

THE KING WITH FOUR NAMES

Isaiah 9:6-7

- I. He is marvelous in how He came. (v.6)
 - 1.) He came in earthly humanity.
 - 2.) He came in heavenly deity.

- II. He is majestic in who He is. (v.6)
 - 1.) He is a wise counselor who solves my confusion.
 - 2.) He is a worthy defender who shelters me from conflict.
 - 3.) He is a watchful father who showers me with compassion.
 - 3.) He is a wonderful comforter who soothes my conscience.

- III. He is mighty in what He will do. (vs.6-7)
 - 1.) He will rule completely. (v.6)
 - 2.) He will rule eternally. (v.7)
 - 3.) He will rule powerfully. (v.7)

The King with Four Names

Isaiah 9:6-7

Introduction:

- Suppose an alien from another planet, another galaxy, was to come and visit our earth during this time of year. What do you think that alien would discover and conclude about Christmas? Would he conclude that it is about:
 - Santa or a Savior
 - Rudolph and the Reindeers or a Redeemer
 - Jingle Bells or Jesus
 - Happy Holidays or Merry Christmas?
- In Denver, A Christian group was denied permission to participate in the annual “Parade of Lights” because they planned to sing hymns and say “Merry Christmas” on their float. The event, in its 30th year will include homosexual American Indians, belly dancers and, of course, Santa Claus (World Net Daily, 12-2-04).
- And in McHenry County schools in Illinois as children, parents and teachers gathered for a time of holiday cheer at school concerts, they sang of Hanukkah, gave their rendition of a Jamaican folk song and did their list for Santa. However, there was, in the spirit of being inclusive, no mention of Christ or the Christmas story. The slight to the Savior was said to be inadvertent. (*Chicago Tribune*, 12-6-04)
- Beginning with the book of Genesis and running thru the book of Malachi, God unfolds for us the drama of redemption and the true essence of Christmas. It paints for us step by step and stroke by stroke a portrait of God’s Messiah, the Christ of Christmas, “The King with Four Names.”

Genesis	3:15	He is the seed of woman
Genesis	12:3	He is the offspring of Abraham
Genesis	49:10	He is the tribe of Judah
Numbers	24:17	He is the star come out of Jacob
Deuteronomy	18:15	He is the prophet greater than Moses
2 Samuel	7:12	He is the son of David who will reign forever
Psalm	2	He is the Lord’s Anointed
Psalm	22	He is the Righteous Sufferer
Psalm	110	He is the King-Priest after the order of Melchizedek
Isaiah	7:14	He is the virgin conceived Immanuel
Isaiah	53	He is the Suffering Servant of the Lord
Daniel	7:13-14	He is the coming Son of Man
Micah	5:2	He is the babe born in Bethlehem

And here in Isaiah 9:1-7 He is the greater Gideon who is to Come, He is “the King with Four Names.”

- 1) The year was approximately 725 B.C. The northern kingdom of Israel faced an ominous and perilous situation from the north an evil and aggressive Assyrian empire was growing and expanding. Tiglath-Pileser III had built Assyria to its zenith in power, and now Shalmaneser V was poised and ready to attack a morally bankrupt and militarily weakened Israel. Indeed in 722 B.C. Israel would be sacked, overrun, and crushed in humiliating defeat.

- Loved ones would be brutally killed.
- Families would be broken up and destroyed.
- The land would be devastated/economic havoc would be rampant!
- The once proud nation would be brought to its knees in shame, humiliation and judgment.

And YET! In the midst of their despair and hopelessness they receive a word from God, a word from heaven.

- The Gloom of v.1 would turn to the Rejoicing of v. 3.
- The Distress of v.1 would turn to the Joy of v. 3.
- The Oppression of v. 1 would turn to a Broken Yoke in v. 3.
- The Darkness of v. 2 would turn to the Light of v. 2.
- The Shadow of Death of v. 2 would be Overcome in v. 6.

* (all the verbs are in the perfect tense, affirming the prophet’s certainty that they would occur). Cf. Matthew 4:12-17

Indeed as E.J. Young paraphrases it: “There is great rejoicing among God’s people, because God has broken the yoke of burden and oppression, and the burden and oppression are removed because the weapons and garments of the warrior are destroyed, and the basic reason for these blessings is that a Child is born.”

- 2) 700 years before the Wisemen gave, the Angels sang, or the Shepherds came Isaiah explains what Christmas is all about in a text that James Merritt calls “the cornerstone and centerpiece of all prophetic prophecy.”

Transition: What is it that the Lord shows Isaiah that we also need to see concerning this King with Four Names?

I. The King is marvelous in how He came. 9:6

- It is imperative that we see the flow of Isaiah’s argument in this section of his book, for the virgin born Immanuel of 7:14 is the King with Four Names of 9:6-7 and is the Rod from the stem of Jesus in 11:1. He is God’s Messiah, the promised deliverer of Old Testament prophecy.
- Yet there is something particularly marvelous and majestic in His coming, something mysterious that only the eyes of Faith will see.

1) He came in earthly humanity. 9:6

- Lit. “For a child is born unto us.”
“Child” occurs first for weight and emphasis. Again we see the prophetic perfect used.
- Calvin notes that “the Jews... torture this passage, for they interpret it as relating to Hezekiah” (138). Calvin’s language is perhaps too harsh concerning how Jewish persons might see this text. The issue may be a failure to appreciate or see the vision God gave His prophet. Isaiah, however, is not looking at his day, but a new day, a wonderful day, a day of unparalleled joy and blessing when a one of a kind child, a King with four names, “is born for us.”
“A child is born”: This speaks of His earthly beginning.
“A child is born”: This speaks of the baby of Bethlehem.
- Unto us, for us, for our good, a child is born.
- Hebrews 2:14 affirms, “Inasmuch as the children have partaken of flesh and blood, He Himself likewise shared in the same...”
- Paul adds in Galatians 4:4, “But when the fullness of time had come, God sent forth His Son, born of a woman, born under the law.”
- E. Y. Mullins says, “Christ spotless humanity as a finite drop of dew reflects the glory of sovereign holiness and love taking the initiative in saving man.” (*The Baptist Faith*, 37).

Trans. He came in earthly humanity.

2) He came in heavenly deity. 9:6

- Lit. “a son is given to us (“unto us” is repeated)
This speaks of His eternal being.
This speaks of the God of Glory.
This tells us of God’s gift. (cf. Psalm 2:7)
- Notice that the text is quite specific, quite clear. It does not say “a child is born, a son is born.” No, Isaiah the inspired seer of Messianic prophecy wrote words he may not have fully understood, but words that were completely true.
- God’s Christmas gift came “in the person of deity wrapped in the package of humanity” (Merritt). The birth in Bethlehem was not His beginning. There was a time when Jesus was not, but there was never a time when the Son was not! (cf. John 1:1; Hebrew 1:1-2)
- John Phillips says it beautifully: “The great mystery of the manger is that God should be able to translate deity into humanity without discarding the deity or distorting the humanity.” Yes, the incarnation was a true and genuine wedding of perfect deity and sinless humanity.
- R.G. Lee informs us, “Jesus is the only one born with no earthly Father but an earthly mother. He had no heavenly mother but a heavenly Father. He was older than His mother and yet as old as His Father.
- B.B. Warfield nails it with succinct clarity, “No two natures, no incarnation; no incarnation, no Christianity, in any distinctive sense” (*The Person and Work of Christ*, 211).
- The apostle John would add in John 3:16, “For God so loved the world that He gave His only begotten Son...”

Trans. The King is marvelous in how He came.

II. The King is majestic in who He is 9:6

- Jerry Vines says “this is the greatest single verse in all of Scripture about the Lord Jesus Christ.”
 - With more than 250 names and titles of our Lord scattered from Genesis to Revelation, Isaiah brings together 4 in a tight, concise package that appear no where else in the Bible. More names of Messiah are crowded together here than any where else in Holy Scripture. Taken together they encapsule the totality of the person and work of Jesus, who He is and what He does.
 - Wonderful emphasizes His deity
 - Mighty emphasizes His humanity
 - Everlasting emphasizes His deity
 - Prince emphasizes His humanity
 - Counselor emphasizes his humanity
 - God emphasizes His deity
 - Father emphasizes His humanity
 - Peace emphasizes His deity
- Coupled with the child born and the Son given, the result is nothing less than the God-man, Immanuel, God with us.
- Now we should understand that names or titles express character and activity, who a person is and what a person does. Jesus will show Himself to be with absolute perfection these names that describe Him.

1) He is a wise counselor who solves my confusion.

- Wonderful Counselor (lit. “wonder of a counselor”), He is one who gives wondrous counsel and unfailing wisdom. The word “wonderful” is never used in Scripture of what man is or has done, but only of who God is and what He does.
- We live in the day of the counselor, the psychiatrist, the Psycho-analyst, and the therapist.
- It has been said that a counselor is someone who will help you organize your hang-ups so that you can be unhappy more efficiently.
- It was by a counselor that we fell into sin. Satan got Eve involved in psycho-analysis. She got Adam involved in group therapy, and together they plunged the whole world into insanity.
- Yes we were ruined by a counselor but it is also the case that we will be redeemed by a Counselor.
- 1 Corinthians 1:24 teaches us that Jesus is “the wisdom of God.” He is advisor and teacher, friend and confidant. He is the one who said in Matt. 11:28, “Come, all you who labor and are heavy laden, and I will give you rest.” (Rest of body, rest of mind, and rest in our soul).

Trans. He is a wise counselor who solves my confusion.

2) He is a worthy defender who shelters me from conflict.

- Mighty God (*El gibbor*), “hero-God,” “warrior-God”
Here is a title that is a source of severe discomfort and agitation for liberal and Jewish scholars. “Mighty God” cannot be understood as popular exaggeration, royal hyperbole, or court flattery. Taken within the context of this text and the book of Isaiah itself, one is escapably driven to the conclusion: this is an affirmation of deity.

- In Isaiah *El* (God) is used only as a designation for God and, in Isaiah 10:21 the issue is settled for there Isaiah writes, “The remnant will return...to (*El gibbor*) the Mighty God.”
- Mighty God conjures up warfare and battleground imagery. The King with 4 names is a warrior God, a hero God who would fight a battle greater than Waterloo or Valley Forge, more decisive than Gettysburg or D-Day. No, the Warrior God, the Captain of our Salvation (Heb 2:10) would take the field at Calvary, engage the titan forces of sin and Satan; death, hell and the grave, and when the dust of the battle had settled, an empty tomb stands as an eternal monument to the victory of *El gibbor*, the Mighty God.

3) He is a watchful father who showers me with compassion.

- If “Mighty God” is a cause of consternation for liberal and Jewish scholars, “Everlasting Father” appears, on the surface, to be problematic for orthodox Trinitarians. And yet the problem is only skin deep, for as with the other 3 names what we have is a title. The title is descriptive of who Jesus is to us, to those who are His. “He acts toward them like a father” (Young, 338).
- He is the Father of eternity one who is eternally a Father, the source or origin of eternity. He is the Alpha and the Omega of Rev. 1:8, the one of whom Heb. 1:8 declares, “But to the Son He says: “Your throne, O God, is forever and ever.”
- Here is the child who is also a Father, fatherly in his love and care, fatherly in His goodness and compassion. This is His character. This is what He is to His people. He acts toward us as a father, a good father, a perfect father. He is always there, never too busy, never preoccupied or disinterested in the affairs of His child. He is provider and protector, and forever.

4) He is a wonderful comforter who soothes my conscience.

- In Luke 2:14 the angels sang to the shepherds of one who would bring peace on earth. Here in Isaiah we are told this one is the supreme giver of peace for He is the “Prince of Peace.” He is the one who see that the warrior’s boot and garment in v. 5 will be used for burning and fuel for the fire. He is the greater Gideon (of Judges 7) who as in the day of Midan, will put an end to the forces of evil who oppose the people of God. Times of darkness, despair and death will come to an end. The boots and blood of battle will cease to be, never to appear again.
- What kind of peace does He give?
 - Romans 5:1 tells us He gives peace with God.
 - Philippians 4:7 tells us He gives the peace of God.
- Isaiah saw in *Sar-Shalom* one who provides universal peace, peace between God and man, peace between man and man and peace within man. People without, peace within. Peace in the present and peace for the future. He who is the embodiment of peace will extend that peace, a peace as verse 7 tells us, “will have no end.”

Trans. The King is marvelous in how He came.
The King is majestic in who He is.

III. The King is mighty in what He will do. 9:6-7

- Our God is a promise-keeping God. What He promises He will fulfill. What He says He will do. In 2 Samuel 7:12-13 God promises David, “I will set up your seed after you, who will come from your body, and I will establish His kingdom... I will establish the throne of His kingdom forever.” In Luke 1:31-22 the angel Gabriel says to Mary, “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.”
- Isaiah adds his insights as well concerning the King with Four Names, the one who will fulfill this promise of God. What does he tell us of His kingdom of this King who will be the final King, the King to end all Kings? (Owalt, 248).

1) He will rule completely. 9:6

- His rule will be universal, unending and unparallel. The government will be on His shoulder and no other. (cf. Isaiah 22:22).
- Leupold suggest that “shoulder” may speak of a “golden chain that hangs around the neck of, and lies upon the shoulder of, the great ruler as a symbol of authority” (p. 185).
- No one will vote Him in and no one will vote Him out!
- This child is a King, a Sovereign Lord.

2) He will rule eternally. 9:7

- These will be no end in time or space of His rule. The increase of His government and peace... “There will be no end.”
- Hope will burst forth out of hopelessness and keep growing.
Peace will burst forth out of peacelessness and keep growing.
Justice will burst forth out of injustice and keep growing.
- “On David’s throne” looks to the millennial kingdom of Revelation 20. Its character: judgment and justice now and forever!

3) He will rule powerfully. 9:7

- Nothing less than the zeal of Jehovah will bring all of this to pass. His jealous passion to establish the rule and reign of the Son He has given will see that the King with Four Names is honored and vindicated now and forever. In heaven, there is no confusion as to what Christmas is all about! Through all of time God is burning with passion, zeal and a holy jealousy for one thing: the glory of His beloved Son in whom He takes delight. So great is God’s love for His Son that you can be certain: the King with four names will rule completely, eternally and powerfully. God guarantees it. That settles it.

Trans. Martyn Lloyd-Jones said, “Ultimately nothing matters but what we think of Him.” Isaiah says think and know He is marvelous in how He came, majestic in who He is and mighty in what He will do.

Conclusion:

- 1) A gift will tell you something about the gift-giver. In a text that has almost a magical quality about it, we discover we are the recipients of a surprising gift and a supreme gift,

a humble gift and the highest gift. God could never out do Himself when He gave this gift.

- 2) Criswell wonderfully said, “The shoulders that bear the government of the universe are the shoulders that bore the cross to Calvary” (p. 84). What then is our response?
- 3) Thanks be to God for His indescribable gift (2 Corinthians 9:15).
Thanks be to God for His gift of the King with Four Names.