

# DELIVERANCE THROUGH GOD'S PRESENCE: A SIGN GIVEN IN A VIRGIN'S CHILD NAMED IMMANUEL, GOD WITH US ISAIAH 07: 10–25

## *Introduction*

Hope – having a great expectation within the heart – is one of the strongest forces on earth. Hope can bring about marvellous and unbelievable results. Great achievements are accomplished by people who have dreams and who are stirred to action by the hope that they can fulfil those dreams. Now think about the opposite of hope, about a person who is gripped by a sense of hopelessness. When hopelessness sets in, a person feels there is no future for him, no reason to dream, to aspire, to achieve or to solve problems. Hopelessness demoralizes a person, makes him pessimistic, cynical, despondent, discouraged and often throws him into despair and depression. But not hope. Hope is the very opposite. When strong hope fills the heart of a person, the person looks to the future and believes that dreams can be accomplished. A longing within the person's soul is aroused to tackle the task, solve the problem, finish the project, and experience the joy of the dream.

Hope, having a dream of a bright and glorious future – this is the thrust of the present Scripture. The people of Judah and Jerusalem were facing a severe crisis, that of being attacked by Syria and the Northern Kingdom of Israel. For years these two nations had been bitter enemies, but the threat by Assyria aroused them to form an alliance. Apparently Syria and Israel strongly urged King Ahaz of Judah to join the alliance, but Ahaz refused. As a result, the coalition launched an invasion against Judah and set up a siege around the capital Jerusalem. Their purpose was to conquer the nation and to set up a puppet king who would support their rebellion against the Assyrian Empire. This is, *The Deliverance from Threatening Enemies (Syria and Israel): Hope Given Through Five Clear Signs*. We discuss the second one here.

1. Deliverance through believing in God's mercy (7:1 -9).
2. Deliverance through God's Presence (7:10-25).
3. Deliverance through heeding God's warning of impending judgment (8:1-10).
4. Deliverance through spiritual separation (8:11-22).
5. Deliverance through God's light shining in the darkness of this world (9:1-7).

## ***Isaiah 07:10-25 Deliverance through God's Presence: A Sign Given in a Virgin's Child Named Immanuel, God with Us***

When enemies threaten God's people, they can be delivered by God's presence. King Ahaz refused to believe God's promise. If he had trusted the LORD, he would have broken his alliance with Assyria and led the people to seek the LORD for deliverance. But Ahaz was

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an unbeliever, a leader who put his total trust in the arm of the flesh, the power of military alliances. Thus, the LORD determined to send a second sign to King Ahaz, a sign that is one of the great promises of Holy Scripture. This sign would be that a child would be born to a virgin. The name of the child would be Immanuel, which means *God with us* (v. 14).

1. Because Ahaz had continued in unbelief, the LORD soon sent Isaiah with a second message for the king (vv. 11-13). In a last attempt to stir belief within Ahaz, the LORD made an unusual offer to the king. Ahaz could ask the LORD for a supernatural sign. No matter what the sign was, God would grant the king's request. But Ahaz rejected the offer, using the excuse that he would not put the LORD to a test. In this statement, the king was exposing a wicked, hypocritical heart. Although God's Word forbids putting the LORD to a test (Deu 6:16), this offer was being made by God Himself. When God makes a promise to a person, that individual is not putting God to a test by claiming the promise. Ahaz's refusal was not due to his concern for obeying God's Word. Ahaz was an evil ruler, a man who wanted nothing to do with God. He had even barricaded the door of the temple, disallowing worship therein (2 Chr 28:24). His real reason for rejecting the offer of the LORD was that he had already decided to trust Assyria, not the LORD (2 Kng 16:5-7). When Ahaz rejected God's offer, righteous anger surged through Isaiah's body and he immediately rebuked the king. Ahaz had exhausted God's patience because of his unbelief and rejection of the LORD.
2. Whether Ahaz wanted a sign or not, the LORD was going to give a sign and the sign would be supernatural. Furthermore, the sign would not be for Ahaz's benefit but, rather, for the benefit of the whole "house of David." Note that this sign would be given by the LORD Himself. The sign would be that of a virgin who would bear a son named Immanuel, meaning *God with us*. (vv. 14-16). Of course, we may assume that this sign had an *immediate fulfilment* for the king and the people of that day. Most likely Isaiah's wife was a virgin before she conceived her first son or else some other virgin woman would get married and bear a son whom she and the father would name "God with us." Throughout the years while the child grew into manhood, people would be reminded of God's promise to always be with them if they would simply trust Him. Note that the child would be reared in poverty, reared during a time when only the curds of milk and honey were available for food. It would be a time of national crisis. Notice, too, the promise of God: when the child was old enough to know right from wrong, approximately a two-year period, both Syria and Israel would be destroyed. What a wonderful promise from the LORD to King Ahaz and the people of Judah.

But even more wonderful is the *ultimate fulfilment* of this prophecy, which is given to the people of all succeeding generations. The prophecy finds its ultimate fulfilment in Jesus Christ, who was born of the virgin Mary (Mt. 1:22-23; see *Virgin Birth of Christ*, Isa 7:14)

3. After explaining this second sign, the prophet Isaiah warned King Ahaz of God's future judgment (vv. 17-25). Although Judah would escape destruction by Syria and

Israel, the nation would face the most severe crises of its history. The people would soon suffer the worst enemy attacks they had ever known, the worst suffering since the birth of the nation when the ten tribes broke away.

- a. *In that day* — the day of God's judgment — the LORD would whistle for Egypt and Assyria to attack Judah (vv. 18-19). Like swarms of flies and bees, enemy soldiers would cover the whole countryside of Judah. Throughout Ahaz's reign, he continued to trust Assyria for help during raids and attacks by surrounding nations. Assyria responded to Ahaz's appeal, accepting a large fee for Assyrian protection. However, the Assyrian king Tiglath-Pileaser ended up oppressing Ahaz instead of helping him (see 2 Chr 28:16-21). Throughout the days of Ahaz, the Assyrians caused enormous problems for Judah. And in the days of Hezekiah, Assyria finally invaded Judah because the king sought to make an alliance with Egypt against Assyria (see notes, Isa 30:1-14).
- b. *In that day* — the day of God's judgment — the LORD would use Assyria to execute His judgment against Judah (v. 20). The people would suffer utter humiliation at the hands of the Assyrians. The enemy would be like a razor, shaving off the hair of their captives, totally humiliating them.
- c. *In that day* — the day of God's judgment — the people would also suffer utter deprivation at the hands of the Assyrians (vv. 21-22). A farmer would struggle to have one cow and two sheep. The milk they produce will be enough to sustain the survivors remaining in the land. They would have only a small amount of milk curds and wild honey to eat.
- d. *In that day* — the day of God's judgment — the cultivated land would be utterly wasted (vv. 23-25). Fruitful vineyards would be overtaken by briars and thorns. The land would become wild, good only for honey and wild game. As for the cultivated farms, they too would be overtaken by briars and thorns. Only animals would graze in the fields, trampling down the soil.

**Thought 1.** When enemies attack us, we have the most wonderful promise. The LORD's *presence* will deliver us. If we trust Jesus Christ as our Saviour and walk in His righteousness, we can call upon Him for deliverance. And He will deliver us. No matter how fierce the enemy attack may be, the Lord Jesus Christ has the power to rescue us. He can empower us to walk through the most terrifying danger, the power to conquer and overcome any enemy. A victorious life — triumphing over all enemies — is the promise given us through Jesus Christ.

**Mat 18:20** *“For where two or three come together in my name, there am I with them.”*

**Mat 28:19-20** *“Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age.”*

**Exo 33:14** *The Lord replied, “My presence will go with you, and I will give you rest.”*

**Heb 13:5-6** *Keep your lives [behavior, conduct] free from the love of money and be content with what you have, because God has said, "Never will I leave you; never will I forsake you." So we say with confidence, "The Lord is my helper; I will not be afraid. What can man do to me?"*

**Gen. 28:15** *"I am with you and will watch over you wherever you go, and I will bring you back to this land. I will not leave you until I have done what I have promised you."*

**Deu 20:1** *When you go to war against your enemies and see horses and chariots and an army greater than yours, do not be afraid of them, because the LORD your God, who brought you up out of Egypt, will be with you.*

**Psa 28:7** *The LORD is my strength and my shield; my heart trusts in him, and I am helped. My heart leaps for joy and I will give thanks to him in song.*

**Psa 40:17** *Yet I am poor and needy; may the Lord think of me. You are my help and my deliverer: O my God, do not delay.*

**Isa 41:10** *So do not fear, for I am with you; do not be dismayed, for I am your God. I will strengthen you and help you; I will uphold you with my righteous right hand.*

**Isa 43:1-2** *But now, this is what the LORD says he who created you, O Jacob, he who formed you, O Israel: "Fear not, for I have redeemed you; I have summoned you by name; you are mine. When you pass through the waters, I will be with you; and when you pass through the rivers, they will not sweep over you. When you walk through the fire, you will not be burned; the flames will not set you ablaze."*

### ISAIAH 07:14 VIRGIN BIRTH OF CHRIST

*"Therefore the Lord himself will give you a sign: The virgin will be with child and will give birth to a son, and will call him Immanuel." **Isaiah 07:14***

The virgin birth of the Messiah or Saviour, the Lord Jesus Christ, is one of the major doctrines of the Bible. Because of its importance, it cannot be overstressed. Note these facts about the prophecy of the virgin birth:

1. The Lord Himself was to give *the sign*. *The sign* did not refer to the prophecy but to the *given Child*. Scripture is saying that the Lord Himself would send the Child to the world. Or, to state it another way, the child would come to the people as a *sign* or *gift* from God Himself.
2. The *coming* of the Child would be a *sign*. That is, His coming was to be very significant for the people. Therefore, the people must pay attention, for God was sending the Child to earth for the very purpose of being a *gift*, a *sign* for the people.

3. The word *behold* (*hinneh*) grabs the attention of the reader, stressing the importance of what is being said. *Behold* means to look closely, to pay close attention, to watch carefully. What was being predicted is of utmost importance. What was the prediction? The most significant birth of all times was being announced.
4. The *sign* was given to the whole house of David, which means everyone (see v. 13). The word “you” in verse 14 is plural, indicating that every person throughout the nation was to pay attention to the sign. By strong implication, the sign was being given to the *house of humanity*.
5. The virgin was to *conceive and bear a son*. First, note the definite article “the” (NIV) before “virgin” (*ha almah*). This indicates that “the virgin” or unmarried woman was a person formerly referred to or promised. Henry Morris suggests that she is the mother of the “promised seed” who was to crush the head of the serpent or devil (Gen 3:15) (Henry M. Morris, *The Genesis Record*. p. 122 ) Of course, the *promised seed* is a clear reference to Jesus Christ, the promised Messiah who destroyed the works of the devil (Gal 3:16, 19; also see Jn. 12:30-31; Heb 2:14-15; 1 Jn. 3:8). Of extreme significance is this fact: if Jesus Christ had not been born of a virgin, He would have been a mere man who needed a saviour as much as any other person. Consequently, He could not have died for the sins of mankind nor destroyed him who held the power of death, that is, the devil.
6. In his excellent commentary *The Book of Isaiah*, Edward J. Young states that the definite article “the” used with the word ‘*almah* is used in a generic sense, pointing to a particular yet unknown person. He says:

*Isaiah's purpose is to distinguish the 'almah from some other kind of woman. As though he were to say, "It is not an old woman or a married woman which I behold in vision, not a bride or a girl necessarily, but an 'almah." Hence, in our English translation we may best bring out Isaiah's force by the indefinite article. By this means the prophet focuses the attention upon the 'almah.*

*At the outset we may confidently assert that the word 'almah is never employed of a married woman. At least one of these occurrences makes it clear that the word may designate one who is truly a virgin (Gen 24:43). Rebekah is called an 'almah, but she is furthermore designated a b<sup>e</sup>thulah, and it is said of her that a man had not known her. In one passage, namely, Proverbs 30:19, the word 'almah may signify an immoral girl, but it does not indicate a married girl. Perhaps the closest equivalent in English is the word damsel or maiden. Neither of these is generally employed of a married woman. Yet even these words may not be precise equivalents, for whereas they could possibly refer to married women,*

*'almah does not do so. For these reasons it may be wisest, after all, to render 'almah in English by "virgin."* (Edward J. Young. *The Book of Isaiah*, Vol. 1. p. 287)

7. In the six usages of the Hebrew word *'almah*, H.C. Leupold points out the following facts:

*Gen 24:43* — The whole context surrounding this verse clearly indicates that Rebecca is a virgin.

*Exo 2:8* — Again, the whole context surrounding this verse implies that Miriam, Moses' sister, is a virgin.

*Psa 68:25* — This verse refers to women with honourable reputations. They are women who are worthy or qualified to participate in religious services.

*Song of S. 1:3* — This woman is worthy to be desired by King Solomon. Her reputation is not questionable.

*Song of S. 6:8* — These women stand over queens and concubines in moral purity; therefore the fact that they are virgins is implied.

*Prov 30:19* — This passage includes the expression, "the way of a man with a maiden." But then immediately there is a contrast with the adulteress (v. 20), which places the maiden in the category of the unblemished.

Mr. Leupold concludes his position with this comment: "Adding up the results of this investigation we conclude that *'almah* in Hebrew signifies a marriageable young lady of unblemished reputation. It cannot be denied that such a one is to be classified as a virgin." (H.C. Leupold, *Exposition of Isaiah*, Vol. 1, p. 156). Note the scholarly strength of Mr. Leupold's position.

8. The Messiah or Saviour had to be born of a virgin, completely apart from a human father. If He had not been, He simply would have been another man. As a mere man, He would have needed a Saviour as much as any other person. But since Jesus Christ was given birth by the Holy Spirit of God (the divine nature) through Mary (the human nature), He is the God-Man. His nature is perfect, the divine-human nature. Christ's nature is totally different from the nature of any other created being. He is the Perfect Being, the sinless Person who has been raised from the dead (due to His sinless, holy nature) and given the perfect body. As the perfect, sinless Person, Jesus Christ stands before the human race as the Ideal Man. He is the *Pattern* of what all people should be. As the Ideal Man, He could pay the penalty for the sins of every person. His death would thereby become the Ideal Death and cover the penalty for everyone. Through His death, every person can be set free from the penalty of rebellion against God and become acceptable to God.

Again, this is the critical importance of the virgin birth. If Jesus Christ had been *mere man*, He would have needed a Saviour as much as any of us do. But since He was born of a virgin by the Spirit of God coming upon Mary, He is the God-Man. As the God-Man, he was able to live as a human being and to secure righteousness — a sinless perfection — for us. Because He kept His divine nature and entered the world through a virgin, He was able to live a sinless life *and* to die for us. Thereby, He is able to save us from our sins and make us acceptable to God. The words of Warren W. Wiersbe state it well.

*Of course, the ultimate fulfilment of this prophecy is in our Lord Jesus Christ, who is "God with us" (Mat 1:18-25; Luke 1:31-35). The virgin birth of Christ is a key doctrine; for if Jesus Christ is not God come in sinless human flesh, then we have no Saviour. Jesus had to be born of a virgin, apart from human generation, because He existed before his mother. He was not just born in this world; he came down from heaven into the world (John 3:13; 6:33; 41-42 50-51, 58). Jesus was sent by the Father and therefore came into the world having a human mother but not a human father (4:34; 5:23-24, 30; 9:4). (Warren W. Wiersbe. *Be Comforted*, p. 33)*

9. The Son was to be named Immanuel, meaning *God with us*. As long as this particular Son was known by people, they would be reminded that God was always present with them and caring for them. When a person is honest as well as skilled in studying and understanding the Scripture, it is difficult to understand how he can deny that the clear meaning of '*almah* in Isaiah's mind (and the LORD God of Scripture) is *virgin*.

*While, technically, virgin is not required, the context clearly necessitates the usage as it suggests something extraordinary...In the New Testament, both Mat. 1:23 and Luke 1:27 have parthenos (GED #3795), making it clear that the Messiah was born of a virgin." (The Old Testament Hebrew-English Dictionary, p. 516)*

**Mat 1:23** *"The virgin [parthenos] will be with child and will give birth to a son, and they will call him Immanuel" — which means, "God with us."*

**Luke 1:27** *To a virgin [parthenon] pledged to be married to a man named Joseph, a descendant of David. The virgin's name was Mary.*

*Primarily "parthenos" [virgin] denotes "an unmarried girl" in secular Greek. Gradually through usage, the word's range of meaning narrowed and it came to refer specifically to a young girl who had not had sexual relations. Another term for any young woman, married or not, is neanis. Parthenos, however, was usually reserved for "virgin." (The New Testament English, p. 91) □*

# DELIVERANCE THROUGH GOD'S LIGHT SHINING IN THIS WORLD: FULFILLED IN GOD'S CHILD OF REDEMPTION, JESUS CHRIST ISAIAH 09:01–07

## ***Introduction***

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 (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.

## ***I. Isaiah 09:01 The Promise of a Bright, Glorious Future***

In spite of the people's fear and apprehension, a bright and glorious future lay ahead (v. 1). 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 Zebulun and Naphtali, which thereafter would become known as Galilee of the Gentiles.

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 honoured by the LORD. All the land of Galilee would be honoured. 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 (Mt. 4:13-16). The Messiah, the Son of God Himself, honoured this land by His very presence and ministry.

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## **II. *Isaiah 09:02–05 The Hope for this Glorious Future: Found in a Great Light (Christ)***

The hope for this bright, glorious future would be found in a great light. This is a clear reference to Jesus Christ, for He is the *great light* of the world (vv. 2-5; Jn. 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.

1. 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 (v. 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...
  - God the Father
  - Jesus Christ who came to earth to reveal God the Father and the world's alienation from Him
  - 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 Saviour, 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.

***John 1:4*** *In him was life, and that life was the light of men.*

***John 8:12*** *When Jesus spoke again to the people, he said, "I am the light of the world. Whoever follows me will never walk in darkness, but will have the light of life."*

***John 12:35*** *Then Jesus told them, "You are going to have the light just a little while longer. Walk while you have the light, before darkness overtakes you. The man who walks in the dark does not know where he is going."*

***John 12:46*** *"I have come into the world as a light, so that no one who believes in me should stay in darkness."*

**2 Cor 4:6** For God, who said, "Let light shine out of darkness," made his light shine in our hearts to give us the light of the knowledge of the glory of God in the face of Christ.

**Eph 5:14** This is why it is said: "Wake up, O sleeper, rise from the dead, and Christ will shine on you."

**1 John 1:5** This is the message we have heard from him and declare to you: God is light; in him there is no darkness at all.

**Psa 27:1** The LORD is my light and my salvation — whom shall I fear? The LORD is the stronghold of my life — of whom shall I be afraid?

2. The Messiah would enlarge (protect) the nation of believers and increase their joy (v. 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 Saviour came, He would provide protection for His people and fill them with the fullness of joy.
  - a. The LORD does protect His people.

**John 17:11** "I will remain in the world no longer, but they are still in the world, and I am coming to you. Holy Father, protect them by the power of your name — the name you gave me — so that they may be one as we are one."

**2 Tim 1:12** That is why I am suffering as I am. Yet I am not ashamed, because I know whom I have believed, and am convinced that he is able to guard what I have entrusted to him for that day.

**2 Tim 4:18** The LORD will rescue me from every evil attack and will bring me safely to his heavenly kingdom. To him be glory for ever and ever. Amen.

**Gen. 28:15** I am with you and will watch over you wherever you go, and I will bring you back to this land. I will not leave you until I have done what I have promised you.

**Psa 34:7** The angel of the LORD encamps around those who fear him, and he delivers them.

**Psa 91:4** He will cover you with his feathers, and under his wings you will find refuge; his faithfulness will be your shield and rampart.

**Psa 125:2** As the mountains surround Jerusalem, so the Lord surrounds his people both now and forever more.

- b. The LORD does fill us with the fullness of joy.

**Lk. 15:5** *“And when he finds it, he joyfully puts it on his shoulders.”*

**John. 15:11** *“I have told you this so that my joy may be in you and that your joy may be complete.”*

**John 16:24** *“Until now you have not asked for anything in my name. Ask and you will receive, and your joy will be complete.”*

**John 17:13** *“I am coming to you now, but I say these things while I am still in the world, so that they may have the full measure of my joy within them.”*

**Rom 14:17** *For the kingdom of God is not a matter of eating and drinking, but of righteousness, peace and joy in the Holy Spirit.*

**Psa 16:11** *You have made known to me the path of life; you will fill me with joy in your presence, with eternal pleasures at your right hand.*

**Psa 30:5** *For his anger lasts only a moment, but his favour lasts a lifetime; weeping may stay for a night, but rejoicing comes in the morning.*

**Psa 126:5** *Those who sow in tears will reap with songs of joy.*

**Psa 132:16** *I will clothe her priests with salvation, and her faithful people will ever sing for joy.*

**Isa 12:3** *With joy you will draw water from the wells of salvation.*

**Isa 35:10** *And the ransomed of the LORD will return. They will enter Zion with singing; everlasting joy will crown their heads. Gladness and joy will overtake them, and sorrow and sighing will flee away.*

3. The Messiah will deliver all who are under the yoke of bondage or oppression (v. 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.

**1 Cor 10:13** *No temptation has seized you except what is common to man. And God is faithful; he will not let you be tempted beyond what you can bear. But when you are tempted, he will also provide a way out so that you can stand up under it.*

**2 Cor 1:8-10** *We do not want you to be uninformed, brothers, about the hardships we suffered in the province of Asia. We were under great pressure, far beyond our ability*

*to endure, so that we despaired even of life. Indeed, in our hearts we felt the sentence of death. But this happened that we might not rely on ourselves but on God, who raises the dead. He has delivered us from such a deadly peril, and he will deliver us. On him we have set our hope that he will continue to deliver us.*

**2 Tim 4:18** *The LORD will rescue me from every evil attack and will bring me safely to his heavenly kingdom. To him be glory for ever and ever. Amen.*

**Heb 2:14-15** *Since the children have flesh and blood, he too shared in their humanity so that by his death he might destroy him who holds the power of death — that is, the devil — and free those who all their lives were held in slavery by their fear of death.*

**2 Pet 2:9** *If this is so, then the LORD knows how to rescue godly men from trials and to hold the unrighteous for the day of judgment, while continuing their punishment.*

**Psa 91:3** *Surely he will save you from the fowler's snare and from the deadly pestilence.*

4. The Messiah will bring peace to the people and nations of the world (v. 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 notes, Isa 37:1-38). And as the apostle Mathew clearly states, other events found their fulfilment when Christ Himself came to earth (Mt. 4:13-16). But the ultimate fulfilment 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. (See note, Isa 2:1-5. Also see *Millennial Reign of Christ*, Isa 2:1-5.) For now, however, the emphasis is upon the peace that the Messiah will bring to human hearts and to the nations of the world.

**John 14:27** *“Peace I leave with you; my peace I give you. I do not give to you as the world gives. Do not let your hearts be troubled and do not be afraid.”*

**John 16:33** *“I have told you these things, so that in me you may have peace. In this world you will have trouble. But take heart! I have overcome the world.”*

**Acts 10:36-37** *You know the message God sent to the people of Israel, telling the good news of peace through Jesus Christ, who is Lord of all.*

**Rom 5:1** *Therefore, since we have been justified through faith, we have peace with God through our LORD Jesus Christ.*

**Rom 8:6-7** *The mind of sinful man is death, but the mind controlled by the Spirit is life and peace; the sinful mind is hostile to God. It does not submit to God's law, nor can it do so.*

**Rom 14:17** *For the kingdom of God is not a matter of eating and drinking, but of righteousness, peace and joy in the Holy Spirit.*

**Gal 5:22-23** *But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self-control. Against such things there is no law.*

**Eph 2:14** *For he himself is our peace, who has made the two one and has destroyed the barrier, the dividing wall of hostility.*

**Phil 4:6-7** *Do not be anxious about anything, but in everything, by prayer and petition, with thanksgiving, present your requests to God. And the peace of God, which transcends all understanding, will guard your hearts and your minds in Christ Jesus.*

**Col 1:20** *And through him to reconcile to himself all things, whether things on earth or things in heaven, by making peace through his blood, shed on the cross.*

**Col 3:15** *Let the peace of Christ rule in your hearts, since as members of one body you were called to peace. And be thankful.*

**1 Pet 3:11** *He must turn from evil and do good; he must seek peace and pursue it.*

**Ps.34:14** *Turn from evil and do good; seek peace and pursue it..*

**Isa 53:5** *Surely he took up our infirmities and carried our sorrows, yet we considered him stricken by God, smitten by him and afflicted. But he was pierced for our transgressions, he was crushed for our iniquities; the punishment that brought us peace was upon him, and by his wounds we are healed.*

### **III. Isaiah 09:06–07 Jesus Christ would Bring a Glorious Future to Earth**

The person who will bring this glorious future to earth will be the Messiah, Jesus Christ Himself (vv. 6-7). Isaiah predicted five startling facts about the coming Messiah:

1. The Messiah will come first as the God-Man (v. 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 Saviour, which is Christ the LORD" (Lk. 2:11). As Mathew 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. ” (Mathew Henry. Mathew Henry's Commentary, Vol. 4, p. 59.)*

2. The Messiah will come to govern. He will rule over the whole world, executing perfect righteousness and justice among the people (v. 6; Mica 5:2; Zec 14:9). 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.
3. 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 Saviour.
  - a. The Messiah will be called *Wonderful Counsellor*. 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 counsellor 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 counsellor, Christ is the one Person who can feel what we feel, and He stands before us as the *Wonderful Counsellor*. 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 Counsellor*, Christ can guide, encourage and strengthen us to conquer whatever trial or temptation confronts us. As the *Wonderful Counsellor*, He will teach us how to walk victoriously throughout life.

**Heb 4:15-16** *For we do not have a high priest who is unable to sympathize with our weaknesses, but we have one who has been tempted in every way, just as we are — yet was without sin. Let us then approach the throne of grace with confidence, so that we may receive mercy and find grace to help us in our time of need.*

**Psa 40:17** *Yet I am poor and needy; may the Lord think of me. You are my help and my deliverer: O my God, do not delay.*

**Psa 103:13** *As a father has compassion on his children, so the LORD has compassion on those who fear him.*

**Isa 41:10** *So do not fear, for I am with you; do not be dismayed, for I am your God. I will strengthen you and help you; I will uphold you with my righteous right hand.*

*Isa 63:9* In all their distress he too was distressed, and the angel of his presence saved them. In his love and mercy he redeemed them; he lifted them up and carried them all the days of old.

- b. The Messiah will be called the *Mighty God*. As predicted earlier in this verse (v. 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 (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 Mathew 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. (Mathew Henry's Commentary, Vol. 4, p. 60.)*

- c. 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 (40:9-11; Mt. 11:27-30). Thus the word Father is used here of the Saviour's role as an ideal king. (Nelson Study Bible, New King James Version, Nashville, TN; Thomas Nelson Publishers, Inc., 1997), Isa 9:6.*

*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 fulfil this promise for which the nation had been waiting.* (John F. Walvoord and Roy B. Zuck, Editors. *The Bible Knowledge Commentary*, p. 1053.)

Mathew 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 (Heb 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 counsellor of His love as the everlasting Father.* (Mathew Henry's *Commentary*, Vol. 4, p. 60.)

- d. The Messiah will be called the *Prince of Peace*. He is the promised Saviour 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.

4. The Messiah will return to this world to establish God's kingdom on earth (v. 7). As God promised, the Messiah will rule in peace, sitting on David's throne; and He will rule forever (see note, 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.
5. 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 fulfilment 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. (John. "The Preacher's Outline & Study Bible," Vol. 5. Chattanooga, TN: Leadership Ministries Worldwide, 1996, Jn. 1:45). ■