

Isaiah in this passage informs us that not only will God bring His people back from captivity in Babylon, but He will place the Christ, the Messiah on His royal throne. Informing us that under this coming Messiah supreme and everlasting joy will be known. What a blessedness to know that the Kingdom of God, the kindness and goodness of God was not temporary or passing, but includes that whole intermediate period of time during which the Church was persevered in captivity unto the coming of the Lord's Christ. And thus we can hold to that same hope today that during this intermediate time between His ascension and Second Coming, He will preserve His church and bring her forth victoriously into an eternal Kingdom.

Therefore it should not be consider strange that the Prophet makes a sudden transition from the return of the ancient people to the full restoration of the Church, which will take place many centuries later. Rather we may take comfort that the whole history of ancient Israel was simply God bringing forth His purpose and plan to provide for His elect a means of reconciliation to Himself through a promised Mediator.

This promise was first made at the very time of the fall where God promised that "the Seed of woman, would bruise the Serpents head." And then to Abraham that in his Seed, all the nations of the earth would be blessed. It can then be noted that whenever God through the Prophets of old wished to encourage the hearts of believers undergoing trial and conflict He would bring forth this promise, this pledge of hope.

Calvin in his commentary on this passage says, "the return from the captivity in Babylon was the commencement of the renovation of the Church, which was completed when Christ appeared". Isaiah here describes it as a great joy that has come to those who have been walking in darkness, as a joy that comes to one who has been liberated from tyranny. Their sorrow is changed from sadness to a joy unspeakable and full of great glory. Matt 4:14-16 that it might be fulfilled which was spoken by Isaiah the prophet, saying: "The land of Zebulun and the land of Naphtali, By the way of the sea, beyond the Jordan, Galilee of the Gentiles: The people who sat in darkness have seen a great light, And upon those who sat in the region and shadow of death Light has dawned." (Isa 9:3 You have multiplied the nation and increased its joy.)

Let us look at this passage then under these three questions this morning. What is the cause of this great joy? And what is the significance of the names given to this Child by Isaiah? And what shall His end be?

- A. What is the cause of their great joy. - *For unto us a Child is born, unto us a Son is given; and the government will be upon His shoulder. Isa 9:6*
1. Unto God's elect a Child would be born, unto them a Son would be given.
  2. It should be noted that this One is given is a gift to us from God. - John 3:16
  3. And who is this Child born, this Son given to them?
    - a. This is none other than the "*promised Seed of Woman*. (Gen. 3:15)
    - b. This is none other than the "*Seed*" of Abraham in whom "*all the nations of the earth would be blessed*" (Gen 22:18)
    - c. It is that Son promised to David in whom his throne would be "*established forever*" 2 Sam. 7:16
    - d. It is that promised child who would be born of a virgin. (Isa 7:14)
    - e. It is indeed that child born of Mary some 2000 years ago in the City of David.
    - f. It is that firstborn Son of God who when God brought Him into the world said, "*Let all the angels of heaven worship Him.*" (Heb. 1:6)
    - g. Who is this child born in Bethlehem?
  4. The cause of joy can be summed up in the words of the Angel when, concerning this baby, he said to Mary, *He will be great, and will be called the Son of the Highest; and the Lord God will give Him the throne of His father David. And He will reign over the house of Jacob forever, and of His kingdom there will be no end.*" (Luke 1:30)
    - a. He will be called the Son of the Highest - He is the Son of God.
    - b. God will give Him the throne of His father David.
    - c. He will reign over the house of Jacob, (over God's chosen ones) forever.
    - d. Of His kingdom there will be no end.
  5. At Christmas we celebrate the birth of our great God and Savior Jesus Christ.

B. What is the significance of the names given to this Child by Isaiah? - *And His name will be called Wonderful, Counselor, Mighty God, Everlasting Father, Prince of Peace. Isa 9:6*

1. Wonderful Counselor

- a. The word “wonderful” from a Hebrew word - set apart, separate from. Too high.
- b. Speaks of that which is miraculous.
- c. Counselor speaks of one who is suited to advise kings and rulers.
- d. This is the One standing at the right hand of the Father in our behalf.

2. Mighty God - El Gibbor

- a. This one born in Bethlehem that night so long ago is called “The Mighty God”.
- b. Exactly the same title given to Jehovah in Isa. 10:25/Jer 32:18
- c. A title that destroys the argument of all those who deny the deity of Jesus Christ.
- d. The God of might and power who could still the stormy sea of Galilee - El Gibbor
- e. It is that Word that was made flesh of Whom John says - “*and the Word was God*”.

3. The Everlasting Father

- a. The Eternal One - The one born in Bethlehem whose going forth has been from everlasting (Micah 5:2)
- b. The One who said to Moses from the burning bush - tell them “I AM Who I Am” sent you. (Gen 3:14)
- c. That is, the One who is the Self-existing one.
- d. The Express Image of the Father. (Heb. 1:1)
- e. The one who said, “He who has seen me has seen the Father”. Jn 14:9
- f. He is that one who said as He prayed for His elect, “*that they all may be one, **as You, Father, are in Me, and I in You***” John 17:21

4. The Prince of Peace

- a. The One who brings peace not by negotiation, but by conquest.
- b. That One who has destroyed our last great enemy - death itself.
- c. The One who will bind Satan and remove him from our midst eternally.
- d. The One who bruised the serpents head.
- e. The One that has reconciled us to God, thus making peace. Eph 2:14-17
- f. The One through whom we now have “peace with God” Rom 5:1
- g. A peace that provides His elect with a perfect comfort.

*John 14:27 Peace I leave with you, My peace I give to you; not as the world gives do I give to you. Let not your heart be troubled, neither let it be afraid.*

- h. And He is the Prince, the Ruler, the King of kings and Lord of lords over a kingdom that will be an eternal kingdom of peace in the presence of the Most High

CONCLUSION: And what shall His end be?

Let us just sum it up in the words of the Prophet Isaiah.

*Isa 9:7 Of the increase of His government and peace There will be no end, upon the throne of David and over His kingdom, to order it and establish it with judgment and justice from that time forward, even forever. The zeal of the Lord of hosts will perform this.*