

Text: Isaiah 9:6

Title: Unto us a Son is Given

Truth: We owe this Son, the mighty God, our faithful obedience.

Date/Location: December 11, 2022 at FBC

I. Notable Sons in the Bible

- A. History is punctuated by the presence of certain individuals. In the Bible it is no different because the Bible is a book of history. There are particular people called out in the pages of Holy Scripture that are outsized in importance compared to the normal Joe, hinges on which history turns. A select few rise to the top—often ones whose births are surrounded by unique circumstances.
- B. For example, **Ishmael**: “You shall bear a **son**. You shall call his name Ishmael” (Gen. 16:11), progenitor to many who dwell today in the Middle East. Think of the circumstances surrounding his birth: a surrogate mother trying to have a child for an elderly mistress.
- C. Or **Isaac**, one of the Jewish fathers, through Abram: “Sarah your wife shall bear you a **son**, and you shall call his name Isaac” (Gen. 17:19). Mom could not have children at her age, or so it seemed.
- D. Or **Samson**, strongman hero of Israel: “Now there was a certain man from Zorah, of the family of the Danites, whose name was Manoah; and his wife was barren and had no children...And the Angel of the LORD appeared to the woman and said to her, ‘Indeed now, you are barren and have borne no children, but you shall conceive and bear a **son**...And no razor shall come upon his head, for the child shall be a Nazirite to God from the womb; and he shall begin to deliver Israel out of the hand of the Philistines’ ...So the woman bore a **son** and called his name Samson” (Jdg. 13:2, 3, 5, 24). The wife of Manoah was barren and had borne no children.
- E. During a time of silence from God to the nation Israel, God brought a son through Hannah and Elkanah: “The LORD had closed her womb...Then she made a vow and said, ‘O LORD of hosts, if You will indeed look on the affliction of Your maidservant and remember me, and not forget Your maidservant, but will give Your maidservant a **son** [male child], then I will give him to the LORD all

the days of his life, and no razor shall come upon his head” (1 Sam. 1:5, 1:11). “So it came to pass in the process of time that Hannah conceived and bore a **son**, and called his name **Samuel**, saying, “Because I have asked for him from the LORD” (1 Sam. 1:20) Samuel was a very significant man of God.

- F. Or **John the Baptist**, another borne of a mother beyond her years of childbearing (Luke 1:7): “But the angel said to him, ‘Do not be afraid, Zacharias, for your prayer is heard; and your wife Elizabeth will bear you a **son**, and you shall call his name John... ¹⁴And you will have joy and gladness, and many will rejoice at his birth. ¹⁵For he will be great in the sight of the Lord, and shall drink neither wine nor strong drink. He will also be filled with the Holy Spirit, even from his mother's womb. ¹⁶ And he will turn many of the children of Israel to the Lord their God. (Luke 1:13-16).
- G. Some are not so famous or significant in Bible history, but are remarkable nonetheless. Consider the poor Shunammite woman who regularly offered hospitality to Elisha. He wanted to give her a gift in thanks for her kindness, but she did not request anything. Gehazi explained to his master Elisha that “she has no son, and her husband is old” (2 Kings 4:14). After calling her, Elisha said, “About this time next year you shall embrace a **son**” (4:16). She did have that joy, but the boy died when he was still young. Elisha returned and raised the boy from the dead (4:34-37)!
- H. The most famous of all, however, is this one: “Therefore the Lord Himself will give you a sign: Behold, the virgin shall conceive and bear a **Son**, and shall call His name **Immanuel**” (Isa. 7:14). “And she will bring forth a **Son**, and you shall call His name **JESUS**, for He will save His people from their sins.” (Matt. 1:21) “Behold, the virgin shall be with child, and bear a **Son**, and they shall call His name **Immanuel**,” which is translated, ‘God with us’” (Matt. 1:23). “But when the fullness of the time had come, God sent forth His **Son**, born of a woman, born under the law” (Gal. 4:4).
- I. Isaiah 9:6 says, “For unto us a Child is born, unto us a **Son** is given; and the government will be upon His shoulder. And His name will be called Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace.”

II. What Son was Given?

- A. Jesus has dual sonship, kind of like dual citizenship. He is a son humanly of Mary and Joseph. This is by the common reckoning that a male offspring, one who is the fruit of the womb, is a son of his mother. As such, He is completely human.
- B. But Jesus is also son in terms of the relationship He sustains with God the Father. He is the Son of the Highest (Luke 1:32) and the Son of God (dozens of verses). In this unique kind of sonship, He shares all the characteristics of deity with His Father, and with the Spirit. There is no way in which Jesus is unlike the Father. Yet He is a distinct divine person from the Father.
- C. Thus we can call Jesus the “Son of Man” (Matthew 9:6) and “Son of God” (Matt. 8:29, 14:33).
- D. He became Son of Man to learn the afflictions of humanity (Heb. 5:8). He became Son of Man to be sympathetic to us (Heb. 4:15). He became Son of Man to give us a model of how to live amid suffering (1 Peter 2:21). He became Son of Man to die for our sins (1 Cor. 15:3). He became Son of Man to rise from the dead (15:4). He remains Son of Man to rule as perfect mediator over God’s earthly domain (Heb. 2:9). He became Son of Man to demonstrate godly submission to the Father (Luke 22:42).
- E. He was not always a **man**, for He took upon Himself human nature and body. But He *was* always Son of **God**. He had to be Son of God to absorb the infinite punishment due for sin.
- F. But Jesus has, in a sense, more than a dual sonship. He has a four-fold sonship. He is also Son of David and Abraham (Matt. 1:1, Luke 3:31 & 34; Matt. 9:27, and repeatedly throughout the gospels, such as in Matthew 12:23, 15:22, 20:30-31, 21:9, 21:15, 22:42). The relationship that he has with the Israelite nation is not merely one of ethnic connection, but one of royalty. He is, in His humanity, the descendant of Abraham through David and thus owns the regal right to the throne of Israel as her King.
- He shares the likeness not only of humanity, and deity, but also royalty. He is the ultimate Son of Promise.

III. The Context of Isaiah 9:6

⁶For unto us a Child is born, unto us a Son is given; and the government will be upon His shoulder. And His name will be called Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace. ⁷Of the increase of His government and peace there will be no end, upon the throne of David and over His kingdom, to order it and establish it with judgment and justice from that time forward, even forever. The zeal of the LORD of hosts will perform this. (Isa. 9:6-7)

- A. He is the light that is coming amid dark gloom that historically had come over the nation (see 9:1-5). The oppressor will cease and the coming Child—Messiah—will clean up after the enemy.
- B. The initial phrase is poetic parallelism in which the same thing is said twice. A child/son is born/given. Thus far, a completely natural explanation could suffice, but that holds only for half a verse.
- C. His wisdom is marvelous (Prov. 11:14, 15:22, 24:6; Isaiah 1:26). Wise counsel is sought by world leaders, but this One's counsel will be unsurpassed. "Prince of peace" could also conceivably refer to a mere man who brings peace to his nation or even to the world. But that is so unlikely that it better supports a divine Son-King.
- D. The other two names given to this child are clearly beyond what can be used to describe a mere mortal. He is also named the Mighty God and the Everlasting Father. Let that sink in—the given Son, the born Child is the mighty God and the Father who is everlasting. "Name" means that he partakes of those qualities; that *is* Him. So says the prophet as moved by God Himself.
- E. Verse 7 expresses that this One will have unending power in Israel even beyond those borders to the entire world (Zech. 9:9-10).

Conclusion

We conclude with a reminder of Romans 1:1-5. The good news from God is all about His Son, to Whom we owe the obedience of our allegiance. He is the wisest counselor, the prince of peace, the Father of eternity, and the mighty God. He is worthy. MAP