriptures declared Christ would be to His people in Israel, He will also be to us. Let us make sure that we are trusting Him day by day to be all in all to us, that we might enjoy His peace in our hearts, and that we might be God's instruments to bear this message of Christ to the needy and wicked world in which we live. Only in our Lord Jesus Christ is there hope for us in time, or in eternity.