"The Blessings Messiah Brings"

Isaiah 9:1-7
1-24-2024

INTRODUCTION:

I. At Messiah's First Coming, He Brought <u>LIGHT</u> to People in <u>Darkness</u> (v.1-2)

II. At Messiah's Second Coming, He Will Bring <u>PEACE</u> to People in <u>Oppression</u> (v.3-7)

The Messiah will bring:

1) (v. 4) - <u>Deliverance</u> (like Joshua's deliverance over Midian - Jud. 8:24-27)
2) (v. 5) - <u>Conquest</u> (All remnants of war will be burned when Christ returns for the battle of Armageddon - Rev. 19:11-21; II Th. 1:7-8)
3) (v. 6-7) - <u>Kingdom</u> (when Christ rules over the world - Rev. 20:6).

Isaiah 9:6-7: Jesus will Reign Forever!

A. Where Jesus reigns, there is <u>WISE DIRECTION</u>
(He is the "Wonderful Counsellor")

B. Where Jesus reigns, there is <u>DIVINE POWER</u>
(He is the "Mighty God")

C. Where Jesus reigns, there is <u>ETERNAL SECURITY</u>
(He is the "Everlasting Father")

D. Where Jesus reigns, there is <u>GENUINE PEACE</u>
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INTRODUCTION:

A vast portion of the Bible is given to predictive prophecy. It is said that 333 distinct prophecies were literally and exactly fulfilled at the first coming of Christ (the chances of this happening by accident have been computed as 1 in 87,000--plus 90 more zeros).

For every verse speaking of Jesus' first coming in Scripture, there are eight which speak of His second coming.

The World in general is quite familiar with some of the details involving Christ's birth.
Many know of the angels announcement to the shepherds…
Many know of the humble stable and manger…
Many know of the wise men who came to worship him…etc.

Did you know…

1. **The O.T. tells us WHERE the Messiah would be born:**
Answer: **BETHLEHEM** (Micah 5:2)

Micah 5:2
But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting.

2. **The O.T. tells us WHEN the Messiah would be born:**
Answer: **483 YEARS after Artaxerxes' degree to rebuild Jerusalem**
(Dan.9:25; Neh.2:5)

Da 9:25 Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times.

3. **The O.T. tells us HOW the Messiah would be born:**
Answer: **Of a VIRGIN** (Is.7:14; Mt.1:23)

Isa 7:14 Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel.
Mt 1:23 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.

4. The O.T. tells us <u>WHAT</u> the Messiah would be like and <u>HOW</u> He would be viewed and treated when He came into the world:
Answer: **Humble & Rejected** (Isaiah 53:1-3)

Isaiah 53:1-3
Who hath believed our report? and to whom is the arm of the Lord revealed? [2] For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him. [3] He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not.

5. The O.T. tells us <u>WHY</u> the Messiah would be born:
Answer: **To Suffer & Die for the Sins of the World** (Isaiah 53:4-12)

Jesus stated His purpose for coming with these words:
Luke 19:10 For the Son of man is come to seek and to save that which was lost.
Mark 10:45 For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

Paul stated the purpose for Christ's coming with these words:
1 Timothy 1:15 This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief.

The writer of Hebrews stated the purpose for Christ's incarnation with these words:
Hebrews 2:9 But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man.
Hebrews 2:14 ¶ Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil;

In Isaiah 9:1-7, the Bible tells us what Messiah would bring to mankind by His coming to earth:

I. At Messiah's First Coming, He Brought LIGHT to People in Darkness (v.1-2)

Isaiah 9 is a continuation of 8:22

Israel in desperate times rather than seeking God, had sought help from the Mediums and the Wizards (8:19). Because of this they would remain in darkness with no light in them (v.20). They would look to the earth but find only trouble, anguish, and darkness (v.22).

It was to such people in darkness that Messiah came.

Matthew 4:15-16
The land of Zabulon, and the land of Nephthalim, by the way of the sea, beyond Jordan, Galilee of the Gentiles; [16] The people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up.

V. 15
Zabulon & Nephthalim" - two northern tribes of Israel that settled side by side on the northwest side of the sea of Galilee. (Nazareth was in Zabulon and Capernaum was in Nephthalim).

V. 15-16
Galilee is called the region of the "Gentiles" because Assyria conquered and scattered the northern tribes of Israel in 722 B.C. The land was then populated by Gentiles.

9:1
"A time will come when **gloom** and darkness (8:22) will be a thing of **the past**. The gloom on the northern section of Israel came because of discipline. God **and . . . Naphtali** for a while. Though Isaiah was probably using these two tribal names to represent the Northern Kingdom, it is striking that Jesus' upbringing and early ministry was mostly in that very area near the Sea of Galilee. His presence certainly "honored" that area. In 732 BC this northern portion of Israel became an Assyrian province under Tiglath-Pileser III, thus humbling the people there and putting them in gloom. Under Gentile domination, that area was called **Galilee of the Gentiles.**" (Walvoord & Zuck, p. 1052)

Isaiah 9:1 - Zebulon and Naphtali came under the yoke of Assyria (II Ki. 15:29).

"Galilee of the nations" - Galilee of the Gentiles

Isaiah 9:2 - "Because Christ would minister and live in Galilee, it would be glorious" (Ryrie footnote)

NOTE: Isaiah 9:1-2 clearly refers to Jesus as evident by verses 6-7.

"Darkness" = referring to spiritual darkness (Judea had God's Law; Jerusalem was the place of worship, and the Galileans were viewed as pagans since they did not have God's revelation, the Bible).

"After the fall, mankind had two "candles" as it were, that continued to give light about God and His will - the candle of creation and the candle of conscience. But man paid little attention to either, preferring to walk in the darkness of his own corrupted will (See: Rom. 1:18-21)" (MacArthur, p. 102)

"Sat. . .sat" - Why the word "sat" rather than walked, etc.? ANSWER: When you are in darkness, you can't see where you are going; so rather than walking and stumbling (Jn. 12:35), they complacently sat.

The metaphor of "light" "conveys the idea of the illuminating, truth-revealing and sin-exposing ministry of the Son of God." (MacArthur, p. 101).

"Great light" - Jesus is not merely light, He is great light.

Cp. Is. 42:6-7. The Father prophesied this of the Son (His "Servant") - "I the LORD have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles; to open the blind eyes, to bring out the prisoners from the prison and them that sit in darkness out of the prison house."

"Shadow of death" - a common Hebrew expression (EX: Job 3:5, 10:21-22, 12:22, 16:16, 24:17, 28:3, 34:22, 38:17; Psalm 23:4, 44:19, 107:10, 14; Is. 9:2; Jer. 2:6, 13:16).

This phrase means to be on the verge of death; to be i an absolute pitch black region, surrounded by a host of demons, all whose aim is to kill, steal, and destroy.

“Light Shined” – N.T. - "Sprung up" - NOTE: the light did not gradually come; but rather, wherever Jesus is there is total light, instant light, because in Him there is "No darkness at all" (I Jn. 1:5).

Instant light - EX: the light switch brings immediate light.

The life of Christ is called "the light of men" (Jn. 1:4).

"Light is come into the world and men loved darkness rather than light because their deeds were evil" (Jn. 3:19).

"I am the light of the world: he that followeth Me shall not walk in darkness but shall have the light of life" (Jn. 8:12; cp. Jn. 9:5).

"I am come a light into the world, that whosoever believeth on Me should not abide in darkness" (Jn. 12:46).

While we, like John the Baptist, reflect the light of Christ (Mt. 5:14), we are "not that Light" but are sent to "bear witness of the Light" (Jn. 1:7).

Like Paul, it is our privilege to "open their eyes, and to turn them from darkness to light and from the power of Satan unto God, that they may receive forgiveness of sins,a nd inheritance among them which are sanctified by faith that is in me" (Acts 26:18).

If such a privilege is ours, what will Satan's chief aim be? -- II Cor. 4:4 - "In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ who is the image of God, should shine unto them."

God "hath called you out of darkness into His marvellous light" (I Pet. 2:9).

II. At Messiah's Second Coming, He Will Bring PEACE to People in Oppression (v.3-7)

CONTEXT: Isaiah 9:6 is usually taken out of its context. Is. 9:3-7 describe Christ's future conquest and kingdom.

God is describing a future time (after the Tribulation) when the nation of Israel will express triumphant joy!

God then gives 3 reasons (Note: "for" v. 4, 5, 6) for such joy (the grounds for such great expectations).

The Messiah will bring:

1) (v. 4) - Deliverance (like Joshua's deliverance over Midian - Jud. 8:24-27)

> "Of course, some of this occurred when God defeated Assyria and delivered Jerusalem (Isa. 37). But the ultimate fulfillment is still future; all military material will be destroyed (9:5) because the nations will not learn war any more (2:4)." (Wiersbe, p. 37)

2) (v. 5) - Conquest (All remnants of war will be burned when Christ returns for the battle of Armageddon - Rev. 19:11-21; II Th. 1:7-8 - "And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, In flaming fire taking vengeance on them that know not God and that obey not the gospel of our Lord Jesus Christ"; II Pet. 3:10 - "Elements shall melt...")

> "At that time, after the Child-Messiah will come, the implements of warfare will be destroyed (v. 5) because in His reign of universal peace implements of war will not be needed (cf. 2:4)." (Walvoord & Zuck, p.1053)

3) (v. 6-7) - Kingdom (when Christ rules over the world - Rev. 20:6).

Handel included these words in one of the famous choruses in Handel's "Messiah."

Isaiah penned this verse some 600 years before the birth of Christ.

At Christmas time, the world remembers the Babe in the manger without thinking about Him as the King of kings and Lord of lords; the Master of the universe.

Both of Christ's comings appear in one verse (a typical occurrence in O.T. prophecy).

In the first part of verse six, Christ's incarnation is in view; in the second, His conquest of the world's governments.

In the first part of the verse He is called "child...son"; in the second, "God...Father...Prince"

In the first part His humanity is emphasized and in the second, His deity.

"Unto us" - we are the objects of God's gift. The recipients of God's gift.

Christmas time should be a time of thanking God for "His unspeakable gift" (9:15).

"A son is <u>given</u>" - the Son is a gift from the heart of the Father (Jn. 3:16).

I Jn. 4:9 - "In this was manifested the love of God toward us, because that God sent His only begotten Son into the world, that we might live through him."

"Government" - the burden of office will rest exclusively on the shoulders of the Son of God. Jesus alone will be a one world <u>ruler</u>, the only <u>Law giver</u>, the sole <u>Law enforcement</u> (Ps. 2:9).

The government upon Christ's shoulder is contrasted with the staff (rod) that had been previously on his people's shoulder
(v. 4).

"His name" - a name that describes the <u>character</u> or <u>attributes</u> of a person.

Christ has many names that are descriptive of His essence.

Kings, queens, monarchs, princes, presidents, and rulers have come and gone; but Jesus is the perfect governor.

A. Where Jesus reigns, there is <u>WISE DIRECTION</u>
(He is the "Wonderful Counsellor")

"Wonderful" = indescribable. Something that is beyond human words. Something that causes wonder or amazement, because of its miraculous supernatural nature. It comes from a root meaning "surpassing." Jesus has a name which is <u>above every name</u> (Phil. 2:9).

Jesus appeared to Samson's father as the "messenger of Yahweh." Manaoah asked, "What is thy name, that when thy sayings come to pass we may do thee honor? and the Angel of the Lord said unto him, Why askest thou thus after my name, seeing it is secret?" (indescribably wonderful)

(Cp. Rev. 2:17 - "a new name...which no man knoweth)

Jesus will be called wonderful because He is wonderful. Words cannot describe Him.

Hymn - "Christ the blessed one gives to all wonderful words of life..."

"Wonderful Counsellor" = most likely should be tied together like the following three descriptions - revealing Jesus to be a "<u>Wonder of a Counsellor</u>" or a wonderful Counsellor, without the comma.

"Counsellor" - the word is a present, active participle. = "the One counselling."

The word implies continual wisdom, understanding and skill in speaking (Is. 11:2 - "And the spirit of the LORD shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the LORD.").

Jesus, who is the living Word (Jn. 1:1) will be called such forever!

This one who "spake like no man spake"will do so forever! This one who spoke with "authority and not as the scribes" (Mt. 7) will be called Counsellor forever!

When you need advice and direction, go to the One who is wisdom incarnate. Go to the one whose intelligence as a boy puzzled the doctors. Go to the one whose responses shut the mouths of His critics. Go to the one who "alone has the words of eternal life."

"Unfortunately, most people turn everywhere else for counsel. They go to psychologists, psychiatrists, analysts, philosophers, religious quacks, astrologers and other human advisers." (MacArthur - <u>Masterpiece</u>, Winter, 1988, p. 12).
However, the truth is in Jesus! (Jn. 14:6)

Rom. 11:33-34 - "O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are His judgments, and His ways past finding out! For who hath known the mind of the Lord? or who hath been his counsellor?"

I Cor. 1:24 - "But unto them which are called, both Jews and Greeks, Christ the power of God and the wisdom of God."

Col. 2:3 - "In whom are hid all the treasures of wisdom and knowledge."

B. Where Jesus reigns, there is <u>DIVINE POWER</u>
(He is the "Mighty God")

"The Mighty God" -

"Mighty" = points to Christ as a battle champion or a powerful warrior.

"God" = points to Christ's divinity. It is the Hebrew word "EL" (the strong God) (cp. "Immanu**<u>el</u>**" - Is. 7:14; 8:8, 10; Mt. 1:23).

The title "mighty God" is one used exclusively of Yahweh (EX: Dt. 10:17 - For the LORD your God is God of gods, and Lord of lords, a great God, a mighty, and a terrible, which regardeth not persons, nor taketh reward").

He is called "the great, the mighty God, the Lord of hosts, is His name" (Jer. 32:18; cp. Is. 10:21).

It would be blasphemy to call Jesus "God" if He were not God (Is. 44:6 - "Thus saith the LORD the King of Israel and his redeemer the LORD of hosts; I am the first and I am the last; and beside me there is no God.")

Yahweh said, "Before me there was no God formed, neither shall there be after me" (Is. 43:10).

Verses on Christ's deity:

1. JESUS IS DIRECTLY CALLED "GOD"

"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." (Mt.1:23)

a. He is called God by John:
And we know that the Son of God is come, and hath given us an understanding, the we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life." I Jn. 5:20.

"He that overcometh shall inherit all things; and I will be his God, and he shall be my son." Rev. 21:7.

b. He is called God by Thomas: "...and be not faithless, but believing. And Thomas answered and said unto him, My Lord and my God. Jesus because you have seen me, thou hast believed..." Jn. 20:27-29.
If Thomas erred so seriously in addressing Jesus as God why was there no correction by Jesus? And why did Jesus commend his faith?

c. Jesus refers to Himself as God: "But Jesus answered them, My Father worketh hitherto, and I work. Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also the God was his Father, making himself equal with God." Jn. 5:17-18.

"I and my Father are one." Jn. 10:30
Note the reaction of the Jews: v.33 "...thou, being a man, makest thyself God." Jesus shortly after this said: "that ye may know, and believe, that the Father is in me, and I in him. Therefore they sought again to take him: but he escaped out of their hand." (v.38-39).

".. he that hath seen me hath seen the Father..." Jn. 14:9.

d. He is called God by the writer of Hebrews:
"His son...Who being the brightness of his glory, and the express image of his person..." Heb. 1:3.

e. He is called God by God the Father:
"But unto the Son he saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom. Heb. 1:8.

f. He is called God by the Apostle Paul: " Israelites...Whose are the fathers, and of whom as concerning the flesh Christ came, who is over all God blessed for ever. Amen Ro. 9:5.

"Who being the form of God, thought it not robbery to be equal with God." Phil. 2:6
"Who is the image of the invisible God..." Col. 1:15
"For in him dwelleth all the fulness of the Godhead bodily" Col 2:9.

"And without controversy great is the mystery of godliness:
GOD WAS MANIFEST IN THE FLESH, JUSTIFIED IN THE SPIRIT, SEEN OF ANGELS, PREACHED UNTO THE GENTILES, BELIEVED ON IN THE WORLD, RECEIVED UP INTO GLORY." I Tim. 3:16

"Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." Tit. 2:13
(cp. also I Jn. 5:20; Rev.21:7; Is. 9:6)

2. JESUS CLAIMED & EXERCISED PREROGATIVES OF GOD

A. Forgives sins (Mk. 2:10; Lk.7:48)
B. Raises the dead (Lk. 7:12-15; Jn.5:25)
C. Controls nature (Mt. 8:26)
D. Judges motives (Mt. 7:22-27)
E. Receives Worship (Ps. 2:8,12; Mt. 8:2, 9:18; 14:33;15:25; 28:9,17; Jn. 9:35,38; 20:28-29;
By Angels - Heb.1:6; By all men - Phil.2:10.
F. Taught with independent authority (Mt. 7:29) Note: Jesus did not say "thus saith the Lord" as the Prophets did, but boldly stated "I say unto you"cp.Mt.5
G. Sends the Holy Spirit (Jn. 15:26)
H. Creates (Gen.1:26; Jn. 1:3; Col.1:15,16 -
(note: "firstborn" (v.15) is a Jewish concept which refers to <u>authority</u> not origin (ex. Jacob & Esau). Jesus had the rights of the firstborn. Cp. Jn.3:16 "only begotten" lit. "one of a kind" "unique"; not refering to origin: cp. Heb.11:17 Isaac was not Abraham's only son; Cp.Acts 13:33 reference to the resurrection.
I. Sustains (Col.1:17; Heb. 1:3)
J. He is the only Judge - (Cp. Jn.5:22 with Rev.20:11)
K. He is to receive equal Honor with the Father - Jn.5:23
L. The only Savior - (Cp. Is.43:11 with Jude 25; I Pet.3:18)

3. JESUS CHRIST HAS THE SAME ATTRIBUTES AS GOD

A. Self existence (Jn. 8:58 - "I am")
B. Immutability (Heb. 13:8 - "The same...forever")
C. Eternal (Rev. 22:13 - "Alpha & Omega" cp. Is. 44)
D. Omnipresent (Mt. 18:20 - "I am with you always")
E. Omniscient (Jn. 21:17 - "Lord, thou knowest all things")
F. Omnipotent (Jn. 1:12 - "To them gave he power...")
G. Life (Jn. 1:4 - "In him was life")
H. Truth (Jn. 14:6 - "I am the truth")

*What is so special about that little baby in the manger?

--That little baby was God in the flesh!

--That was God in that manger!

--It was God wrapped in swaddling clothes.

--It was God who was given gold, frankincense, and myrrh.

C. Where Jesus reigns, there is <u>ETERNAL SECURITY</u>
(He is the "Everlasting Father")

"The everlasting Father" - lit. "the father of eternity."

This verse is not teaching that jesus is "God the Father" [yet He is one with the Father - Jn. 10:30; 14:9] but it is teaching that Jesus Christ will be a Father to is people forever.

As a Father, He is our provider, protector, guide, and example to follow.

ILLUS: Fathers leaving their children today. Today, fathers don't last very long. Sad to say, if a child makes it to his teen years and still has a father living at home, a miracle has occurred!

Yet Jesus will never leave us or forsake us!

"Father" - Jesus being called "Father" points to His continual relationship to <u>His people Israel</u>.

Is. 63:16 - "Doubtless thou art our father, though Abraham be ignorant of us, and Israel acknowledge us not: thou, O LORD, art our father, our redeemer; thy name is from everlasting."
Jesus being called "Father" points to His being <u>Creator</u>.

Is. 64:8 - "But now, O Lord, thou art our father; we are the clay, and thou our potter; and we all are the work of thy hand."

READ Heb. 1:10-12.

D. Where Jesus reigns, there is <u>GENUINE PEACE</u>
(He is the "Prince of Peace")

"Peace" = Shalom - a full peace - <u>spiritual</u> peace (for a sin-sick soul) and <u>social</u> peace (man to man).

Outside of Christ there is no peace with <u>self</u> (Is. 26:2 - "Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee."

Outside of Christ there is no peace with <u>others</u> ("h is our peace" - Eph. 2:14).

Outside of Christ there is no peace with <u>God</u> (Man only has "peace with God through our Lord Jesus Christ" - Rom. 5:8 - cp. Is. 53:5).

Jesus offers peace <u>from</u> God (Rom. 1:7); peace <u>with</u> God (Rom. 5:1); and the peace <u>of</u> God (Phil. 4:7).

There is no lasting peace between governments until the "Prince of peace" returns.

Until Jesus returns and the government is set on His shoulders, wars and fighting will continue.

We say with Isaiah "Lord, <u>thou</u> wilt ordain peace for us" (Is. 26:12).

V. 7

“The Messiah, seated **on David’s throne** (Luke 1:32-33), will have an eternal rule of **peace and justice**. His rule will have **no end**; it will go on **forever** (cf. Dan. 7:14, 27; Micah 4:7; Luke 1:33; Rev. 11:15). Following the kingdom on earth, He will rule for eternity. He will maintain **righteousness** (cf. Jer. 23:5), as His rule will conform to God’s holy character and demands.” (Walvoord & Zuck, p.1053)

Christ's government and its peace will <u>expand</u>, not end.

The millennial kingdom will flow right into the eternal state, and never end.

Hymn - "Like a river glorious is God's perfect peace . . . perfect yet it floweth fuller every day, perfect yet it groweth deeper all the way."

Luke 2:14 - "Glory to God in the highest, and on earth peace, good will toward men."

CONCLUSION:

--Where Jesus reigns there is wise direction
--Where Jesus reigns there is divine power
--Where Jesus reigns there is eternal security
--Where Jesus reigns there is genuine peace

Is Jesus just a babe in a manger . . .
or is He the governor of your life?