

## Isaiah Chapter 9:6-7

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, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.

7 Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the LORD of hosts will perform this.

We learn a great deal about this child that is born and this son that is given. Many a child is born, and many a son comes into the world – there is nothing unusual in these facts. What makes this child and this son different are the little words, "unto us". In the context of Isaiah, "unto us" must surely mean "unto us Jews". This child, this son, was to be sent to the nation of Israel. These indeed were the words of the Lord Jesus. "I am not sent but unto the lost sheep of the house of Israel".

This is the first time that the Lord Jesus was given by God. He was given to the people of Israel. But in the gospel of Luke, chapter 2, He was given to a much wider number.

10 And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people.

11 For unto you is born this day in the city of David a Saviour, which is Christ the Lord.

Here now, the child is given to all people, to the whole world. Just as the wise men said in Matthew's gospel, "Where is He that is born king of the Jews". He was not born to be king, He was King when He was born. So also are these titles in Luke chapter 2, He was born a Saviour, the Messiah, the Lord. He was given to the world as a Saviour.

But this only the first of three occasions that the Lord Jesus was given by God. Our minds now should turn no doubt to John 3:16. But let us look also at verses 14 and 15.

14 And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up:

15 That whosoever believeth in him should not perish, but have eternal life.

16 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.

The brazen serpent must seem to any thinking man a strange means of preservation. Israel had sinned, and the evidence of God's displeasure were the fiery serpents that bit their feet. These serpents were the evidence of the judgement of God against sin. But what was the remedy? – It was another serpent, this time a serpent of brass that was raised up on a pole.

The salvation of the people was to look at another serpent – the evidence of

God's judgement against sin. That is what God gave to the world at Calvary. He was the great Sin Bearer, and that man on the Cross was the evidence of God's judgement against sin. God gave the world a man on the Cross. The Saviour became the Sin Bearer.

But there was a third occasion on which God gave His Son, and we find this at the end of Ephesians chapter 1.

22 And hath put all things under his feet, and gave him to be the head over all things to the church,

The words "to be" are in italics and should not be there. So, what do we make of the expression "head over all things to the Church". How often have we heard it quoted of the Lord Jesus, that He is "head over all things to the Church". But it makes no grammatical sense. It ought to read, "God gave Him, who is head over all things, to the Church. God gave His Son to the Church – not this time as a child, the Saviour; nor as a Sin Bearer at Calvary; but as the Sovereign. If we needed someone to help us regarding the collection of our household rubbish, we would speak to our local councillor. If it were a matter concerning our town, we would speak to our MP. If it were a matter concerning the whole nation, we might try to approach the prime minister.

But what about us as being members of His Church? Who can we approach to give help and support in our times of need? It is not any mere man on earth. Neither is it a child, or a man on a Cross - it is a glorified man in heaven, the One who is head over all things. God has given such a man to represent us.

Returning again to Isaiah chapter 9, verse 6 continues with the words, "And the government shall be upon His shoulder". The kingdom of our Lord Jesus shall be unlike any other before it. Men have aspired to universal dominion but it has always escaped them. But of His kingdom we read, "He shall reign from shore to shore, from the river to the ends of the earth". It will also be extensive as to its duration, for He shall reign for a thousand years. Despite the enormity of this responsibility, we read that the government shall be upon His shoulder – note, only one shoulder. But in Luke chapter 15, the Lord tells the story of the lost sheep and of the shepherd who left the 99 in the wilderness to find the sheep that was lost. "When He findeth it, He putteth it upon His shoulders and came again rejoicing". Note that He puts it both shoulders. What does that tell us about our Lord and Master? Surely that He takes more care over one lost sheep than He will with the government of the world for 1,000 years.

But this should not surprise us. In John chapter 13, we read of how He knew that the Father had given Him all things into His hands – universal power again. Yet with those hands, He takes the basin and the towel and begins to wash His disciples' feet. Why? Because He loved His own which were in the world, and He loved them to the end.

Again in John chapter 17, we read of how the Father had given Him power over all flesh. Universal power again is His. But how is He using this power today? He gives eternal life to as many as the Father has given Him. And the reason for this eternal life? That we might get to know the Father, and Jesus Christ whom He has sent.

The remainder of the verse in Isaiah chapter 9 is taken up with the greatness of His name. Five words are used in total to describe Him. We shall look at each word in turn.

### 1. Wonderful

This word is much over-used in our day. Hence we read of "wonderful" film stars, and "wonderful" football players. We mean that someone has an exceptional talent – something beyond the ordinary.

But this is not how the word is used in our Bible. It means literally "full of wonder". Something that is beyond our understanding to take in. I am told that it is used in the book of Judges when the angel of the Lord appeared to Manoah and his wife regarding the birth of a son. When Manoah asks the angel for his name, the angel replies, "How can I, seeing it is secret". It was too wonderful for a mere mortal to grasp.

So in what respect was our Lord Jesus "wonderful"? As early as Luke chapter 2, He was the cause of much wonder. As a boy of twelve, He is sitting in the temple with the doctors, both hearing them and answering questions. Verse 47 says, "And all that heard Him were astonished at His understanding and answers". It is also said of Mary and Joseph, "When they saw Him, they were amazed".

In Luke chapter 5, the Lord heals the palsied man who had been let down through the roof by his friends. How did the onlookers react? "They were amazed, and they glorified God, and were filled with fear, saying, "we have seen strange things today". In the parallel passage in Mark chapter 2, they said, "We never saw it on this fashion".

In Matthew chapter 8, He arose in the boat and rebuked the wind and the waves, and the great storm became a great calm. These disciples who had already seen many of His miracles were amazed. "What manner of man is this that even the winds and the sea obey Him?"

It wasn't just His deeds that were "wonderful". In John chapter 7, the Jews sent officers to take Him captive. These men obviously stood aside and heard Him speak. They returned empty handed, and when challenged they said, "Never man spake like this man"

The Lord was truly "wonderful" – a source of wonder and amazement to those He came in contact with.

### 2. Counsellor

In what respect do we find the Lord as a Counsellor – ie. As One who gave wise counsel and sound advice to men?

### 3. The mighty God

He is not only God; He is the mighty God. He was known on earth for the power which He demonstrated in His words and in His deeds.

In Luke chapter 9, after His transfiguration on the holy mount, the Lord descends to find a father imploring Him on behalf of his demon possessed son. He had already asked the disciples but they found themselves helpless. Not so the Lord Jesus who cast out the demon. How

did men recxat? "They were all amazed at the mighty power of God".

In the gospel of John, we see much evidence of the deity of the Lord Jesus. It is said that deity possesses three distinct characteristics – omniscience, omnipotence, and omnipresence.

### 1. Omniscience

In John chapter 1, the Lord meets a stranger. He has never met Nathaniel before, nor Nathaniel Him. Yet as this man approaches the Lord, the Lord says, "Behold an Israelite indeed in whom there is no guile. Nathaniel recognises this feature in himself but he is puzzled. "Whence knowest Thou me?" How could this stranger know his character? Only because He was divine.

The Lord also knew about the circumstances pertaining to another stranger, a Samaritan woman whom He meets by a well. He says to her, "Thou hast had five husbands and he whom thou now hast is not thy husband". The woman replies, "I perceive that Thou art a prophet". Two days later, the citizens of Samaria said of Him.

"This is indeed the Christ, the Saviour of the world".

### 2. Omnipotence