

# Triumph and the Dawn of Messiah – Isaiah 9:1-7

**Introduction** – The birth of a child has been the topic since chapter 7 and Isaiah is far from finished. Immanuel is being proclaimed with more and more detail and intensity. Like those who have sat in darkness and gloom finally rejoicing at the coming of the dawn and all it promises, so the remnant of Judah will be blessed with the triumph of the birth of Immanuel. But as dawn is only the beginning of a day and yet a sure sign that the day has come, so the initial incarnation of the Messiah is only the beginning of a worldwide anointing and salvation.

**In the Places of Deepest Darkness** (vv1-2) – Ahaz and his nation will reject the offer of rescue from God (Isaiah 7-8) and refuse to turn and trust in Him. All that is left for them is trouble and darkness, gloom of anguish, driven into the darkness (8:22). The “God-is-NOT-with-us,” anti-Immanuel, antichrist policies of Ahaz were shortsighted and would plunge the nation into more desperate straits. And for Israel? Galilee and the land of Naphtali would be the first invaded by Assyria (2 Kings 15:29) and resettled with aliens by the king of Assyria. But all of that experience is not an end in itself; it was a means whereby God’s goodness would be manifested as the only and true source of light in a land of darkness. But who could bring light from darkness?

**Out of Darkness Comes the Dawn** (Matt 4:12ff) – Every morning, God teaches us this: He brings the light; He brings the Light. Galilee was considered to be such a place of darkness that no one expected a prophet to come from there (John 7:52 – apparently they had forgotten Isaiah 9:1-2). Galilee, then, becomes the place where Jesus will begin His public ministry (Matt 4:12-14). Here He will call His first disciples (vv18-22), teaching of the kingdom and healing all sorts of diseases and afflictions (vv23-25). The area that had suffered the most under the earlier attacks by the Syrians and later under Assyria becomes the starting place of the greatest blessing to the world: the ministry of Jesus Christ. Climbing a mountain like Moses, Jesus will deliver His sermon on the mount including the eight Beatitudes (Matt 5:3-10), and when He finishes, “*the people were astonished at His teaching for He taught them as one having authority, and not as the scribes*” (7:28-29). Light had dawned.

**Rejoicing in the Triumph of God** (vv3-5) – Centuries earlier (back in Isaiah) the prophet speaks in the present tense as though it is so. Like Abraham with no land and no child and yet believing the promises of God, Isaiah declares that which is to be as though it were. In this promise-vision, God has multiplied the nation (as declared in Rev 7:9-10) and the overwhelming joy is like that of workers at a bountiful harvest, bonus paycheck in hand; like the celebration of soldiers having put down a wicked enemy and dividing the spoil, popping the corks on the finest champagne. God’s triumphant grace over our pathetic failure produces joy inexpressible and full of glory (1 Pet 1:8). Isaiah then likens this liberation with the freedom fighter, Gideon (Judges 6-7) who overthrew the Midianites with an army reduced from some 32,000 to just 300 men. God flung the enemy into a panic and Israel was delivered. And this Greater Liberator will put an end to the conflict between men so that even the garments of battle will be burned (remember Isaiah 2:4). Is this just hyperbole? Who will bring this about?

**For Unto Us a Child is Born** (vv6-7) – These two verses are stunning, unbelievable, beyond reckoning and true. A Child will bring this forth (Luke 2:11ff), the promised Son of David. In our nature, God humbled Himself, in our nature He suffered, and in our nature He now reigns. The government rests upon His shoulder for He is King of kings and Lord of lords (Rev 19:16, Matt 28:18, Psalm 110:1-2). And His names reveal who He is –

**Wonderful Counselor** – He is His own source of “the counsel of His will” (Eph 1:11). He is the very source of counsel and wisdom. His good pleasure, His predestined will, and His purposes are all incarnate in this Child.

**Mighty God** – His divinity is declared. The Word became flesh and dwelt among us. This is Immanuel. He is fully God and fully Man. Nothing will thwart this King’s plans.

**Everlasting Father** – Our father in the flesh had been Adam; but this Child will be the last Adam, the new federal Head and the One Who brings forth the new humanity, the first resurrection and the new life. And to whom He is given, He is their Father *everlasting*.

**Prince of Peace** – He makes eternal peace between God and man “*by the blood of His cross*” (Col 1:20, Rom 5:1), and through that peace, and only that peace, men may be at peace with one another.

**“Of the Increase of His Government and Peace There Will Be No End”** – What are the doom and gloom prophets of this Age to make of this? Jesus came like the dawn and no one can stop His Day (Psalm 118:24). Notice that the declaration is not one of immediate perfection, but of an unending increase. Why? “*The zeal of the Lord of might/armies*” will perform this. He did not come to try; He came to accomplish (John 3:16-17).

**Dripping with Christmas Celebration** – Christmas is not a celebration about a nice little child in a sweet, sentimental scene. It is not about the coming of a Child who would bring us one day to heaven. The birth of this Child is not primarily a celebration of “*peace in my heart*,” but “*peace on earth*.” It is a celebration of an invasion on this dead and dark planet, upon these present nations to break the curse of the fall and see the knowledge of the Lord cover the earth as the waters cover the sea. And how would that peace come? It came by way of a Person Who is that Peace and would manifest that victorious peace over death by dying. Immanuel.