

Isaiah 9:6-7

This prophecy of Isaiah comes at a time when both the northern tribes of Israel and the southern tribes of Judah were facing oppression from opposing nations. Through generations of wicked and ungodly kings, the once great nation of Israel, the people of God, were divided, conflicted, rebellious, and on the verge of being overtaken by Assyria in the north and Babylon in the south. It seemed as if the promise of God to establish an everlasting kingdom was not going to come true. There was doubt, there was outright unbelief, and the life of the Israelites was characterized by darkness.



We can trust God's promises.

1. When Adam sinned in the Garden of Eden, it affected all of mankind. God had established Adam as the representative for the human race. We are all born "in Adam," meaning we inherit his sin nature and the due penalty for our sin—death.
2. The seed promise (Gen. 3:15)
 - a. Along with the curse of death, God promised that one day there would come from the offspring of Eve one who would crush Satan.
 - b. This is the first glimpse of God's promise to send a deliverer.
3. The Abrahamic promise (Gen 12; 15)
 - a. God promises that through Abraham's offspring all the nations of the world will be blessed.
 - b. We know from the NT that ultimately the promise of this blessing comes through one particular offspring—Jesus Christ. (Gal. 3:16)
4. The Davidic promise (2 Sam. 7)
 - a. David was promised that the throne of his kingdom would be established forever.
 - b. The hope for this king to come and the kingdom to be reestablished was the center of the Israelite's national conscience. It was their hope.
5. The promise of a Child, the long-expected Son
 - a. Isaiah speaks into this expectation with the announcement that a Child will be born—a Son who would finally reestablish the throne of David, but who would be so much more than what they expected.
 - b. This Child was the seed of Eve, the offspring of Abraham, the son of David who would come to establish God's everlasting Kingdom and rescue God's people, not only temporarily, but eternally.
 - c. The verbs of this pronouncement are in the perfect tense – highlighting the certainty of what he is saying. The Child is yet to be born but it is as certain as if He had been born already.

God's unchanging character is demonstrated in Jesus Christ.

1. Wonderful Counselor
 - a. Wonderful
 - i. A term that was used almost always to describe actions or characteristics of God—such as the parting of the Red Sea, leading His people by cloud and by a pillar of fire, and bringing water from a rock.
 - ii. The Hebrew hearer or reader would immediately equate this term as describing something divine, something above what a mere human could do.

- b. Counselor
 - i. One who speaks with wisdom (Is. 11:1-2; 28:29)
 - ii. Whereas kings would surround themselves with counselors, this King would be His own counselor. He is the embodiment of wisdom because He is God.
- 2. Mighty God
 - a. Isaiah again uses language that elevates this Child to the place of deity.
 - b. In calling Him mighty, he uses a word that is associated with a warrior or a hero.
 - c. This One who is to come will have the power and authority to truly deliver His people, to “break the rod of his oppressor.” (Is. 9:4) God’s character will be displayed by saving His people through His Son.
- 3. Everlasting Father
 - a. Not to be confused with the first person of the Trinity, the designation of “Everlasting Father” has more to do with the role of how Jesus relates to His people.
 - i. “As a father shows compassion to his children, so the Lord shows compassion to those who fear Him. (Psalm 103:13)
 - b. This is how Jesus will relate to His people for eternity as one who will care for them, protect them, and supply their needs like a loving father.
- 4. Prince of Peace
 - a. This is a royal title that signifies the nature of the Kingdom that He will usher in.
 - b. Peace (*Shalom*) – this is an all-encompassing peace that characterizes His rule, and it includes much more than just the absence of conflict.
 - i. “...this peace includes more than a temporary cessation of hostilities among nations...There must also be removed the cause of war, namely, human sin. When this cause of war is removed, however, there must be a state of peace between God and man. Not only must man be at peace with God, but, what is more important, God must be at peace with man. The enmity which had existed between God and man must be removed. It was human sin which had kept God at enmity with man. When that sin has been removed, then there can be peace, as the Apostle says, “Therefore being justified by faith, we have peace with God through our Lord Jesus Christ.” (Rom. 5:1)—Edward J. Young, *The Book of Isaiah*

He is in control and ruling all things now.

- 1. The Kingdom of God is already here and not yet fully here.
 - a. The coming of Christ ushered in the Kingdom of God.
 - b. Christ rules now from heaven at the right hand of God the Father.
 - i. “The government shall rest upon his shoulder.” (v. 6)
 - c. When He comes back, the not yet aspects of the Kingdom will meet with the already aspects and the Kingdom will come to its full fruition. God’s people will dwell together in perfection, with Jesus as King, where there is no more sin, no more suffering, no more pain, and no more death.
 - i. “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 uphold it with justice and righteousness from this time forth and forevermore.” (v. 7)
 - ii. Where most governments and nations find their increase through war, in the Kingdom of God the increase of His government will come through the Gospel—the good news that brings peace between God and man.
 - iii. The Kingdom is ruled justly and righteously because the King is both just and righteous.
- 2. We know that this is true because God has bound His name to these promises.
 - a. “The Zeal of the Lord of hosts will do this.” (v. 7)