

Isaiah 9.6 Anticipation of Immanuel

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[0:00] Now in Genesis 3.15 we have the gospel promise. There is in Genesis 3.15 after Adam and Eve sinned.

! There's the fall of mankind and the curse. There is a sin-cursed world. And the declaration of the curse of the punishment to Satan.

The serpent is declared, that is to the serpent, and in that is declared the gospel promise that the serpent's head would be crushed by the seed of the woman. So he, that is the seed of the woman, means a child. So from Genesis 3.15 we know that there will be a child, seed of the woman, that will come.

That is, that a man will be born. But I have a question for you. I actually have two questions for you to consider. The first one is, did the Old Testament believers have any revelation on the nature of this promised seed?

They knew that a man would be born. But, to ask it in other words, did they, the Old Testament saints, did they believe that their Savior would be literally God with us?

[1:18] And, as they waited in faith, sorry, as they waited by faith in anticipation, did they believe in a triune God?

And the Old Testament, the Old Testament saints, as they waited by faith in anticipation, did they believe in a triune God? In other words, did they believe that the long-expected Messiah King would be the Son of God come in human form?

So, starting in Isaiah 7, verse 14. Therefore, the Lord himself will give you a sign.

Now flip over to 8, verse 19, and we will read through to verse 7.

And when they say to you, seek those who are mediums and wizards, who whisper and mutter, should not a people seek their God? Should they seek the dead on behalf of the living?

[2:24] To the law and to the testimony. If they do not speak according to this word, it is because there is no light in them. They will pass through it hard-pressed and hungry, and it shall happen, when they are hungry, that they will be enraged and curse their King and their God and look upward.

Then they will look to the earth and see trouble and darkness, gloom of anguish, and they will be driven into darkness. Nevertheless, the gloom will not be upon her who is distressed, as when at first he lightly esteemed the land of Zebulun and the land of Naphtali, and afterward more heavily oppressed her by the way of the sea beyond the Jordan and Galilee of the Gentiles.

The people who walked in darkness have seen a great light. Those who dwell in the land of the shadow of death, upon them a light has shined.

You have multiplied the nation and increased its joy. They rejoice before you according to the joy of harvest, as men rejoice when they divide the spoil. For you have broken the yoke of his burden, and the staff of his shoulder, the rod of his oppressor, as in the day of Midian.

For every warrior's sandal from the noisy battle and garments rolled in blood will be used for burning and fuel of fire. 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.

[4 : 07] And of 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.

Amen. Let's pray. Our great God, we thank you that we have a divine testimony, and that we have prophecy of Emmanuel, God with us, of the coming incarnation.

And as we consider the things of your word, I pray that you would enlighten our minds and lead us into all truth, that you would attend the preaching by your spirit and make your word effectual, and that you would bless the hearers by your word.

I pray this in Jesus' name. Amen. So our text specifically this morning is going to be verse 6 in the greater context of all that we read. But what's going on particularly in verse 6 is the anticipation of Emmanuel in 714 is further revealed by his natures and names.

So we're going to focus on what verse 6 tells us about the natures of Emmanuel and the names of Emmanuel. So first of all, the natures. Now if you recall, in chapter 9, verse 2, it spoke of a great light.

[5 : 29] Now this great light in 9, verse 2, I want to draw your attention to what is said in 1 Timothy 6.16. Now, maybe sometimes you've read a story, and in that story, at the beginning, they give you a one-line glimpse of something that happens, whether that be a climactic event, or whether that be a conversation between some of the main characters.

And then it doesn't give you all the details. It just gets you hooked to want to know what happens. And then it goes back in time, and it goes back to maybe the childhood of one of the main characters for the character development.

And that's kind of what I'm going to do with you right now. That is, we're going to get a glimpse of something in the future, or something of where we're going to, where we're working towards, and then we're going to go back.

We're going to go back not to the birth, but even before the birth of the main character. So a great light spoken of in Isaiah 9, verse 2, 1 Timothy 6.16.

And speaking of our Lord Jesus Christ, it says, He who is the blessed and only potentate, the King of kings and Lord of lords, who alone has immortality, dwelling in unapproachable light, whom no man has seen or can see, to whom be honor and everlasting power.

[6 : 46] Amen. This is whom has come to us in the form of a child. He is the great light. He is the light of the world.

He is the light of life. So back to our text. We're going back to even before the birth, before the incarnation. In chapter 9 here, it tells us of what is to come, and it tells us a child is born.

Now, we are considering the natures of Emmanuel, and what verse 6 tells us about the natures of Emmanuel, starting with a child is born, speaks to the human nature.

The human nature of Emmanuel. Now, we were foretold in chapter 7, verse 14, that therefore the Lord himself will give you a sign. Behold, the virgin shall conceive and bear a son, and shall call his name Emmanuel.

So we know a son will be born of a woman. And this should ring bells in our memory of, of course, Genesis 3.15, which speaks of the seed of the woman, will come forth from the woman, would be born as a man.

[7:56] So from Genesis 3.15 on, we know that a man will be born of a woman. And here is foretold in 7.14, the virgin shall conceive and bear a son. Now, in the incarnation, to help understand, to help define what the incarnation is, the synopsis of pure theology defines and explains the incarnation in this way.

It's a lot of information condensed into a short paragraph, but it's quite excellent. The incarnation is a work of God, whereby the Son of God, according to the economy of the divine counsel of the Father himself and the Holy Spirit, humbled himself and took upon himself in the unity of his person, true, whole, complete and sacred flesh from the Virgin Mary, through the Holy Spirit's efficacious activity.

He did so in such a way that the flesh does not exist on its own or apart from the Son of God, but it is maintained and born by and in him. Two natures, each in its entirety, were united with each other, unaltered, unmixed, undivided, and inseparable.

Out of these, the person of Christ, the God and man, is constituted. And for this purpose, that he could fully perform the tasks of the mediator before God, that he would reconcile men to God and unite them to him, and that he would reconcile the elect and unite them to God and would bestow on them righteousness, holiness, and eternal life for the demonstration of God's justice and for the praise of his mercy.

Now there's a lot of theology packed into a short paragraph there, but there's one particular saying that I want to draw your attention to, where it says, took upon himself in the unity of his person.

[9:49] Now there is a lot of wrong ways to try to describe the incarnation, and people probably with well intentions in trying to describe in words, which we use more frequently, tend to import really what is language of bad theology in trying to explain it.

But here it says, took upon himself in the unity of his person. This also isn't really language that we use commonly, and the reason why the language that's used in these creeds and councils and confessions and is maintained as that language is because it is the best, most accurate, descriptive way to describe it, and it's, by changing these words, it leaves the door open for even possibly heresy or bad theology.

But in taking upon himself, not that this is a one-to-one equivalent understanding of the Son of God taking to himself humanity, but to understand the word, it would be as, I took to myself this sweater that I'm wearing.

It's not the way we would typically word things. We don't say, when I got up in the morning, I took to myself my clothing. But to understand kind of the use of the language, to better understand that it wasn't a conversion, that the Son of God, the second person of the Trinity, wasn't converted into something different, but took to himself in the unity of his person, took to himself humanity, united to divinity in the one person of Jesus Christ.

So, the understanding of this is important because we don't want to be guilty of heresies such as canonicism or Arianism, believing that the Son of God was created.

[11:42] So, it was not conversion, mixture, or departure. It was union. The two natures were united together. So, the significance of the human nature and the incarnation, that a child is born, by becoming human, as man, he is able to bear upon shoulders, he is able to suffer, and he is able to die.

This is what the divine nature cannot do. So, by actually having physical shoulders to bear upon the weight, suffering, and death.

So, secondly, verse 6 tells us a son is given. A child is born refers to the human nature. A son is given refers to divine nature.

Now, it mentions a son. This is reference to the Son of God, who is the only begotten Son, eternally begotten, of the Father. And he was sent, a son is given, the Son is sent by the Father.

And this is in reference to, this is kind of a wordy mouthful, but the pre-temporal, intra-Trinitarian agreement, which means pre-temporal, is outside the bounds of time, before time began, the agreement amongst the Trinity, and this agreement amongst the Trinity, has no seeking counsel outside of the Trinity, no outside influence.

[13:13] It was intra-Trinitarian agreement. There's no disagreement in the Trinity. There are not multiple wills in discord with one another. So, the Son is given, sent by the Father, and come in the flesh, into the world, while the Holy Spirit prepares a body fit for him.

Now, according to the divine nature, so according to the human nature, he actually had shoulders to bear upon the weight and the burden of the misery of sin. According to the human nature, he was able to suffer and able to die.

Now, according to the divine nature, the worthiness and merit of his satisfaction would be eternal, and his work of redemption would be perfect, and its application entirely effective.

That which would require divine nature. So, as God, his perfect satisfaction was with infinite value. So, in verse 6, we see by his natures that it was both born and given.

He was born of the Virgin Mary, and it's quite timely that we read, that we went over the Chalcedonian definition to understand the incarnation of the Son given being born of the Virgin Mary, that he was not converted, the Son of God was not altered, was not mixed, was not confused, or diminished, but the divine nature was united to human nature, and he took to himself a body, and he was born in the fullness of time as a child, as a child that all the nations would know of God's glorious gospel of grace.

[14:56] John Owen wrote that that the same person should be the mighty God and a child born is neither conceivable or possible or can be true, but by the union of the divine and human natures in the same person.

Now, in the incarnation, at the fullness of time, the child is born that all the nations would know of God's glorious gospel of grace.

Remember that grace is not merited. Grace is unmerited favor. Grace is a free gift, and the Father gave his only begotten Son, the Son of God, gave himself for fallen man to be true mediator as both the sacrificer and the sacrifice.

And the Holy Spirit applies the grace of salvation to the recipient of free grace, giving us saving faith and repentance unto life. Now, further, we see in the text in verse 6 that it speaks of the incarnate Son of God's government.

That is, it speaks of the God-man king and his kingdom. And it says it will be on his shoulders. Now, what are shoulders used for?

[16:18] Shoulders can be used for carrying burdens, whether that be backpacks or if something's too heavy to farmers carry, you can throw it over your shoulder. So we understand the analogy of shoulders being used to carry a burden.

And, great burdens are placed on shoulders. Emmanuel's office and work is to bear the burden of government, that is, bearing rule or bearing the rule of his kingdom.

And we know that he rules with a rod of iron. And this is further explained in Revelation 12, 5. But he rules with a rod of iron, which means the irresistibility of his power and authority and sovereignty.

In Zechariah 6, 12, it says, Behold, the man whose name is the branch from his place, he shall branch out and he shall build the temple of the Lord. Yes, he shall build the temple of the Lord.

He shall bear the glory and shall sit and rule on his throne. So he shall be a priest on his throne and the council of peace shall be between them both. Now, bearing the rule of government, rule includes law.

[17:37] and law includes execution of punishment. And the punishment of the law was placed on his shoulders.

Isaiah 53, 5. Surely he has borne our sins and carried our sorrows. Sorry, Isaiah 53, 4. So the punishment was placed on him so that peace may be placed on us.

And Isaiah 53, 5 says, the chastisement of our peace was upon him. And then Isaiah chapter 7 further speaks of the bear of his rule, of his kingdom, of his government, and of his reign.

Which brings us to our second point, that divinity and dominion are asserted of the child to be born by descriptive names or of titles.

So if you're taking notes, dominion and divinity are asserted of the child to be born by descriptive names. So, the names, the names of Emmanuel which are given in verse 6.

[18:45] The names speak of who he is and what he does. They speak of who he is and what he does. The first, we see here, the word wonderful.

Now, I want you to think hard about this word wonderful. Wonderful means being full of wonder in being and works. Emmanuel is full of wonder in being and in works.

He is altogether lovely and chief among 10,000. Wonderful, the true extent of the word wonderful, to be full of wonder means supernatural.

The comprehensibility of the essence of God is incomprehensible. Although we can account for God according to his revelation and we can apprehend according to his revelation, the full comprehensibility of his essence is too wonderful for me.

I cannot attain it. Now, Dale Ralph Davis speaks here saying that the wonder element implies deity.

[19:51] It is really equivalent to supernatural with the cross-references of Genesis 18. 14, is anything too wonderful for the Lord? Psalm 139. 6, such knowledge is too wonderful for me.

It is high. I cannot attain it. Isaiah 28. 29, this also comes from the Lord of hosts who is wonderful in counsel and excellent in guidance. And then Davis goes on to say the use of the same kind of terminology here in verse 6 points to the child's deity.

That he is wonderful means that we should behold him with awe, with reverence, with astonishment, with wonder. He is worthy of our worship.

This is wonderful counselor. Counselor means giving wonderful counsel of supernatural explanation. Speaking of Emmanuel being the eternal wisdom of God.

God. Alec Motier wrote that the decisions of a king make or break a kingdom and a kingdom designed to be everlasting demands a wisdom like that of an everlasting God.

[21:01] The wonderful counselor gives counsel according to the eternal wisdom of God. And he gives the divine testimony of the whole counsel of God.

Emmanuel, God with us, our Lord Jesus Christ is the perfect and final prophet. Next in the names that are given is mighty God.

Now the word mighty, the word that's used in Hebrew for what is here interpreted as mighty and on other ways in which mighty is used, it's used in reference to Gideon.

When it speaks of Gideon saying mighty man of valor. Now the reason why it's in Judges 6 12, it gives us the reason why he is a mighty man of valor.

Although he is a weak man, it is because the Lord is with him. He is strengthened by the Lord, which is what makes him mighty. He was a battle champion.

[22:02] Other battle champions who are called mighty in the same way includes David's mighty men who were epic war heroes. They're mighty because they were empowered by the power of the Lord.

But with Emmanuel, he's not just mighty empowered by God, he is mighty God himself. Psalm 24:8 said, Who is this king of glory?

The Lord strong and mighty, the Lord mighty in battle. It's not just that God is able to accomplish his holy will, but that God also defeats his enemy who are in opposition to him accomplishing all his holy will.

And God who is almighty has come to dwell among us through the birth of this child, the incarnation. And having been incarnated, he died to purchase redemption.

Having died to purchase redemption, he was not restrained by death, but he was raised in power. He was ascended, exalted, and installed as king of kings with worldwide power and authority.

[23:16] I'll read you again what we began with reading in 1 Timothy 6, starting in 15. He who is the blessed and only potentate, the king of kings and lord of lords, who alone has immortality, dwelling in inapproachable light, whom no man has seen or can see, to whom be honor and everlasting power.

Amen. The next name that is given, to describe Emmanuel is everlasting father. Now, this can cause confusion for some people, understanding the relation in which it refers to when it describes Emmanuel, the son of God, come to us in human form, by saying everlasting father.

This is not in reference to the eternally unbegotten paternal relation of origin in the trinity. In other words, this is not a reference to God the father.

This is not in reference to the relations of the trinity in their eternal essence. Rather, remembering the context of the descriptions that are given, the titles that are given.

This is reference to Emmanuel's relation over the redeemed. Derek Kidner writes on and he explains it quite well.

[24:34] He says, paternal benevolence of the perfect ruler over a people whom he loves as his children. Now, it says everlasting father, and everlasting means eternal without beginning, without end, and without succession.

Now, when we think of eternal, perhaps many people think of eternal as being without beginning and without end. So, essentially, both sides of the timeline without coming to a conclusion on either side.

But, eternity is much more than that. Eternity is being without succession, without succession of time, without succession of change. God is not as a creature on one particular point of the timeline along the plan of redemption with us.

God's eternality means that he is transcendent from time. He is infinite in space and time. So, it's not, when we say, for example, of something like God's decree before the foundation of the world, we might think, well, if God is eternal, how do we place that on the timeline?

Well, it's before the foundation of the world, so on the timeline it's before the world began, on the timeline it's before time began, but that's not grasping the essence of eternality. God, in one single moment, encompasses all the space of all of time, unbound by time, as one single moment.

[26:05] So, if you were to take a blank piece of paper and draw your timelines on it, and a beginning on it, and an ending on it, and the foundation of the world, and you think, where do I put God in eternity before the foundation of the world? Essentially, it's the entire paper as one single moment.

everlasting refers to the eternity of the divine essence, without beginning, without end, without succession, which means that the king reigns, his reign is without end, according to the eternal counsel of the almighty God.

Nothing that is created can overthrow his kingdom. Further, it says, prince of peace, the name is given for Emmanuel, prince of peace.

Now, to paraphrase an old dead U.S. president, it's been said that the only time there will be world peace is when everyone stops to reload at the same time. And essentially, that is true, because we live in a sin-cursed world, and in a sin-cursed world, there will be wars, and there will be tribulation.

But our hope is not in this world, our hope is not in this world's government, and our hope is not in world peace in a sin-cursed, broken, fallen world. Which is what makes this so wonderful with the prince of peace and his kingdom of peace.

[27 : 24] Now, understanding the context of what is revealed to us here in Isaiah 9, verse 6, is the context that's going on when Isaiah spoke this.

it's in the context of the Assyrian invasion, the destruction, the decimation, and the deportation of the northern kingdom because of God's judgment for obstinate, unrepentant sin.

Because of their sin, God's judgment is upon them, and that will come in the form of the Assyrian invasion, and they will be deported. That is the context in which we read in Isaiah 9, 6, of Emmanuel's being the prince of peace.

At a time when there is, this would be over 700 years ago, before the destruction of the fall of the northern kingdom. So there's this lingering violence and destruction, but yet this hope, future hope from the prince of peace.

So prince, prince of course asserts monarchy, being a prince from the line of Davidic monarchy, and a prince of peace. Peace being a kingdom of well-being, freedom from anxiety, of goodwill and harmony, and the full favor of God.

[28 : 44] Now, Matthew Poole on this, he words it quite well. He said, by his priestly office, he shall make their peace with God. By his kingly office, he shall deliver them from spiritual enemies.

By priestly operation, he shall expiate our sin. By the power of his kingly office, he shall extirpate sin. As a priest, he makes peace.

As king, he maintains peace. Purchases as a priest, protects as a king. Emmanuel, God with us, our Lord Jesus Christ, is the priest king.

So, although I already told you, who is the long-expected Emmanuel, the one spoken of in Isaiah 7.14?

Who is the child born, the son given, wonderful counselor, mighty God, everlasting father, prince of peace? Who is the child whom the prophet speaks of?

[29 : 46] Well, we have the advantage of having the New Testament, and we will take full advantage of it. Luke 1.30 says, Then the angel said to her, Do not be afraid, Mary, for you have found favor with God.

And behold, you will conceive in your womb and bring forth a son, and shall call his name Jesus. He will be great, and will be called the son of the highest.

And the Lord God will give him the throne of his father David, and he will reign over the house of Jacob forever, and of his kingdom there will be no end. So, I pose the question to you, do you have an alternative notion of a Jesus that is contrary to what is revealed to us in Isaiah 9, verse 6?

any alternative notion of Jesus is not the true Jesus and is but merely an idol with the label Jesus put on top of it. And idols cannot save.

Idols only condemn. Only the eternal son of God come in human form and raised in power saves sinners. There is no other.

[30 : 58] wonder. So, are you in awe with wonder? John 1, 45 says this, we have found him of whom Moses in the law and also the prophets wrote, Jesus of Nazareth.

in conclusion, I have asked if you have an alternative notion of Jesus and therefore the necessary question of are you in awe with wonder?

So, those whom have received Jesus, I ask this question, have you lost your sense of wonder? Christ's person and works are full of wonder.

He is wonderful. The one who created humanity put on flesh and was born a virgin. The one who upholds all things by the word of his power put on flesh and was upheld by the arms of Mary.

The unbound eternal one who created time assumed our nature and entered into the bounds of time. The one who spoke light out of darkness came into the darkness as the light of the world.

[32 : 21] The one who dwells in inapproachable light came to a people in darkness and seen as that great light. The divine essence was united to human nature, infinite, united to finite, uncreated creator, united to created creature.

The word became flesh and dwelt among us. the Lord God almighty came to us in the form of a servant. The one who is spiritual food and nourishment was placed in a feeding trough for beasts of burden.

The immortal put on mortality. The one who cannot suffer or die took to himself a body that he might suffer and die in our place.

The one who hung on the cross is the uncaused one who caused the very tree to grow and the carpenters who worked at it to make it into a cross.

And he numbered the very days and sustains the very breath of all the ones who afflicted him and nailed him to that cross. The son of God became man so that man becomes sons of God.

[33 : 34] So in the chaos and madness of a fallen world in our day, remember this, that Jesus, if you remember the God-man Emmanuel, God with us, he is installed as king and there's nothing that has escaped his rule.

Psalm 110 says, The Lord said to my Lord, sit at my right hand till I make your enemies your footstool. That's where we are in time. Where we are in time is that the Lord is installed, Christ is installed as king of kings and all his enemies are being made his footstool.

That is where we are going. That is where we are in time. And amongst the chaos of a fallen world and the familiarity of Christmas, have you lost your sense of wonder of the word incarnate, the only mediator between God and man, the king of kings, the Lord of lords, the Lord God almighty, faithful and true.

In John 16.33 it says, Jesus said, these things I have spoken to you, that in me you may have peace. In the world you will have tribulation, but be of good cheer.

I have overcome the world. So remember, remember from last week, focus on the king, not on the rebellion. Focus not on the chaos, but on the one who is God with us, ascended, exalted, installed, and reigning.

[35 : 03] Remember, he will return. Don't look to the world for comfort. Look to the father and his love who gave his only begotten son. Look to the son and his grace who came to us in human form to purchase redemption and was raised in power.

And look to the Holy Spirit in his operation, that is, the comforter who applies the procured redemption to the redeemed and comforts them by the finished work of the Son of God come to us in human form and raised in power and exalted in glory.

This child, son, king is the hope for all the world. Jesus Christ is our living hope in salvation. Almighty God, we thank you for the incarnation, that is, the Son of God come to us in human form to suffer and die in our place, raised with power, seated on high, installed as king with all power, with all authority.

We praise you, Heavenly Father, for your love and giving us your only begotten Son. We praise you, the Son of God, in your grace for coming to us in human form, purchasing redemption and being raised in power.

We praise you, Holy Spirit, for your operation as comforter, for applying the procured redemption to the redeemed and comforting us by the finished work of Christ.

[36 : 37] Pray that you would indeed cause these truths of Emmanuel, God with us, the Messiah King, to sink deep into our hearts, our minds, our intellect, our understanding and help us to contemplate how wonderful indeed is Emmanuel, God with us.