

Title: A Child Born and a Son Given

Scripture: Isaiah 9:6-7

Series: Topical

1. Introduction –

- a. Chapter 9 of the book of Isaiah begins with prophetic assurances of upcoming victories for the Israelites. Those victories were a source of blessing to God’s people.
 - i. Verses 1-5 predict that the oppression of the people of God will end when the promised child comes.
 - ii. This child would grow to rule the nations and bring about an eternal kingdom of peace for those in a relationship with God. He would be the fulfillment of the Davidic Covenant blessing.
- b. Isaiah’s messianic prophecy of the coming King was made about 700 years before the birth of Christ, and these verses reference both advents of our Lord and Savior Jesus Christ:
 - i. Christ’s first advent marked Jesus as the savior that man desperately needs. Because man is a sinner by nature, he cannot bridge the gap between himself and the Most Holy God. Therefore, Jesus made a way to salvation at His first advent through his substitutionary death.

- ii. Christ's second advent prophesied the second coming of King Jesus. This second advent has Jesus coming as the ruling king! At this time, the kingdom referenced here will be formally established forever.
 - c. As we celebrate Christmas, let us look at the beautiful prophetic words about our Messiah's ministry and His victory over the world's powers and systems. Let us pay close attention to the deliverance of God's people.
- 2. Verse 6 – For to us a child is born, to us a son is given; and the government shall be upon his shoulder, and his name shall be called Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace.
 - a. Verse 6 starts with the word, “**for**” as the reason for prophesied victories. The victories of eternal peace in God's Kingdom will directly result from the Messianic King establishing His throne and subduing all the nations.
 - i. The eye of the prophet gazed intently on the prophetic scene: he sees the future Messiah in his kingly office and describes Him as already come. He speaks in the past tense regarding future events. In other words, there is an absolute certainty of the coming kingdom. No world power can stop the Messiah or His kingdom from coming.

- b. ...**to us** – The ‘us’ mentioned in this passage refers only to the people of God. In other words, the king's coming and the establishment of His kingdom is for the benefit of God's people alone. Beloved, rejoice greatly.
- i. The second person of the trinity did not come for His own sake. He came for us (for the sake of God's elect). We were once lost in the darkness of our sins. We were once separated from God, like the rest of humanity.
 1. **Isaiah 53:6** All we like sheep have gone astray; we have turned—every one—to his own way; and the LORD has laid on him the iniquity of us all.
 - ii. This darkness of sin that lies upon the souls of every man has been overcome in us by Christ's all-encompassing light. This is what the first advent has done for us. Beloved, marvel at this thought. For us, those that would become the people of God, the Lord was sent.

1. **Ephesians 2:1-5** And you were dead in the trespasses and sins (2) in which you once walked, following the course of this world, following the prince of the power of the air, the spirit that is now at work in the sons of disobedience— (3) among whom we all once lived in the passions of our flesh, carrying out the desires of the body and the mind, and were by nature children of wrath, like the rest of mankind. (4) But God, being rich in mercy, because of the great love with which he loved us, (5) even when we were dead in our trespasses, made us alive together with Christ—by grace you have been saved—

c. ...**a child is born**

- i. The prophet sees the culmination of God's prophecies of the coming Messiah in one incredible event, the birth of God the man. Isaiah sees him born and speaks in the past tense to underscore the certainty of God fulfilling His word.

- ii. Also, we must note that this clause also speaks of the Incarnation (the humanity) of the messiah. God, the Son, would become one of us. God gives us this child, this perfect man, to fulfill the law that every sinful man has broken. Only a perfect man can serve as a substitute on the cross.
- d. ...**to us a son is given** – He is not only a child to be born but the Son of God to be given.
 - i. We must note that this clause also speaks of the Deity of the Messiah. It speaks of His preexistence as the second person of the Godhead.
 1. Beloved, Jesus existed long before the manger. He had always been God. He existed long before Mary, Joseph, and Bethlehem. The creator of all things becomes part of the creation. Such thoughts are too wonderful to contemplate. Such deepness is too great to understand fully.
 2. God the Son, who had always been, is given to us. He comes to make propitiation for the sins of His elect!
 3. Man had no claim to Him, and yet God voluntarily gave his Son to be a sacrifice for the sins of the world.

- a. **1 John 3:1** See what kind of love the Father has given to us, that we should be called children of God...
- e. ...**and the government shall be upon his shoulder** –
 - i. The sense of this passage is that He shall rule or that the government shall be vested in him.
 - 1. **Isaiah 22:22** And I will place on his shoulder the key of the house of David. He shall open, and none shall shut; and he shall shut, and none shall open.
 - ii. Here, Isaiah envisions the second advent of our Lord. At the Second Advent, the eternal Kingdom of Christ will be established, and all worldly powers will be disbanded. Only Christ will reign!
- f. ...**and his name shall be called** – Here, the prophet uses attributes of God to demonstrate the power and work of Christ the Messiah.
 - i. **Wonderful** – to separate, to distinguish, or to make great.
 - ii. **Counselor** – one of honorable rank; one who is suited to stand near princes and kings as their adviser. It is expressive of great wisdom and qualifications to guide and direct the human race.
 - 1. One separated from anyone else who exceeds in the wisdom necessary to bring forth an everlasting Kingdom.

2. **Romans 11:33-34** Oh, the depth of the riches and wisdom and knowledge of God! How unsearchable are his judgments and how inscrutable his ways! (34) “For who has known the mind of the Lord, or who has been his counselor?”
- iii. **Mighty God** – The mighty God of ages
 1. This is one of the instances in which the name God is applied to the Messiah.
 - a. **John 1:1** In the beginning was the Word, and the Word was with God, and the Word was God.
 - b. **Romans 9:5** To them belong the patriarchs, and from their race, according to the flesh, is the Christ, who is God over all, blessed forever. Amen.
- iv. **Everlasting Father** – or better yet, the Father (or "Source") of eternity.
 1. Eternal Himself, He gives eternal life to those who believe in Him.
 - a. **John 17:2-3** since you have given him authority over all flesh, to give eternal life to all whom you have given him.
(3) And this is eternal life, that they know you, the only true God, and Jesus Christ whom you have sent.

2. He inhabits and possesses eternity.
 - v. **Prince of Peace** – the One who will, at last, bring peace to this troubled world.
3. Verse 7 – Of the increase of his government and of peace there will be no end, on the throne of David and over his kingdom, to establish it and to uphold it with justice and with righteousness from this time forth and forevermore. The zeal of the LORD of hosts will do this.
- a. **Of the increase of his government** –
 - i. This clause means that his reign as Prince of Peace shall be unlimited. He will have absolute authority with nothing restraining His right to rule. His kingdom will forever grow and encompass everything.
 - b. **...and of peace there will be no end** – there will be no limit to peace.
 - i. The passage describes a prosperous, wide-extended, ever-growing, and unlimited empire of peace.
 - ii. **...no end** – Unlike other kingdoms, His will be everlasting. His kingdom will be outside of time and space.
 - c. **...on the throne of David and over his kingdom** – According to the promises made to David. We read in **2 Samuel 7:16** And your house and your kingdom shall be made sure forever before me. Your throne shall be established forever.””

i. Jesus is the rightful heir to this throne because He is descended in the line of David.

1. **Luke 1:31-33** And behold, you will conceive in your womb and bear a son, and you shall call his name Jesus. (32) He will be great and will be called the Son of the Most High. And the Lord God will give to him the throne of his father David, (33) and he will reign over the house of Jacob forever, and of his kingdom there will be no end.”

a. Therefore, sitting upon the throne of David means to reign over the people of God as David did.

d. **...to establish and uphold it** – God the Father will confirm this Kingdom and place it on a firm foundation. In other words, this kingdom is established divinely.

e. **...with justice and with righteousness** –

i. **...justice** – notice that the Kingdom of our Lord, unlike the kingdoms of the earth, will be a kingdom that will always be just and right.

ii. **...with righteousness** – honest and truthful

1. Sin will never be found within the kingdom of God. Imagine a time of pure sinlessness! Imagine the utopian kingdom that man has always longed for but has never been able to achieve because of his sinfulness.

- f. ...**from this time forth and forevermore** – The prophet informs the reader that this is a certainty and that from that moment onward, God’s people are confident of the Messianic Kingdom.
- g. **The zeal of the LORD of hosts will do this** – The word used here denotes “ardor,” intense desire to accomplish an objective, and means that the establishment of this kingdom was an object of sincere and ardent desire on the part of God. It is also implied that nothing else than the zeal of God can do it.
 - i. If God feels this zeal, and if He will certainly accomplish this, then Christians should be encouraged in their efforts to spread the gospel because we know that the Kingdom of our Lord will encompass all of God’s people.

4. Benediction –

- a. **1 Chronicles 29:11** Yours, O LORD, is the greatness and the power and the glory and the victory and the majesty, for all that is in the heavens and in the earth is yours. Yours is the kingdom, O LORD, and you are exalted as head above all.

Public Reading of Scripture - 1 Chronicles 29:10-15