

Sermon Notes & References
God's Messianic King
Isaiah 9:1-7
August 16, 2009

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^A 1 Peter 1:11, Matthew 4:13-14, John 1:4ff

^B John 14:27, Philippians 4:4

^C Isaiah 61:1, Luke 4:18

^D John 18:36-37

^E Judges 13:18, Revelation 19:12

^F Luke 10:18, John 12:31

^G Genesis 45:8, Matthew 28:20, Hebrews 13:8

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A. Introduction

1. We are a Messianic church

- a. we are a Messianic community of believers in Messiah who are gathered together to worship God, to praise His Name
- b. we form such a community because Messiah has brought to us salvation; spiritual salvation; salvation from our sin
- c. for you see, the Hebrew word, Messiah, corresponds to the Greek word Christos, or Christ; and the term Messianic corresponds to the word Christian, meaning belonging to or associated with Christ
- d. for in their own language, both of these words have the same meaning – both Messiah and Christ mean Anointed One – the one anointed as Prophet, Priest and King
- e. the centrepiece of our faith is that Jesus of Nazareth is the Christ, for in Him each and every one of the OT promises of Messiah is completely fulfilled, and in no other
- f. my desire for this church is that central to all teaching and preaching will be that our Lord Jesus is the Son of God, the Christ, the Messiah, born in the flesh, crucified on the cross for our sin, raised from the dead for our justification, and coming again for glorification with His people, the church; a church made up of people from every tribe and nation

2. Isaiah, the evangelical prophet

- a. that is, the prophet of the good news of salvation
- b. because there is the scarlet thread of the promise of the Messiah running through this book, leading all the way to the cross and extension of salvation to all mankind
- c. sometimes, in the book, as Isaiah is called upon to declare God's judgements: judgement on Israel, judgement on Judah, and judgement on the nations, his message can become pretty gloomy and dark
- d. but Isaiah is also a prophet of hope, and the light is never far away, the light of that scarlet thread of redemption
- e. and so it is in this 9th chapter today, where we are turned from darkness to the glorious light of the gospel, as we encounter front and centre the person of Jesus, the Messiah
- f. let's look again, now, more closely at those verses we read, but this time I shall look at them in that old,

familiar, and beautiful translation of the Bible, the AV (or, KJ)

- B. Messiah: Light in the Darkness Isaiah 9:1-2
1. ¶ Nevertheless the dimness shall not be such as was in her vexation, when at the first he lightly afflicted the land of Zebulun and the land of Naphtali, and afterward did more grievously afflict her by the way of the sea, beyond Jordan, in Galilee of the nations. 2 The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined. (AV)
 - a. things were pretty gloomy at this point in Isaiah's ministry
 - b. Ahaz was king; and not very good; in fact, an evil king
 - c. that was in Judah, the southern kingdom, and things were even worse in the northern 10 tribes
 - d. so Isaiah 8 ends with these words, 21 They will pass through the land hard-pressed and famished, and it will turn out that when they are hungry, they will be enraged and curse their king and their God as they face upward. 22 Then they will look to the earth, and behold, distress and darkness, the gloom of anguish; and they will be driven away into darkness.
 - e. you cannot get much gloomier an outlook than that
 2. But now in chapter 9 we find hope; assured and certain hope
 - a. one reason for turning to the AV is that these words have been translated retaining the perfect tense of the Hebrew
 - b. why does the Hebrew use the perfect or past tense when the whole context shows this will take place in the future?
 - c. first, this tense is used not only of things in the past, but also of things that are so certain they are as good as done
 - d. secondly, this tense is used of things which, in the mind of the speaker or writer are already an accomplished fact
 - e. and thirdly, the prophet as God's mouthpiece, in what is called the prophetic perfect, knows that when God speaks then the matter is settled and complete and will take place
 - f. Isaiah, then, is foretelling God's purposes from the point of view of looking on them as already carried out – how, he does not know, for like the rest of the prophets, was 'seeking to know what person or time the Spirit of Christ within them was indicating as He predicted the sufferings of Christ and the glories

to follow.’ (1 Peter 1:11)

g. so Isaiah

- (A) as he looks at the current desolation of the north
- (B) with the tribes around Galilee even then being taken out of their lands as the first of Israel going into exile
- (C) now prophesies that they will be the first of those who will be blessed by the coming Light, the Messiah
- (D) God’s has said it and it will be done

h. and it was done, for in Matthew 4: 13-14, we read of its fulfilment: [13 and leaving Nazareth, He {Jesus} came and settled in Capernaum, which is by the sea, in the region of Zebulun and Naphtali. 14 This was to fulfill what was spoken through Isaiah the prophet:](#) – ant then quotes these verses

i. It is Jesus – the Messiah – who is the Light coming into their darkness – ‘[In Him, was life, and the life was the Light of men. The Light shines in the darkness, and the darkness did not comprehend \(or overpower\) it.... the true Light which, coming into the world, enlightens every man.](#)’ – John 1:4ff

C. Messiah: Joy in Victorious Peace Isaiah 9:3-5

1. [3 Thou hast multiplied the nation, and not {read: to it} increased the joy: they joy before thee according to the joy in harvest, and as men rejoice when they divide the spoil. 4 For thou hast broken the yoke of his burden, and the staff of his shoulder, the rod of his oppressor, as in the day of Midian. 5 For every battle of the warrior is with confused noise, and garments rolled in blood; but this shall be with burning and fuel of fire.](#) (AV)

- a. one of the repeated pictures of Messiah in OT prophecy is that of His bringing peace of victory over Israel’s enemies
- b. in fact, that seems to have been the consuming desire of the Jews in the lifetime of Jesus, that He would be the King who would lead them to victory over the Romans
- c. and, it is worthwhile to study all the figures that are used in the book of Isaiah to describe that peace
- d. the peace in these verse would resonate in the hearts of the faithful believers who were in his audience; it was very pertinent, and if your reflect back over the previous chapters in Isaiah you will perceive that fact, because
 - (A) armies were marching back and forth over the land

- (B) the tumult of battle and shed blood was everywhere
- (C) the fruit of the land was being taken by the invaders
- (D) peace was very present in thought, distant in reality

2. yet Isaiah prophesies of this peace as a completed fact

- a. the yoke or burden of the oppressor has been broken, the suffering being dealt out upon them has been removed
- b. and this has been accomplished as in Gideon's day
 - (A) with a dependence on the Lord, not human armies
 - (B) accompanied by the giving of a sign
 - (C) the food of the land once more available to its people
 - (D) the presence of the soldiers removed from their midst, leaving behind the plunder they had taken
 - (E) with all of the marks of war – weapons, uniforms – taken and burned as no longer needed
- c. yet, though these things are measures of their joy
 - (A) the key to the you is that it is 'before thee;' it is found in the very presence of God
 - (B) our Messiah – our Jesus Christ – has also brought a victorious peace – a peace which stands triumphant even while we are in the midst of a hostile world
 - (C) for this peace exists because Jesus on the cross has gained the victory over the greatest oppressor of all – the sin that condemns souls to eternal death
- d. the Messiah bequeaths to His people peace: 'Peace I leave with you; My peace I give to you; not as the world gives do I give to you. Do not let your heart be troubled, nor let it be fearful.' (John 14:27)
- e. on which account we are able, in Paul's words, to 'Rejoice in the Lord always; again I will say, rejoice!' (Philippians 4:4)

D. Messiah: the King Isaiah 9:6-7

- 1. 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. (AV)

- a. as we remarked at the beginning of this message, Messiah, Jesus the Christ, is the Anointed One; anointed as was done in the OT upon the appointment of prophets, priests and kings into office – in their case by using oil
 - b. Jesus, Messiah, was anointed by the Holy Spirit, of which oil as used in the OT was but a type or picture, agreeing with the prophets words: *'The Spirit of the Lord God is upon me, Because the Lord has anointed me To bring good news ...'* (Isaiah 61:1a), words Jesus applied to Himself
 - c. Prophet; Priest; King; but in the passage before us it is the Messiah as King that is in the forefront: Christ is our King
2. on Christmas Eve of 2006, I preached from these verses, and used a very simple outline: the Crib, the Cross, and the Crown
- a. the Crib: *unto us a Child is born* ^{–{2}}.
 - b. the Cross: *unto us a Son is given*
 - c. the Crown: *and the government shall be upon His shoulders*
 - d. which I borrowed from Rev. Don Robinson
 - e. though now we shall look at these verses from a slightly different perspective, one illustration I used then is still apt
 - f. Billy Sunday in one sermon ^{–{3}}. pointed out that *'Such names as Kill Deer, Eagle Eye, Buffalo Face and Sitting Bull tell us something about the men who possessed them.'* He went on to say *'This tendency to use names that are expressive still crops out in camp life, and whenever men are thrown together in an unconventional way. In mining, military and lumber camps nearly every man has a nickname that indicates some peculiarity or trait of character. Usually a man's nickname is nearer the real man than his right name.'* – except, of course, that the biggest man is usually called 'Tiny' and the fattest, 'Slim'!
 - g. the name given to the Child of Isaiah 7: 14 is Immanu-El (God with us), and now this revelation enlarges on just who is Messiah the King
3. The compound Name given to Him describes His Divine and human nature
- a. If you were raised in a Latin country, you might think of this as 6 names: Wonder, Counsel, God, Almighty, Father of Ages, Prince of Peace or similar terms
 - b. In the AV we find 5 names, and other translations, 4

- c. the Hebrew accents and symmetry suggest 4 names of 2 elements each, and to some this is attractive as there is a pairing in each of a Divine or spiritual element with a human or earthly element: thus showing God Incarnate
- d. but regardless of this the resulting message is the same; this Messiah, Jesus, is the Divine King – ‘henceforth even for ever’ – ‘henceforth’ means from this time forward
- e. Jesus, confirms this: ‘Therefore Pilate said to Him, “So You are a king?” Jesus answered, “You say correctly that I am a king. For this I have been born, and for this I have come into the world, to testify to the truth. Everyone who is of the truth hears My voice.”’ (John 18:37) and, in the prior verse, says that His kingdom is not of this world

4. Consider a moment the Name our Messianic King bears:

a. He is **Wonderful, Counsellor**

- (A) actually, the word is ‘wonder, secret, hidden’
- (B) this word always describes an act of God, not man
- (C) this is the Name that the Angel of the Lord replied to Manoah, the father of Samson in Judges 13:18, ‘**Why do you ask my name, seeing it is wonderful?**’ thereby showing that it was God the Son speaking to him
- (D) what did it mean there? ‘My name describes what is beyond your comprehension as a mortal’ It is the ‘**name written on Him which no one knows except Himself**’ of Revelation 19:12
- (E) **Counsellor** – our Messianic King has no need of a men standing about Him as advisors – He is Counsellor, able to rule His eternal kingdom without any assistants

b. He is ‘**El Gibbor**’ – ‘**Mighty God**’

- (A) the words Elohim (God or judge) and Adonai (Lord) are also applied in the Bible to human beings
- (B) the word El, in the singular, is Deity, is God as in
 - (1) El Shaddai – God Almighty
 - (2) El Elyon – most High God
- (C) Messiah is thus Deity, he is God in every quality
- (D) **Gibbor**, on the other hand is often used of humans and is translated as ‘hero’ – but we are not talking here of a ‘god-like hero’ as some would have us believe, but of God, who in heroic fashion, acts as the Saviour and the Defender of His people against the Enemy

- (E) that is why Jesus in His ministry could say, 'I was watching Satan fall from heaven like lightning.' (Luke 10:18) and 'Now judgment is upon this world; now the ruler of this world will be cast out.' (John 12:31)
 - c. He is 'Everlasting Father'
 - (A) **Father** is used in the East for a person who looks after and cares for the interests of another
 - (1) in that sense God is our heavenly Father
 - (2) in that sense Joseph was the father of Pharaoh
 - (3) and in that sense Messiah is father to His people
 - (B) but as His is an everlasting kingdom, so is His care
 - (1) this is the Divine aspect of His nature
 - (2) for He says, 'Lo, I am with you always, even to the end of the age,' (Matthew 28:20b) for he is 'Jesus' the Messiah, 'the same yesterday and today and forever.' (Hebrews 13:8)
 - d. He is **Prince of Peace**
 - (A) in the OT, there is another wondrous person, to whom Abraham offered tithes, a type fulfilled in Jesus Christ, his name being Melchizedek, who '... was first of all, by the translation of his name, king of righteousness, and then also king of Salem, which is king of peace.' (Hebrews 7:2b)
 - (B) so, too, the Messianic King is a Prince, a ruler, whose rule is not like that of the princes of this world, gained by war and by oppression, but one that is founded upon the spiritual realities, by the peace He gives to believers by of the righteousness he bestows on them
5. **The zeal of the Lord of hosts will perform this.** This was the assurance that this would take place: God's zeal. The Lord is jealous of His own Name and will never let it be sullied by His failing to carry out His word and His promises!
- a. the Messianic King – Jesus Christ – came as promised
 - b. He will come again – as promised
 - c. He has promised that He will receive to Himself all those who trust in Him – the Lord said it; it's as good as done!

E. Conclusion

- 1. many have tried to deny that Jesus of Nazareth is the Christ

- a. Jewish rabbis have applied this passage to Hezekiah, and that being a failure, rearranged the titles to apply them to Yahweh with only 'Prince of Peace' describing Messiah
 - b. liberals and modernists have used even more devious and less acceptable interpretations to deny applying it to Jesus
 - c. but Jesus of Nazareth, He and only He, satisfies the text: 'Therefore let all the house of Israel know for certain that God has made Him both Lord and Christ—this Jesus whom you crucified.' (Acts 2:36)
2. and since that Jesus was crucified on the cross for my sin
- a. and since he is Messiah – Christ the Divine King
 - b. the only response that I can make that is acceptable to God
 - c. is to accept Him as Saviour and crown Him King of my life
 - d. will you not make that true in your life, too?

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Various other English versions of the Holy Bible may be used in this sermon. Some (for example, the AV, ASV, and NAS) seek to be strictly translations, while others (and especially PHIL) contain paraphrasing which involves a certain amount of subjective interpretation. Nevertheless, there is little material difference in meaning among these. Some prove slightly clearer on some verses than others. Looking at more than one version sometimes sheds additional light on any particular verse. Explanatory additions to the Bible text are shown in {braces}. The versions are identified as:

ASV	American Standard Version of 1901
AV	Authorized (King James) Version
ERV	The Revised Version of 1885
NAS	New American Standard version © 1960, 1995 The Lockman Foundation
NIV	New International Version © 1984 by the International Bible Society
NKJV	New King James Version © 1979 Thomas Nelson Inc., Publishers
NLT	1996 New Living Translation © 1996 by Tyndale Charitable Trust
NRSV	New Revised Standard Version © 1989 by the Division of Christian Education of the National Council of the Churches of Christ in the U. S. A.
PHIL	New Testament Translation © 1972 by J. B. Phillips
RSV	Revised Standard Version © 1946, 1952 by the National Council of the Churches of Christ in the U. S. A.
WEY	The New Testament in Modern Speech © 1902, 1912 R. F. Weymouth

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2. From messages by Rev. Don Robinson, Grace Baptist Temple (BBF), Bloomington, Indiana – Kerux sermons #12134, 18097
3. ‘Wonderful’ by Billy Sunday – Kerux sermons #19088