

Isa 9:1-7
June 13, 2021

Birth and reign of Messiah 9:1-7

1 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. 2 The people who walk in darkness Will see a great light; Those who live in a dark land, The light will shine on them. 3 You shall multiply the nation, You shall increase their gladness; They will be glad in Your presence As with the gladness of harvest, As men rejoice when they divide the spoil. 4 For You shall break the yoke of their burden and the staff on their shoulders, The rod of their oppressor, as at the battle of Midian. 5 For every boot of the booted warrior in the battle tumult, And cloak rolled in blood, will be for burning, fuel for the fire. 6 For a child will be born to us, a son will be given to us; And the government will rest on His shoulders; And His name will be called Wonderful Counselor, Mighty God, Eternal Father, Prince of Peace. 7 There will be no end to the increase of His government or of peace, On the throne of David and over his kingdom, To establish it and to uphold it with justice and righteousness From then on and forevermore. The zeal of the LORD of hosts will accomplish this.

Messiah's life (vs. 1-2) - fulfilled in Mt 4:12-16.

There will be no more:

Gloom [lit. = be dark] (8:22)

Anguish [refers to strong inner motivation or great external pressure.]

The people who walk in darkness Will see a great light; Those who live in a dark land, The light will shine on them (9:2)

Lk 1:78-79 Because of the tender mercy of our God, With which the Sunrise from on high will visit us, 79 TO SHINE UPON THOSE WHO SIT IN DARKNESS AND THE SHADOW OF DEATH, To guide our feet into the way of peace."

Jn 8:12 Then Jesus again spoke to them, saying, "I am the Light of the world; he who follows Me will not walk in the darkness, but will have the Light of life." (Jn 1:4; 9:5; 12:35, 46)

Messiah's ministry (vs. 3-5)

He gives gladness.

Ps 21:6 ... You make him joyful with gladness in Your presence. (Ps 46:4; 126:3)

Peter on Pentecost declared "You have made known to me the ways of life: you will make me full of gladness with your presence" (Ac 2:28; see 2:22-36)

He breaks the yoke.

Gal 5:1 It was for freedom that Christ set us free; therefore keep standing firm and do not be subject again to a yoke of slavery.

We are free from sin (Rom 6:14), from religious laws (Rom 7:6) and from Satan (Heb 2:14-15).

He burns the clothing of war.

Ps 46:9 He makes wars to cease to the end of the earth;
(Isa 2:4; 9:7; 11:6-9; Hos 2:18; Joel 3:10; Mic 4:3; Zec 9:10).

Messiah's divinity (v. 6)

A child born - This title is a clear reference to the Messiah's humanity. He will enter the world as a child through the normal process of birth. As Jesus lived His life on earth, there seemed nothing special about Him (Isa 53:2). As a human born child, Jesus had no special form or comeliness that would prompt people who saw Him to immediately acclaim Him as their Messiah and King.

Born speaks of the Child's humanity ("a Child is born") and the deity of Christ ("a Son is given").

Lk 1:32-33 "He will be great and will be called the Son of the Most High; and the Lord God will give Him the throne of His father David; and He will reign over the house of Jacob forever, and His kingdom will have no end."

Jn 3:16-17 "For God so loved the world, that He gave His only begotten Son, ... (Rom 8:32)

The government will rest on His shoulders. The prophet jumps from His humble birth to His glorious reign, when He shall rule from Jerusalem and there shall be perfect peace.

Isa 22:22 "Then I will set the key of the house of David on his shoulder, When he opens no one will shut, When he shuts no one will open.

Messiah's Name:

The Messiah's royal titles attest to his close relationship to God and depict him as a mighty warrior.

1. WONDERFUL

"to be marvelous, be extraordinary, be beyond one's power to do, do wonderful acts;" it means "wonderful" in the sense of a wonder or miracle. It occurs some 70 times in the Old Testament.

The verb is found for the first time in Gen 18:14, where the Lord declares to Abraham and Sarah that she would bear a child next year for "nothing is too difficult for the Lord."

Gen 18:13-14 And the LORD said to Abraham, "Why did Sarah laugh, saying, 'Shall I indeed bear a child, when I am so old?' 14 "Is anything too difficult for the LORD? At the appointed time I will return to you, at this time next year, and Sarah will have a son."

We also see this word again with the angel announcing the birth of Samson to his parents in Judges 13:18.

Jdg 13:17-21 Manoah said to the angel of the LORD, "What is your name, so that when your words come to pass, we may honor you?" 18 But the angel of the LORD said to him, "Why do you ask my name, seeing it is wonderful?" 19 So Manoah took the young goat with the grain offering and offered it on the rock to the LORD, and He performed wonders while Manoah and his wife looked on. 20 For it came about when the flame went up from the altar toward heaven, that the angel of the LORD ascended in the flame of the altar. When Manoah and his wife saw this, they fell on their faces to the ground. 21 Now the angel of the LORD did not appear to Manoah or his wife again. Then Manoah knew that he was the angel of the LORD.

Asaph describes the Lord as "the God who does wonders" (Ps. 77:14).

The verb form of this Hebrew word is found in Exodus 3:20, where God promises Moses to "strike Egypt with all My wonders."

2. COUNSELOR = The root of this Hebrew word means "to advise," "to counsel," "to purpose," or "to plan." One who analyzes a situation and gives advice to one who has responsibility for making a decision.

God is often regarded as a counselor (Ps 16:7; 73:24; Isa 9:6; 11:2), as is the Holy Spirit (Jn 14:16, 26; 15:26; 16:7).

While most take the name "Wonderful, Counselor" to suggest that the Messiah's plans and purposes for humankind are wonderful, it seems more appropriate to see in this title a reference to the fact that the miracle of the Messiah will fulfill the eternal plan and purpose of God.

(Isa 11:1-5; 28:29; Rom 11:34)

We see this name by combining these two verses;

WONDERFUL Lk 24:19 And He said to them, "What things?" And they said to Him, "The things about Jesus the Nazarene, who was a prophet mighty in deed and word in the sight of God and all the people.

COUNSELOR 1 Jn 2:1 My little children, I am writing these things to you so that you may not sin. And if anyone sins, we have an Advocate with the Father, Jesus Christ the righteous;

3. **MIGHTY GOD = EI GIBBOR** - EI = God & Gibbor = mighty.

EI Gibbor is a name that speaks of God's power and might.

Gibbor alone is used in reference to mighty and heroic men. Gibbor is used 159 times in the OT

These two words together always refer to God.

Isa 10:21 A remnant will return, the remnant of Jacob, to the mighty God.

In two other instances, the Hebrew word for "the greatest" is added; to emphasize the greatness and awesome majesty of God.

Dt 10:17 " For the LORD your God is the God of gods and the Lord of lords, the great, the mighty, and the awesome God who does not show partiality nor take a bribe. (Ps 50:1)

Psa 50:1 reference makes it clear that "Mighty One" is a title belonging to Yahweh. And the titles of Yahweh are His exclusively.

This is emphasized in Isa 42:8, in which God says, I am the LORD [Yahweh], that is My name; and My glory I will not give to another, nor My praise to carved images."

Thus to call the Messiah the "Mighty God" is tantamount to identifying the miracle child, who is also a Son, as Yahweh Himself. This assignment of the same title to the Messiah is truly significant. Jesus' claim to be one with the God of the Old Testament is thus clearly in harmony with Scripture's teaching concerning the Messiah, the Christ. Any first-century rabbi familiar with the Old Testament Scriptures should have understood Isaiah's prophecy and its import.

Jn 1:1 In the beginning was the Word, and the Word was with God, and the Word was God. (Isa 9:6; 10:21-22; Jn 20:28; Ro 9:5; 1 Ti 3:16; Heb 1:8; 1 Jn 5:20)

Mighty God indicates that the Lord is a powerful Warrior (Isa 10:21; Ps 24:8; 45:3-6).

"Mighty God," indicates that God would energize Him for battle so that He would display superhuman prowess against His enemies.

4. **EVERLASTING FATHER**

"Everlasting Father," pictures the Messiah as a beneficent Ruler who demonstrates fatherly concern for His people.

Literally, it is the Father of eternity,

Before all time, before the world was created, the coming Messiah eternally existed, and He Himself is source of all that now is.

Here again we have a title that uncompromisingly affirms the full deity of the Child-Son who was to be born. The deity of the Messiah, the Christ sent by God, is so clearly taught that only those who were willfully ignorant could deny it. As E.W. Hengstenberg explains:

This allows for a twofold explanation. 1) "Father of eternity" is the same as "Eternal Father." Then the meaning would be that the Messiah will not leave his people destitute after a short reign, but rule over them and bless them forever. 2) Or we may explain it by the usage of the Arabic, in which he who possesses a thing is called the father of it, e.g., the father of mercy, the merciful. We have reason to suppose that this usage is adopted here. Thus e.g. Father of

strength, strong; Father of knowledge, intelligent; Father of glory, glorious; Father of goodness, good; Father of compassion, compassionate; Father of peace, peaceful. According to all these analogies, Father of eternity is the same as eternal. According to both explanations, the latter of which is much to be preferred. "Eternal" is a Divine attribute ascribed to the Messiah (from Christology of the Old Testament)

Everlasting Father describes a King and Father who provides for and protects His people forever. Thus the word Father is used here of the Savior's role as an ideal king.

Jn 8:58 Jesus said to them, "Truly, truly, I say to you, before Abraham was born, I am."
(Isa 40:9-11; Mat 11:27-30; Col 1:17).

5. PRINCE OF PEACE

"Prince of Peace," indicates that the Messiah's kingdom will be characterized by social justice and prosperity.

The name, implying the "Ruler who brings peace,"

Prince of Peace is the climactic title. The Child is the true Prince - the one who has the right to reign and who will usher in peace.

Isa 26:12 You will establish peace for us, Since You have also performed for us all our works.

Isa 53:5 But He was pierced through for our transgressions, He was crushed for our iniquities; The chastening for our well-being (peace) fell upon Him, And by His scourging we are healed.
(see also Isa 2:4; 11:6-9; Jn 14:27; Lk 2:13-14; Rom 5:1; Ac 10:36; Eph 2:14-18)

The four double names combine aspects of Jesus' deity and His humanity. Together, these four double names assert the dual nature of the Savior: He is God become man.

Messiah's government (v. 7)

There is no end to it's increase.

He sits on David's throne and over his kingdom.

He will establish the kingdom.

He upholds the kingdom.

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