

FOR UNTO US A CHILD IS BORN

TEXT: ISAIAH 9:6, 7

Introduction:

1. The two greatest OT prophecies regarding the birth of Christ are both found in the book of Isaiah.
2. These prophecies were written by the prophet Isaiah over seven hundred years before Jesus' birth.
3. Isaiah foretold that Jesus would be born to a virgin. "Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel" (Isa. 7:14).
4. The name Immanuel is a Hebrew name that means literally, "God with us" (cf. Matthew 1:23).
5. It is a promise of incarnate deity, a prophecy that God Himself would appear in the form of a human infant, Immanuel, "God with us." This baby who was to be born would be God Himself in human form.
6. Charles Wesley, in his immortal hymn, put it this way:

Veiled in flesh the Godhead see;
Hail the incarnate Deity,
Pleased with us in flesh to dwell,
Jesus our Emmanuel.

I. PROMISE OF A SON

1. "For unto us a child is born" is a statement about the Messiah's humanity. The Lord Jesus began life like any other human – as an infant.
2. Hebrews 10:5 says, "Wherefore when He cometh into the world, He saith, Sacrifice and offering Thou wouldest not, but a body hast Thou prepared me."

3. As a man, the Lord Jesus felt everything we feel; He hurt like we hurt; He wept like we weep; and in His death, He even felt the weight of sin.
4. He cried from the cross, "I thirst" (John 19:28).
5. The New Testament teaches that throughout His life our Lord experienced every temptation common to humanity, but He never yielded to temptation.
6. Our Lord was the sinless Son of God. Hebrews 4:15 says our Lord "was in all points tempted like as we are, yet without sin."

II. PROMISE OF A KING

1. Isaiah's prophecy was news of a coming King. The child who would be born, the son who would be given, would have the government upon His shoulder (Isaiah 9:6).
2. Isaiah's prophecy promised a Savior, God incarnate, whose coming would dramatically and forever alter human history.
3. "And the government shall be upon His shoulder" (Isa. 9:6) looks beyond the first coming of Christ to the second coming of Christ (cf. Matthew 2:2-6; Luke 1:32, 33).
4. "Of the increase of his government and peace there shall be no end..." (9:7).
5. Isaiah looked way beyond that first Christmas to a time still in the prophetic future when the Lord Jesus Christ will reign over a literal, earthly, kingdom. This kingdom will encompass all the kingdoms and governments of the world.
6. Zechariah 14:9 says, "And the LORD shall be king over all the earth: in that day shall there be one LORD, and His name one."

7. Daniel 2:44 says, “And in the days of these kings (referring to the revived Roman Empire) shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever.”
8. In that great day, the government of the whole world will rest upon the shoulders of the Lord Jesus Christ, and He will reign as KING OF KINGS AND LORD OF LORDS over a worldwide kingdom of righteousness and peace.
9. Yea, Isaiah says, “Of the increase of his government and peace there shall be no end...” (9:7).
10. Unlike the corrupt governments of today (consider New York, Chicago, etc.), our Lord’s kingdom will be marked by peace and justice (9:7).
11. In the meantime, our Lord’s kingdom operates in secret. Though His kingdom and sovereign rule are manifest within those who trust Him and obey Him as their Lord, the world for the most part knows nothing about it.
12. Our Lord taught us to pray, “Thy kingdom come. Thy will be done in earth, as it is in heaven” (Matt. 6:10).
13. In that same sixth chapter of Matthew, our Lord also said, “But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you” (Matt. 6:33).
14. Although the King is not presently reigning in visible form, He certainly rules in the hearts of His people.
15. Our Lord said to Pontius Pilate, “My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence” (John 18:36).

16. Our Lord was not denying a future literal kingdom. He said, “but now is my kingdom not from hence” (John 18:36). It was not the appointed time to establish His kingdom.
17. The cross had to come before the crown.
18. Before our Lord ascended up into heaven, His disciples asked Him, “Lord, wilt Thou at this time restore again the kingdom to Israel? (Acts 1:6).
19. Our Lord did not tell them there would be no kingdom. He said, “It is not for you to know the times or the seasons, which the Father hath put in His own power. But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth” (Acts 1:7, 8).
20. In other words, this is not the time for the kingdom to be established. Now it is the time to go out and win souls (Acts 1:8).
21. God’s program today is the local church, not the kingdom.

III. PROMISE OF THE MIGHTY GOD

1. “And His name shall be called Wonderful, Counsellor, The mighty God...” (9:6).
2. The Lord Jesus Christ is “the mighty God.” He is the Son of Man; and He is also the Son of God.
3. Isaiah said, “For unto us a child is born, unto us a son is given...” (Isa. 9:6).
4. Not only “born,” but “given.” This speaks of our Lord’s preexistence and His deity.

5. Here in Isaiah 9:6, the word “given” suggests our Lord’s pre-existence. Then when we come to the NT, our Lord’s pre-existence is clearly taught.
6. “Who, being in the form of God, thought it not robbery to be equal with God: But made himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, He humbled himself, and became obedient unto death, even the death of the cross” (Philippians 2:6-7).

CONCLUSION:

1. Isaiah prophesied, “For unto us a child is born” (9:6). Who is the prophet referring to? Who is “us”?
2. The nation Israel. “The Lord sent a word into Jacob, and it hath lighted upon Israel” (Isa. 9:8).
3. But I believe the prophet Isaiah, under the inspiration of the Holy Spirit, was looking beyond the borders of Israel. “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” (John 3:16).
4. “He gave his only begotten Son” means the same thing as, “unto us a son is given” (Isa. 9:6).
5. God gave us His only begotten Son. Every year around Christmas time, the world is reminded of this great Christmas gift.
6. Unfortunately, most people do not want God’s gift of salvation. They prefer the cheap toys and trinkets of this world.

