

To Us a Child is Born



Isaiah 9:1-7 TEXT, EXPOSITION AND PRACTICAL HELPS

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Deliverance through God's light shining in the darkness of this world: Fulfilled in God's child of redemption, Jesus Christ

([Isaiah 9:1-7](#)) Introduction: Deliverance from: when enemies threaten God's people, they are delivered by God's light shining in the gloomy darkness of this world. In the previous chapter everything looked black and ominous. A spirit of anguish and distress gripped the hearts of people. They felt completely helpless, for they were living in a war-torn nation. Most of the nation had already fallen to the Assyrians, who had swept across the land like the mighty flood waters of the Euphrates River ([Isaiah 8:7-8](#)). It was indeed a dark, dismal, and hopeless day for the people of Judah.

Remember that this devastating invasion by Assyria was a prophecy being predicted by Isaiah. It had not yet happened. Rather, he was warning the people that their sin, their rebellion against God, would bring this terrible judgment upon them. Their wickedness would be the cause of these terrible days of anguish and distress.

Nevertheless, Isaiah closed his prophecy with a most wonderful promise: the people would be delivered by God's light, His presence, shining in the agonizing despair of this world.

1. The promise of a bright, glorious future, ([Matthew 4:13-16](#)).

Matthew 4:13-16 (KJV)

¹³ And leaving Nazareth, he came and dwelt in Capernaum, which is upon the sea coast, in the borders of Zabulon and Nephtholim:

¹⁴ That it might be fulfilled which was spoken by Esaias the prophet, saying,

¹⁵ The land of Zabulon, and the land of Nephtholim, 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.

a. In spite of the people's fear and apprehension, a bright and glorious future lay ahead ([Isaiah 9:1-21](#)).

A day would come when all darkness and gloom, anguish and despair would be erased. The extreme devastation and suffering caused by the Assyrians (and others down through history) would never again happen, not *in that day*. In the past the LORD had been forced to discipline His people due to their terrible evil. And soon He would allow Assyria to invade the promised land to humble His people. When the Assyrians launched their invasion, the first to feel the brunt of their attack would be the land of Zebulon and Naphtali, which thereafter would become known as Galilee of the Gentiles.

b. All the land (Galilee) would be honored

Although Isaiah referred only to these two tribal territories, he obviously was using these as examples of what the LORD was going to do for all oppressed lands and people. A glorious, dramatic change was coming to the promised land and to the world. One day in the future, this land that had been so devastated would be greatly honored by the LORD.

All the land of Galilee would be honored. **This is a clear prophecy concerning Jesus Christ, a prophecy that was fulfilled when Christ chose His disciples and carried on a large part of His ministry in Galilee ([Matthew 4:13-16](#)).** The Messiah, the Son of God Himself, honored this land by His very presence and ministry.

([Matthew 4:12-13](#)) Capernaum— Galilee— Nazareth: there was the chosen headquarters—Galilee. Christ left Nazareth. Why? Nazareth was His hometown. Why did He not make His hometown His headquarters? The reason is clear: the city had rejected Christ: "**No prophet is accepted in His own country**" ([Luke 4:24](#)). They had thrown Him out and had attempted to kill Him ([Luke 4:29](#)). Therefore, Christ set up headquarters in the city of Capernaum. Capernaum lay in the northernmost point of Palestine. It was deliberately chosen by Christ as "**His own city**" ([Matthew 9:1](#); [Isaiah 9:1-7](#)).

God had prepared Galilee down through history for the coming of His Son's ministry.

Several facts show this (cp. [Galatians 4:4](#)).

1. Throughout history Galilee had been invaded and repopulated again and again with different people and cultures from all over the world. Over the years such an influx of differing people had created an atmosphere susceptible to new personalities and ideas.
2. Galilee was strategically located. The world's leading roads passed right through its borders. Merchants from all over the world passed through and boarded in its cities.
3. Galilee was heavily populated. It was also surrounded by the Samaritans, Phoenicians, and Syrians making it an open door for world evangelization. It was one of the most fertile lands in that part of the world. This fact, plus the traveling trade, led numbers to settle within its borders. There were within the district over two hundred cities with a population of fifteen thousand or more (**Josephus. Quoted by William Barclay. *The Gospel of Matthew*, Vol.1, p.66**). There were multitudes for Jesus to reach.
4. Galilee was open to new and fresh ideas. Its people, having come from all over the world, were liberal minded, always looking for new and fresh ideas to stimulate and challenge their thinking.

It was for these reasons that Christ chose Galilee to begin His ministry. The area was an open door for people to spread the news that the Messiah had come and the Kingdom of Heaven was being ushered in.

Thought 1. A person's place of ministry should be deliberately chosen. He should consider strategic locations for ministry (see [Matthew 4:12](#)).

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world" ([Matthew 28:19-20](#)).

"And he said unto them, Go ye into all the world, and preach the gospel to every creature" ([Mark 16:15](#)).

"But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth" ([Acts 1:8](#)).

Thought 2. People can reject the gospel and the Savior. Just imagine! The Lord's own hometown rejected Him. (See [Matthew 9:1](#); [John 1:10-11](#).)

([Matthew 4:14](#)) Scripture— Jesus Christ, Fulfilled Scripture: there was Jesus' deliberate decision to fulfill Scripture ([Isaiah 9:1-2](#); [Isaiah 42:6-7](#)). This stresses the critical importance of the Scripture. A believer should heed the Scripture—all of it (see [2 Tim. 3:16](#); [2 Peter 1:19-21](#)).

"Now ye are clean through the word which I have spoken unto you" ([John 15:3](#)).

"Sanctify them through thy truth: thy word is truth" ([John 17:17](#)).

"That he might sanctify and cleanse it with the washing of water by the word" ([Ephes. 5:26](#)).

"All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness" ([2 Tim. 3:16](#)).

"For the word of God is quick, and powerful, and sharper than any two edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart" ([Hebrews 4:12](#)).

"Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently" ([1 Peter 1:22](#)).

"Wherewith shall a young man cleanse his way? by taking heed thereto according to thy word" ([Psalm 119:9](#)).

([Matthew 4:15-16](#)) Mission— Purpose— Life: there was the mission. Christ's mission was people; He focused on people.

1. Note what is said about the mission of Christ.
 - a. Christ went to people in needy lands.

"Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many" ([Matthew 20:28](#)).

"And Jesus answering said unto them, They that are whole need not a physician; but they that are sick. I came not to call the righteous, but sinners to repentance" ([Luke 5:31-32](#)).

"For the Son of man is come to seek and to save that which was lost" ([Luke 19:10](#)).

- b. Christ took people in darkness and showed them light (see [John 8:12](#); [John 12:35-36](#); [Romans 13:12](#)).

"In him was life; and the life was the light of men" ([John 1:4](#)).

"The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light" ([Romans 13:12](#)).

- c. Christ took people in death and gave them light.

"Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life" ([John 5:24](#)).

"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; and deliver them who through fear of death were all their lifetime subject to bondage" ([Hebrews 2:14-15](#)).

Thought 1. The mission of every believer is people—to take people and to do what Christ did.

Thought 2. Since Christ came, two wonderful things are now present.

- 1) Light is now present. Man no longer has to seek light because God sent the light into the world.
- 2) Choice is now present. Man can now choose light; he does not have to remain in darkness.

2. Note what is said about the people of the world.

- a. People are in darkness (see [John 8:12](#); cp. [Luke 22:53](#); [John 1:5](#); [Romans 13:11](#); [Romans 13:12](#)).

"But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness!" ([Matthew 6:23](#)).

"And the light shineth in darkness; and the darkness comprehended it not" ([John 1:5](#)).

"The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light" ([Romans 13:12](#)).

"But ye, brethren, are not in darkness, that that day should overtake you as a thief" ([1 Thes. 5:4](#)).

- b. People sit in darkness. They accept and are comfortable in darkness, pleased with their lives. Scripture says men love darkness rather than light ([John 3:19-21](#)).

"And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God" ([John 3:19-21](#)).

"Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light" ([Ephes. 5:14](#)).

- c. People sit in the region and shadow of death. Note: they are in the region (territory, country, area) of death; but right now, while living on the earth, death is only a shadow. There is hope for man: man has the opportunity to be saved from death, from doom, and from condemnation (see [Hebrews 9:27](#); [Hebrews 2:14-15](#)).

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved. He that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God" ([John 3:16-18](#)).

"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; and deliver them who through fear of death were all their lifetime subject to bondage" ([Hebrews 2:14-15](#)).

- d. People now see a *great* light, the greatest of lights: Christ Himself (see [John 8:12](#)).

"Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life" ([John 8:12](#)).

"Then Jesus said unto them, Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth" ([John 12:35](#); cp. [John 12:46](#)).

- e. People now have a light that is "**sprung up**." They have a light that grows and continues on. There is a growing opportunity to walk out of the darkness into the light and to live forever, conquering death (cp. [Hebrews 2:14-15](#)).

"Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life" ([John 5:24](#)).

"Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die. Believest thou this?" ([John 11:25-26](#)).

2. The hope for this glorious future: Found in a great light (Christ), John 8:12

This is a clear reference to Jesus Christ, for He is the *great light* of the world ([Isaiah 9:2-5](#); [John 8:12](#)). Amazingly, Isaiah was making this prediction about the Messiah some **700 years before** Christ came to earth. When the Messiah came, four wonderful blessings would be poured out upon the world.

a. The Messiah would give light to all who were held in the bondage of darkness and death, all who were living constantly under the shadow of death ([Isaiah 9:2](#)).

A person who walks in darkness is a person who cannot see where he is, where he is going, or where he has come from. Darkness causes a person to stumble and fall, sometimes causing injury to self or others. Darkness is a symbol of sin, evil, and ignorance.

Thereby, a person who walks in darkness is ignorant of.....

- a. God the Father
- b. Jesus Christ who came to earth to reveal God the Father and the world's alienation from Him
- c. the real purpose and objective of life

Natural man, that is, the sinful nature of man, stumbles and gropes about in the darkness of this world. He is blinded to anything beyond this physical world; therefore, he knows nothing of the spiritual realm or dimension. His only hope is the hope of living a long life before death overtakes him. His hope is limited to what man can do for him, limited to the capability of other sinful human beings. Thus he walks in darkness, ignorant of the truth about life now and hereafter. He walks continually in the shadow of death. However, the message proclaimed by Isaiah offered wonderful hope for a glorious future. He declared that God was going to give a *great light* to the world, the light of the coming Messiah and Savior, the Lord Jesus Christ. Moreover, all who walk in darkness and live in the land of the shadow of death will have the opportunity to see a great light. No longer will they be forced to live in darkness nor under the shadow of death, for a *great light* will come to the people.

"In him was life; and the life was the light of men" ([Jn.1:4](#)).

"Then spake Jesus again unto them, saying, 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](#)).

“Then Jesus said unto them, Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth” ([Jn.12:35](#)).

“I am come a light into the world, that whosoever believeth on me should not abide in darkness” ([Jn.12:46](#)).

“For God, who commanded the light to shine out of darkness, hath shined in our hearts, to *give* the light of the knowledge of the glory of God in the face of Jesus Christ” ([2 Cor. 4:6](#)).

“Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light” ([Ep.5:14](#)).

“This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all” ([1 Jn.1:5](#)).

“The LORD *is* my light and my salvation; whom shall I fear? the LORD *is* the strength of my life; of whom shall I be afraid?” ([Ps.27:1](#)).

b. The Messiah would enlarge (protect) the nation of believers and increase their joy ([Isaiah 9:3](#)).

Due to the ravages of war, the population had been drastically diminished. But the promise was that the population would thrive, even be multiplied, when the Messiah came. The Messiah would also bring great joy to the people. This joy would flood their hearts as much as their rejoicing over a great harvest or when they divided plunder among themselves. Such joy is deep down within the soul.

Note that the people would rejoice before the LORD, obviously praising Him for the light, the salvation He brought to them. Again, keep in mind that this is a prophecy being predicted by Isaiah some **700 years before the Messiah (Christ) ever came**. Isaiah proclaimed that when the Savior came, He would provide protection for His people and fill them with the fullness of joy.

1) The LORD does protect His people.

“And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we *are*” ([Jn.17:11](#)).

“For the which cause I also suffer these things: nevertheless I am not ashamed: for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day” ([2 Ti.1:12](#)).

“And the Lord shall deliver me from every evil work, and will preserve *me* unto his heavenly kingdom: to whom *be* glory for ever and ever. Amen” ([2 Ti.4:18](#)).

“And, behold, I *am* with thee, and will keep thee in all *places* whither thou goest, and will bring thee again into this land; for I will not leave thee, until I have done *that* which I have spoken to thee of” ([Ge.28:15](#)).

“The angel of the LORD encampeth round about them that fear him, and delivereth them” ([Ps.34:7](#)).

“He shall cover thee with his feathers, and under his wings shalt thou trust: his truth *shall be thy* shield and buckler” (Ps.91:4).

“As the mountains *are* round about Jerusalem, so the LORD *is* round about his people from henceforth even for ever” (Ps.125:2).

2) The LORD does fill us with the fullness of joy.

“And when he hath found *it* [a lost sheep], he layeth *it* on his shoulders, rejoicing” (Lu.15:5).

“These things have I spoken unto you, that my joy might remain in you, and *that* your joy might be full” (Jn.15:11).

“Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full” (Jn.16:24).

“And now come I to thee; and these things I speak in the world, that they might have my joy fulfilled in themselves” (Jn.17:13).

“For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost” (Ro.14:17).

“Thou wilt show me the path of life: in thy presence *is* fulness of joy; at thy right hand *there are* pleasures for evermore” (Ps.16:11).

“For his anger *endureth but* a moment; in his favour *is* life: weeping may endure for a night, but joy *cometh* in the morning” (Ps.30:5).

“They that sow in tears shall reap in joy” (Ps.126:5).

“I will also clothe her priests with salvation: and her saints shall shout aloud for joy” (Ps.132:16).

“Therefore with joy shall ye draw water out of the wells of salvation” (Isa. 12:3).

“And the ransomed of the LORD shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away” (Isa. 35:10).

c. The Messiah will deliver all who are under the yoke of bondage or oppression (Isaiah 9:4).

Just as God gave Gideon victory over the Midianites, so He will give victory to any who trust Him. No matter what the bondage is that enslaves a person, the LORD will infuse the person with enough power to overcome it. And if enslavement is being forced upon a believer by others, the LORD will give the power to endure the suffering being inflicted upon him. Even if the believer is being oppressed to the point of death, the believer will be given the power to conquer death. Quicker than the eye can blink, the believer will be escorted into the very presence of the LORD Himself.

Isaiah was proclaiming that the Messiah will set the people free from the enslavement being forced upon them by their enemies. The Messiah will have the power to break any oppression or bondage weighing His people down. He will deliver those who put their trust in Him, breaking the yokes, bars, or chains of those who persecute His people.

“There hath no temptation taken you but such as is common to man: but God *is* faithful, who will not suffer you to be tempted above

that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear *it*” ([1 Cor. 10:13](#)).

“For we would not, brethren, have you ignorant of our trouble which came to us in Asia, that we were pressed out of measure, above strength, insomuch that we despaired even of life: But we had the sentence of death in ourselves, that we should not trust in ourselves, but in God which raiseth the dead: Who delivered us from so great a death, and doth deliver: in whom we trust that he will yet deliver *us*” ([2 Cor. 1:8-10](#)).

“And the Lord shall deliver me from every evil work, and will preserve *me* unto his heavenly kingdom: to whom *be* glory for ever and ever. Amen” ([2 Ti.4:18](#)).

“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; And deliver them who through fear of death were all their lifetime subject to bondage” ([Heb. 2:14-15](#)).

“The Lord knoweth how to deliver the godly out of temptations and to reserve the unjust unto the day of judgment to be punished” ([2 Pe.2:9](#)).

“Surely he shall deliver thee from the snare of the fowler *and* from the noisome pestilence” ([Ps.91:3](#)).

d. The Messiah will bring peace to the people and nations of the world ([Isaiah 9:5](#)).

All military equipment and uniforms that are so often covered with blood will be cast aside and burned. Never again will the military equipment or uniforms be produced. Peace will sweep the earth, both peace within the human soul and peace among nations. Universal harmony will exist everywhere. Of course, this is a clear reference to the future kingdom of the Messiah, the messianic kingdom known as the Millennium.

Some of the predictions in this passage were obviously fulfilled when God defeated Assyria and delivered Jerusalem (see [Isaiah 37:1-38](#)). And as the apostle Matthew clearly states, other events found their fulfillment when Christ Himself came to earth ([Mt.4:13-16](#)). But the ultimate fulfillment of the prophecy regarding the bright and glorious future will be in the last days of human history, during the millennial reign of Christ upon earth. For now, however, the emphasis is upon the peace that the Messiah will bring to human hearts and to the nations of the world.

“Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid” ([Jn.14:27](#)).

“These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world” ([Jn.16:33](#)).

“The word which *God* sent unto the children of Israel, preaching peace by Jesus Christ: (he is Lord of all:)” ([Ac.10:36](#)).

“Therefore being justified by faith, we have peace with God through our Lord Jesus Christ” ([Ro.5:1](#)).

“For to be carnally minded *is* death; but to be spiritually minded *is* life and peace. Because the carnal mind *is* enmity against God: for it is not subject to the law of God, neither indeed can be” ([Ro.8:6-7](#)).

“For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost” ([Ro.14:17](#)).

“But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, Meekness, temperance: against such there is no law” ([Ga.5:22-23](#)).

“For he is our peace, who hath made both one, and hath broken down the middle wall of partition *between us*” ([Ep.2:14](#)).

“Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus” ([Phil. 4:6-7](#)).

“And, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, *I say*, whether *they be* things in earth, or things in heaven” ([Col.1:20](#)).

“And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful” ([Col.3:15](#)).

“Let him eschew evil, and do good; let him seek peace, and ensue it” ([1 Pe.3:11](#)).

“Depart from evil, and do good; seek peace, and pursue it” ([Ps.34:14](#)).

“But he *was* wounded for our transgressions, *he was* bruised for our iniquities: the chastisement of our peace *was* upon him; and with his stripes we are healed” ([Isa. 53:5](#)).

3. The person who will bring this glorious future to earth will be the Messiah, Jesus Christ Himself ([Isaiah 9:6-7](#)).

Isaiah predicted five startling facts about the coming Messiah:

a. The Messiah will come first as the God-Man ([Isaiah 9:6](#)).

Both His humanity and deity are predicted by the prophet. The words *a child is born* refer to the Messiah’s humanity. He will come to earth as a child, born through the conception of a woman. The words *a son is given* point to the deity of the Messiah. The child’s being *given* indicate that in some special way God Himself will send the child into the world.

The words *a son* refer back to [Isaiah 7:14](#), which indicates that Immanuel Himself—*God with us*—will come to earth as the Messiah. Of course, all of this points to the coming of God’s Son, the Lord Jesus Christ—to earth ([Jn.3:16](#)). The very thought of

such a miraculous event staggers the human mind. Nevertheless, it was the clear prophecy of Isaiah, and the prediction was made some **700 years before Christ actually came**. Yet come He did. And today we are actually looking back upon this historic event, this pivotal point of human history.

On the night that Christ was born, the very angel who appeared to the shepherds seems to refer to these words spoken by Isaiah: **“For unto you is born this day in the city of David a Savior, which is Christ the Lord” (Luke 2:11)**. As Matthew Henry says: **“Christ’s being born and given to us is the great foundation of our hopes, and fountain of our joys, in times of greatest grief and fear.”**

b. The Messiah will come to govern.

He will rule over the whole world, executing perfect righteousness and justice among the people ([Isa. 9:6](#); [Mi.5:2](#); [Zec.14:9](#)).

Isaiah 9:6 (KJV)

⁶ For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace.

Micah 5:2 (KJV)

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.

Zechariah 14:9 (KJV)

⁹ And the LORD shall be king over all the earth: in that day shall there be one LORD, and his name one.

The government will be upon His shoulders, which means that He will have the indisputable right to govern. He will set His shoulder to the task of ruling His people and the world. He will not shrink from the duty given Him by the Father. As the exalted Lord, He will rule as the King of kings and Lord of lords.

c. The Messiah will have four very famous and descriptive names.

Note that these names are compound. Single names are simply inadequate to express the extent of the Messiah’s excellence or superiority. Even the compound titles are inadequate to describe Christ’s supremacy, but they do convey the author’s intent to wholly glorify the Savior.

1) The Messiah will be called *Wonderful Counselor*.

Since Christ has come, we have a far better idea of just what this name means. Christ lived as a man, bearing all the trials and temptations of humanity. He even suffered incomprehensible persecution and was eventually executed as a criminal. Due to His intense suffering, He is able to be the most empathetic counselor

imaginable. He knows what it is like to endure pain, to feel hunger and thirst, to experience poverty and homelessness. He knows the feeling of being rejected—even by His own family—and of being forsaken and left all alone. Such are the experiences that confront so many of us as we live out our lives. Thus when we need a counselor, Christ is the one Person who can feel what we feel, and He stands before us as the *Wonderful Counselor*. He is the one Person who can comfort us, who can give us solid guidance about how to handle the problems facing us. As the *Wonderful Counselor*, Christ can guide, encourage, and strengthen us to conquer whatever trial or temptation confronts us. As the *Wonderful Counselor*, He will teach us how to walk victoriously throughout life.

“For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as *we are*, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need” ([Heb. 4:15-16](#)).

“But I *am* poor and needy; yet the Lord thinketh upon me: thou *art* my help and my deliverer; make no tarrying, O my God” ([Ps.40:17](#)).

“Like as a father pitieth *his* children, so the LORD pitieth them that fear him” ([Ps.103:13](#)).

“Fear thou not; for I *am* with thee: be not dismayed; for I *am* thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness” ([Isa. 41:10](#)).

“In all their affliction he was afflicted, and the angel of his presence saved them: in his love and in his pity he redeemed them; and he bare them, and carried them all the days of old” ([Isa. 63:9](#)).

2) The Messiah will be called the *Mighty God*.

As predicted earlier in this verse ([Isaiah 9:6](#)), the Messiah will be divine. So here He is actually called the *Mighty God*. As God, He will do things that no one else could conceivably do, for example, the very things that are covered in this passage ([Isaiah 9:2-5, 7](#)). In addition, as God, He is **omnipotent (all-powerful)**, **omniscient (all-knowing)**, and **omnipresent (present everywhere)**. He is able to save any who cry out to Him for salvation. As the *Mighty God*, He has the power and knowledge to rescue people from all trials and temptations. He has the power to deliver people from any bondage or oppression, whether due to some enemy or to a personal addiction.

In the words of **Matthew Henry**:

“He is the *Mighty God*—God, the mighty One. As he has wisdom, so he has strength, to go through with His undertaking: he is able to save to the utmost; and such is the work of the mediator that no less a power than that of the mighty God could accomplish it.”

3) The Messiah will be called the *Everlasting Father*.

Although He is eternal, this is not the major thrust of this name. The emphasis lies upon the fact that the Messiah will love His people as a father loves His children. He will care for His people: nurture and nourish, comfort and assure, instruct and inform, lead and guide, correct and discipline them. He will do anything His people may need out of a deep, loving concern for them.

A question might be asked about this title: **How can the Messiah, the Son, be called the Everlasting Father?** *The Nelson Study Bible* says this: Everlasting Father describes a King and Father who provides for and protects His people forever ([Isaiah 40:9-11](#); [Matthew 11:27-30](#)). Thus the word Father is used here of the Savior's role as an ideal king.

[Isaiah 40:9-11 \(KJV\)](#)

⁹ O Zion, that bringest good tidings, get thee up into the high mountain; O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift *it* up, be not afraid; say unto the cities of Judah, Behold your God!

¹⁰ Behold, the Lord GOD will come with strong *hand*, and his arm shall rule for him: behold, his reward *is* with him, and his work before him.

¹¹ He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry *them* in his bosom, *and* shall gently lead those that are with young.

[Matthew 11:27-30 \(KJV\)](#)

²⁷ All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and *he* to whomsoever the Son will reveal *him*.

²⁸ Come unto me, all ye that labour and are heavy laden, and I will give you rest.

²⁹ Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls.

³⁰ For my yoke *is* easy, and my burden is light.

***The Bible Knowledge Commentary* makes three comments about this title:**

First, the Messiah, being the second Person of the Trinity, is in His essence, God. Therefore He has all the attributes of God including eternity. Since God is One (even though He exists in three Person), the Messiah is God.

Second, the title “**Everlasting Father**” is an idiom used to describe the Messiah's relationship to time, not His relationship to the other Members of the Trinity. He is said to be everlasting, just as God (the Father) is called “**the Ancient of Days**” ([Dan. 7:9](#)). The Messiah will be a “**fatherly**” ruler.

Third, perhaps Isaiah had in mind the promise to David ([2 Sam. 7:16](#)) about the “**foreverness**” of the kingdom which God promised would come through David's line.

The Messiah, a Descendant of David, will fulfill this promise for which the nation had been waiting.

Matthew Henry says the following: “He is the Everlasting Father, or the Father of eternity: he is God, one with the Father, who is from everlasting to everlasting. His fatherly care of His people and tenderness towards them are everlasting. He is the author of everlasting life and happiness to them, and so is the Father of a blessed eternity to them. He is the Father of the world to come...the father of the gospel-state, which is put in subjection to him, not to the angels ([Hebrews 2:5](#)). He was, from eternity, Father of the great work of redemption: his heart was upon it; it was the product of his wisdom as the counselor of His love as the everlasting Father.”

4) The Messiah will be called the *Prince of Peace*.

He is the promised Savior of the world, the One who will bring peace to the human heart and peace among the nations. **Note the word *Prince***, which indicates that the Messiah will be a ruler who governs in peace. He will achieve His purposes through methods of peace and carry on His work in a peaceful spirit. The people over whom He rules will be a people of peace. While the Messiah rules upon the earth, there will be no more war, brutality, divisiveness, prejudice, hatred, or bitterness. Peace will reign throughout the world.

But even more important, because the Messiah will bring peace to the human heart, He will solve the problem of mankind’s alienation from God. He will reconcile people to God. And when people are reconciled to God, they have ***peace with God***, and the ***peace of God*** floods their hearts. They walk through life with the full assurance that their sins are forgiven and they are accepted by God. Confidence floods their souls, the confidence that they will live eternally with the Father and with the Son, the Lord Jesus Christ, the promised Messiah.

d. The Messiah will return to this world to establish God’s kingdom on earth ([Isaiah 9:7](#))

As God promised, the Messiah will rule in peace, sitting on David’s throne; and He will rule forever (see [2 Sam. 7:11-17](#), esp.v.13). The great promise given to David concerning the Messiah was already well-known throughout Israel when Isaiah made this prophecy. Sitting eternally upon the throne of David, the Messiah will establish perfect justice and righteousness on earth. Imagine a world in which there is no lawlessness or violence, no prejudice or intolerance, no injustice or unrighteousness whatsoever. This will be the world ushered in by the coming of the Messiah, when He comes to sit upon the throne of David forever.

e. The Messiah’s work will be guaranteed by God’s zeal.

A burning passion floods the heart of God, a passion to make absolutely sure the promise of the coming Messiah is fulfilled. Nothing could have prevented the fulfillment of Isaiah’s prophecy. **Some 700 years after the prophet’s prediction, the Messiah came into the world and died.** He rose again and ascended into heaven, returning to the

Father—all in order to save mankind. As we now look to the future, the promise that Christ will return to establish God's kingdom on earth is yet to be fulfilled. But it will be fulfilled. Just as the Messiah came the first time to save the world, so He will come a second time to sit upon the eternal throne of David and to judge the world. This prophecy is guaranteed by God's holy zeal. Jesus Christ is the promised Child of God's redemption.