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# The Messenger



“... How beautiful are the feet of those who bring glad tidings of good things!” Romans 10:15

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A Weekly Publication of the Christians Meeting at  
2291 Highway Z, Wentzville, Missouri  
westlakechurchofchrist.org

Dedicated to the Proclamation of the Truth in the Spirit of Love (Ephesians 4:15)

Volume 13, Issue 38

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Oct. 7, 2012

Listen to PROVE ALL THINGS on 730 AM WKRE, Sunday mornings from 8:15 to 8:30

## A Study of Isaiah 9:6 & 7

by Dempsey Collins

“A child is born to us.” Here is the true reason for the “light” (v.2), the multiplying of the nation, increasing gladness and joy of v. 3 and the deliverance and peace of vv. 4 & 5. “In contrast to the mighty foe of Assyria and also to the Syro-Ephraimitic coalition, a child brings deliverance to the people of God.” (Edward Young, p. 329) (cp. I Cor. 1:27; Gen. 12:3; II Sam. 7:14, Isa. 7:14; Ps. 2:7) Once again Isaiah speaks in the historical perfect tense, i.e. as if these events have already occurred. “The prophet continues to speak of events to come as if they have already occurred – a child is born, a son is given – so certain is Isaiah that the promise will be fulfilled” (Hailey, p. 102).

The following is from Edward Young – Isaiah, p. 329.

*child* – The word occurs first in the Hebrew, for all the weight and emphasis fall upon it. We must note again how impressive this fact was to Isaiah. He speaks of the birth as though it had already occurred, even though from his standpoint it was yet to take place in the future. It will be well, then, if we render the verbs literally, so that their true force may be apparent.

has been born . . . . . will be born  
has been given . . . . . will be given  
and has been . . . . . and will be  
and has called . . . . . and will call

The form of the verb (the perfect) really emphasizes the historical nature of the birth. The deliverance which brings rejoicing to the people of God is not something vague but something to be brought about by a birth in history upon this earth at a definite time and at a definite place. The birth of this Child is a gift of God.

Isaiah 9:6 continues “And the government shall rest on His shoulders”. Thus the child to come is a king, a great ruler, sovereign Lord. (cp. Mt. 28:18; Lk. 1:31-33; Eph. 1:20-23; Col. 1:15-20)

“And His name will be called” - All the inspired designations of this sovereign Lord reveal His true nature, character and work. “The name of Jesus is the combination of all the Old Testament titles used to designate the Coming One according to His nature and His works. The names contained in ch. vii. 14 and ix. 6 are not thereby suppressed; but they have continued, from the time of Mary downwards, in the mouths of all believers. There is not one of these names under which worship and homage have not been paid to Him. But we never find them crowded together anywhere else, as we do here in Isaiah; and in this respect also our prophet proves himself the greatest of the Old Testament evangelists.” (Keil and Delitzsch, p. 251)

The common English versions give five names to the child, however the Masoretic text renders the passage as four names.

1. “Wonderful Counselor” - In the Masoretic text “wonderful counselor” is the first designation.  
Mt. 21:15 Both believers and unbelievers “saw the wonderful things that He had done”. From His birth and throughout all eternity, men will marvel at the wisdom and redemptive work of Jesus. (Mt. 7:28; 8:27; 9:8, 33; 22:22; 27:14; Mk. 12:17; Lk. 2:33) “In Him are summed up all the treasures of wisdom and knowledge (Col. 2:3). His mission is one of redemption and an expression of infinite love; the summation of all spiritual and moral truth is found in Him” (Hailey, p. 102).
2. “Mighty God” - This is certainly not Hezekiah. All these names clearly apply to man’s only source of eternal hope – Jesus. Jesus is deity (cp. Jn. 1:1-4; Col. 2:9; Col. 1:16; Jn. 8:24, 58; 17:5; Heb. 1:8) as well as man (Phil. 2:7, 8; Heb. 2:14-16).
3. “Everlasting Father” stresses the love and endearment Jesus has toward us and we toward Him. As our creator (Jn. 1:1-4), sustainer (Heb. 1:3), friend and protector (Heb. 13:5, 6), teacher and disciplinarian (Heb. 12:5-11), Savior and redeemer (Mt. 11:28-30), Jesus is our Eternal Father.
4. “Prince of Peace” - “The child comes as a mighty Prince who conquers not by the sword, but by the message of peace directed to the hearts of men. Jesus establishes and maintains true peace, not the peace the world gives, but peace which is a result of spiritual fullness, companionship with God, and a right relationship with man. This peace comes when sin, the cause of strife, is banished from an individual’s life” (Hailey, p. 103). (cp. Eph. 6:10-18; II Cor. 10:3-6; Jn. 18:36; Isa. 11:6-9; Rom. 12:14-21)

Isaiah 9:7 “There will be no end to the increase of His government or of peace.”

Being established upon the double foundation of justice and righteousness, the Messiah’s reign will be progressive, peaceful and perpetual.” Christ’s kingdom will continually grow and include people of all nations. (cp. Isa. 2:2-4; Mt. 28:18-19; Mk. 16:15, 16) Unlike other governments who thrive and then perish, Christ’s kingdom “will not be left for another people, but will endure forever” (Dan. 2:44).

The message of the Messiah is a message of peace. Reconciliation with God through a gospel of peace (II Cor. 5:18; Eph. 6:15). At the birth of Jesus angels announced: “Glory to God in the highest and on earth peace among men with whom He is pleased” (Lk. 2:14). Jesus (the son of David, Mt. 1:1) fulfilled God’s promise to David (II Sam. 7:14; Acts 2:30-33; Heb. 1:5) and now exercises kingly rule in heaven (Col. 1:16-18).

Salvation from sins is from God’s Son who will come through the family line of David. He will rule with justice and righteousness. Since existing human governments were completely void of these qualities it is important to know that the rule of the Christ will be based on these qualities (cp. II Sam. 8:15 – A type of Christ). Justice is doing what is right according to God’s divine standard. Righteousness is faithful living which leads to right standing with God (I Jn. 3:7). Christ’s standard of righteousness and justice is the gospel (Rom. 1:16, 17). Only through faith in the gospel plan can man be declared righteous (Rom. 3:21-26).

Christ does not rule by might or force but “the righteous scepter” (Heb. 1:8, 9). Men become “obedient from the heart” to Jesus their King (Rom. 6:17). “The zeal of the Lord will accomplish this”. Thus we have God’s promise and assurance that He is zealous to accomplish this salvation for man. Absolutely nothing would prevent this from happening.

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## NOTES & NEWS:

Remember to check the prayer list for those with ongoing spiritual weaknesses and physical illnesses.

*“...Pray for one another...The effectual fervent prayer of a righteous man availeth much.” James 5:16*