

#1810

Cf. #124 #240 #287 #288 #449 #570 #739 #799 #860 #912 #916 #917 #972 #973  
#1040 #1276 #1630 #1636 #1748

Isaiah 7:14 & 9:6&7<sup>1</sup>  
The virgin gives birth  
to Immanuel  
Christmas Eve  
Free Text

Pastor A. J. Kunde  
Grace WELS Durand MI  
7:00 p.m., Tuesday,  
December 24, 2013

<sup>7:14</sup> The Lord himself will give you a sign: The  
virgin will be with Child and will give birth to a  
Son, and will call him Immanuel.

<sup>7</sup> Of the increase of his government  
and peace  
there will be no end.  
He will reign on David's Throne  
and over his Kingdom,  
establishing and upholding it  
with justice and righteousness  
from that time on and forever.  
The zeal of the LORD Almighty  
will accomplish this.

.....  
<sup>6</sup> For to us a Child is born,  
to us a Son is given,  
and the government will be  
on his shoulder.  
And he will be called  
Wonderful, Counselor, Mighty God,  
Father of Everlastingness,  
Prince of Peace.

### THE LORD GOD GIVES HIS SON – IMMANUEL

In the Name of Jesus, our newborn King and Savior, Dear Fellow-Redeemed,

During the Christmas Season, we have the opportunity to review who Jesus is and what he has done for us. As we look at two of the Prophecies in Isaiah, Chapter Seven Verse Fourteen and Chapter Nine Verses Six & Seven, we see that THE LORD GOD GIVES HIS SON – IMMANUEL.

Isaiah 7:14 states, "The Lord himself will give you a sign: The virgin will be with Child and will give birth to a Son, and she will call his Name Immanuel." It was during the reign of King Ahaz of Jerusalem that these words were spoken.

The LORD God sent Isaiah to King Ahaz to tell him not to be afraid, that Jerusalem and Judah would be secure, and that King Ahaz should stand firm in his faith. What was happening was this: The Kingdoms of Aram and Israel, the Northern Kingdom, had combined their forces and efforts, and were going to attack Judah, the Southern Kingdom over which Ahaz was King. God made the Promise to King Ahaz that it was not going to happen,

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<sup>1</sup> *The New International Version*, (Grand Rapids, MI: Zondervan Publishing House) 1984. All Scripture references are taken from this translation unless noted otherwise.

and, as proof of the validity of his Promise, the LORD God told Ahaz to ask for a sign and the LORD God would give him whatever sign for which Ahaz asked (cf. 7:10&11). In hypocrisy and contrary to God's Word and Promise, Ahaz said he would "not put the LORD to the test" (7:12).

It was true that God's people were not to put the LORD their God to the test. For example, when the devil tempted Jesus throw himself down from the highest point or pinnacle of the Temple so that God would send his angels to catch Jesus (cf. Matthew 4:5&6), Jesus quoted Deuteronomy 6:16 in reply, "It is ... written: 'Do not put the LORD your God to the test'" (Matthew 4:7). The situation with King Ahaz of Judah was different, however.

The LORD God told Ahaz to test him. The LORD God told Ahaz to ask for a sign. When Ahaz refused, he was disobedient to the LORD God and to his Word. In spite of King Ahaz's refusal, God promised to give a sign – and what a sign it would be!

You heard the Words of the sign the LORD God would give: "The virgin will be with Child and will give birth to a Son, and will call his Name Immanuel" (7:14b). We examine, first of all, how God refers to himself.

He says, "The Lord himself will give you a sign" (7:14a). The Name which the LORD God uses for himself is Lord – with just the first letter capitalized, in Hebrew Adonai [yn : doa }]. In the context, God is also referred to as LORD in all capital letters,

in Hebrew Yahweh [hw : hyò]. That Name, Yahweh, LORD in all capitals, refers to the God of free and faithful grace, the God who loves those who do not deserve his love, the God who is merciful and gracious to those who really deserve his punishment.

Adonai [yn : doa }] refers to God as the master or owner, and this Name for God is fulfilled especially in Jesus who pays the ransom price for all people. St. Paul makes this clear when he tell us, "You are not your own; you were bought at a price" (1 Corinthians 6:19b&20a). "You were bought," and, therefore, the One who bought you owns you; he is your Lord and Master, Adonai [yn : doa }], Jesus. This Lord,

Adonai [yn : doa }], would give a sign.

You know the sign: "The virgin will be with Child and will give birth to a Son, and will call his Name Immanuel" (7:14b). The Lord refers to "the virgin," a specific virgin, for he uses the article "the." This virgin, a maiden, a girl who had never had sexual intercourse, would "be with Child." This would be a miraculous conception. The Angel Gabriel explained this miracle to the virgin Mary, recorded for us in Luke's Gospel.

The Angel Gabriel told the virgin Mary, "The Holy Spirit will come upon you, and the power of the Most High will overshadow you. So the Holy One to be born will be called the Son of God" (Luke 1:35). Thus, "the virgin" would "give birth to a Son"; and, in recognition of the

fact that this Son is true God, this Son would be called “Immanuel” which means “God with us” (cf. Matthew 1:23). This Prophecy is fulfilled in Jesus.

Jesus is “Immanuel” – “God with us” – God with you and me. Before his Ascension into heaven, Jesus promised, “Surely I am with you always, to the very end of the age” (Matthew 28:20b). The Words recorded by the writer to the Hebrews also give us this encouragement: “God has said, ‘Never will I leave you; never will I forsake you’” (Hebrews 13:5b&6). No matter what happens to you and me, Jesus has promised in his Word always to be with us and never to leave us or forsake us. We learn more from the Old Testament Prophet Isaiah about this virgin-born Son of God, Immanuel – God with us.

Isaiah writes,

***<sup>6</sup> For to us a Child is born,  
to us a Son is given,  
and the government will be  
on his shoulder.  
And his Name will be called  
Wonderful, Counselor, Mighty God,  
Father of Everlastingness,  
Prince of Peace (9:6).***

Isaiah repeats what was said previously about a Child and Son being born. Now Isaiah describes the status of this virgin-born Immanuel – God with us.

This Child, Son, the virgin-born Immanuel, God with us, would have “the government ... on his shoulder” (9:6b). The fact that Isaiah uses the article “the government,” indicates that all government, all rule, all authority would be given to this Child, Son of God, the virgin-born Immanuel, God with us. Everything that happens is within the control and direction of God’s Son. St. Paul expresses this same Truth in his Epistle or Letter to the Ephesians.

St. Paul writes that

***<sup>20</sup> ... [God] raised [Jesus] from the dead and seated him at his right hand in the heavenly realms, <sup>21</sup> far above all rule and authority, power and dominion, and every title that can be given, not only in the present age but also in the one to come. <sup>22</sup> And God placed all things under his feet and appointed him to be Head over everything for the Church, <sup>23</sup> which is his body, the fullness of him who fills everything in every way (Ephesians 1:20b-23).***

Jesus rules, guides, controls and directs all things “for the Church,” that is, for the benefit of all who believe in him. What great consolation and comfort and courage we have in Jesus, who has all government – everything that happens – under his control!

We have just come through a terrible winter storm. Trees were down. There were extensive power outages. There were generators to fill, run and maintain. Jesus had all this under

control too. Jesus was reminding us that we are dependent upon him and his grace, mercy and blessings for us. Jesus brought us through these crises and will continue to direct all things for our benefit as believers in him. Isaiah also gives to us some of the Names by which the virgin-born Immanuel would be known.

Isaiah writes,

***And his Name will be called  
Wonderful, Counselor, Mighty God,  
Father of Everlastingness,  
Prince of Peace*** (9:6c).

Jesus will be called Wonderful Counselor, or Wonderful and Counselor separated; both understandings are true and appropriate.

First of all, we consider Jesus' Name as "Wonderful." This Name for Jesus was mentioned elsewhere in the Old Testament.

Judges 13 records that the Angel of the LORD, the preincarnate Christ Jesus – Jesus before he was born of the virgin Mary – appeared to the wife of Manoah and told her that she would give birth to a son, Samson, who would be a Judge and Deliverer in Israel. The woman told her husband Manoah about this good news, and Manoah prayed that the Angel would return and give them further information and instructions regarding the birth and raising of this son. The Angel of the LORD did return, and, after further instructions to both Manoah and his wife, Manoah asked what was the Name of this Angel of the LORD. Bear in mind that this was Jesus appearing to them before he was born. The Angel of the LORD, Christ Jesus, answered, "Why do you ask my Name? It is beyond understanding" (Judges 13:18). The phrase "beyond understanding" can and perhaps should be translated simply as "Wonderful"; in Hebrew "pelee" [**y a l i P ,**]; that's the adjective; the noun, which is used in Isaiah 9:6c is "pele" [**a l , P ,**] – Jesus' Name is "Wonderful."

Think for a moment how that Name "Wonderful" is appropriate for Jesus. Jesus is the virgin-born Son of God. Jesus is true God and true man. Jesus is true God, begotten of the Father from eternity and also true man, born in time of the virgin-Mary. How can Jesus be both God and man? It is beyond our understanding; it is "Wonderful!" But it is true, for that is how God's Word refers to Jesus. If Jesus were only a man, then he could not save or redeem anyone. Psalm 49 states,

***<sup>7</sup> No man can redeem the life of another  
or give to God a ransom for him—  
<sup>8</sup> the ransom for a life is costly,  
no payment is ever enough—  
<sup>9</sup> that he should live on forever  
and not see decay*** (Psalm 49:7-9).

On the other hand, if Jesus were only true God, then he could not die, for God is without beginning and without end, eternal and everlasting. But Jesus, the God-man, is the Redeemer and Savior of all. The death on the cross of Jesus, the God-man, pays for the sins of all. The holiness and righteousness of Jesus, the God-man, is credited to all. Jesus is also Counselor.

Jesus counsels us with his Word. When Jesus was speaking to his disciples on the night of his betrayal, he said, "I will ask the Father, and he will give you another Counselor [Greek: οὗ παρακλητο", Paraclete] to be with you forever" (John 14:16). Jesus refers to "another Counselor" thus indicating that his disciples already had a Counselor and that Counselor was Jesus himself. But Jesus sends to them and to you and to me "another Counselor," the Holy Spirit, who brings us to faith and keeps us in faith through the Gospel in Word and Sacraments. Hold to that Gospel for eternal life. At the same time, we may also appropriately refer to the two words together: Wonderful Counselor.

Hebrew poetry does like to use the grammatical device of doubles, and we see a string of them in this quotation: "And his Name will be called Wonderful Counselor // Mighty God // Everlasting Father // Prince of Peace" (9:6c). Again Jesus is a "Wonderful Counselor" as he speaks, counsels and comforts us with his Word. What a blessing you and I have that Jesus speaks to us in his Word in truth and purity. Jesus encourages us, "If you continue in my Word, you really are my disciples, and you will know the Truth and the Truth will set you free" (cf. John 8:31b&32). Another Name applied to Jesus is "Mighty God."

With the Father and the Holy Spirit, Jesus is true God Almighty. The term translated as "Mighty" is the Hebrew, ghibbor [ר / BGI]. It is used not only to refer to God but also to any person who is strong, mighty and delivers others. Jesus does that too! Jesus uses his Mighty Power to deliver you and me from sin, death and the grave, from hell and from the devil and his power. Jesus does this by way of the cross. It is through the cross that Jesus gives to us everlasting life. This brings us to the next Name for Jesus: "Everlasting Father."

A more literal way of translating the phrase "Everlasting Father," would be "Father of Everlastingness." "Everlasting Father" as a Name for Jesus might lead to confusing the fact that Jesus and God the Father are two separate persons – even though, with the Holy Spirit, Jesus and the Father are One. But Jesus is the "Father of Everlastingness." Through his cross and suffering, Jesus establishes "everlastingness" and an eternity of bliss in heaven for those who believe in him. As you and I face the fact that we will have to die some day, we rejoice that when we die, by faith in Jesus, we will be eternally in heaven with Jesus. Then Jesus' Name is also "Prince of Peace."

Peace is not the natural relationship between God and sinful mankind. Rather the natural relationship between God and sinful mankind is animosity, enmity, and aggression. David wrote in Psalm 5,

***<sup>4</sup> You are not a God who takes pleasure in evil;***

***with you the wicked cannot dwell.***  
***<sup>5</sup> The arrogant cannot stand in your presence;  
you hate all who do wrong.***  
***<sup>6</sup> You destroy those who tell lies;  
bloodthirsty and deceitful men  
the LORD abhors (Psalm 5:4-6).***

Furthermore, later in his Prophecy, Isaiah writes, “Your iniquities have separated you from your God; your sins have hidden his face from you, so that he will not hear” (59:2). But Jesus, the Prince of Peace, establishes Peace between God and mankind.

St. Paul points to the peace, which Jesus establishes by using the word “reconciliation” or “reconcile.” St. Paul proclaims, “God was reconciling the world to himself in Christ, not counting men’s sins against them” (2 Corinthians 5:19a). To be “reconciled” means to be “at peace with.” Peace with God is established by Jesus, the “Prince of Peace.” Once again, Jesus does this by his cross, through which God no longer counts or credits sin to mankind. What joy, confidence and comfort you and I have that Jesus is “the Prince of Peace” and our “Prince of Peace.”

When our consciences bother us because of the sins we have committed in thoughts, words or actions, God’s Word points to the reconciliation and peace we have in Jesus by his suffering and death on the cross. Jesus is “Immanuel” – God with us and God for us.

So these are the Names by which Jesus is made known to us: “Wonderful, Counselor, Mighty God, Father of Everlastingness, Prince of Peace” (9:6c). Isaiah also tells us about some of the things Jesus, Immanuel, God with us will do for us.

Isaiah writes,

***<sup>7</sup> Of the increase of his government  
and peace  
there will be no end.  
He will reign on David’s Throne  
and over his Kingdom,  
establishing and upholding it  
with justice and righteousness  
from that time on and forever (9:7a&b).***

Isaiah speaks of the increase or abundance of Jesus’ government. This has already been noted by a previous reference to the Apostle Paul’s Epistle to the Ephesians (cf. Ephesians 1:20b-23), in which we were assured that Jesus rules, guides, governs and directs all things for the benefit of his Church – all believers in him – including you and me. Nothing happens outside of Jesus’ control; and, whatever does happen, is for our good – regardless of catastrophe or benefits. There is also no end to the government and peace that Jesus brings. You and I who believe in Jesus are assured that now and in eternity, that peace and governing authority will always, always, be for us – for our benefit. Isaiah also indicates that Jesus is the great Seed or Descendant of King David.

Isaiah says, “He [Immanuel] will reign on David’s Throne and over his Kingdom, establishing and upholding it” (9:7b). This truth was announced again to the virgin Mary by the Angel Gabriel.

In the sixth month of the pregnancy of Elizabeth with John the Baptizer, the Angel Gabriel appeared to the virgin Mary and said,

***<sup>31</sup> “You will be with Child and give birth to a Son, and you are to give him the Name Jesus. <sup>32</sup> He will be great and will be called the Son of the Most High. The LORD God will give him the Throne of his father David, <sup>33</sup> and he will reign over the House of Jacob forever; his Kingdom will never end” (Luke 1:31&32).***

This was in fulfillment of the Promise which God made to David through the Old Testament Prophet Nathan. God said,

***<sup>11</sup> “, ....***

***”“The LORD declares to you that the LORD himself will establish a House for you: <sup>12</sup> When your days are over and you rest with your fathers, I will raise up your Offspring [Seed, Descendant] to succeed you, who will come from within you, and I will establish his Kingdom. <sup>13</sup> He is the One who will build a House for my Name, and I will establish the Throne of his Kingdom forever. <sup>14</sup> I will be his father, and he will be my Son.... <sup>16</sup> Your House [David] and your Kingdom will endure forever before me; your Throne will be established forever” (2 Samuel 7:11b-16).***

Jesus the Son of God and the Son, Descendant, Seed, of King David, is the fulfillment of that Promise. God fulfills his Promises; God fulfills all of his Promises.

God fulfills his Promises to you and to me too. Like the criminal crucified next to Jesus, Jesus also says to you and me, that on the day, in the moment, we die, we shall be in Paradise with Jesus (cf. Luke 23:43). Moreover, Jesus establishes and upholds his Kingdom “with justice and righteousness” (9:7c).

Indeed, Jesus’ justice or judgment condemns our sin. Jesus’ justice or judgment makes us liable for the eternal punishment of our sins. But Jesus took that justice, judgment and punishment upon himself on the cross. On the cross, Jesus suffered the punishment for our sins and for the sins of the world. Now through Jesus, we are declared righteous.

Jesus establishes and upholds his Kingdom “with justice and righteousness” (9:7c). The righteousness about which Isaiah is speaking, is not a righteousness that is achieved by us or by any human being. We are compelled to confess along with Isaiah: “All of us have become like one who is unclean, and all our righteous acts are like filthy rags” (64:6). Rather, it is Jesus’ blood and righteousness – Jesus’ righteousness, holiness, perfection and sinlessness, that is credited to us and to all. St. Paul testified to this fact when he wrote, “Through the disobedience of the one man the many were made sinners,

so also through the obedience of the One Man the many will be made righteous” (Romans 5:19). The same “many” who were made sinners – and that is all people – are the same “many” who are made righteous; or, given the status of righteousness. Through Jesus, the entire world is declared righteous or justified, and you and I grasp that declaration of righteousness or justification by faith. Finally, we are told by Isaiah how all of this comes about.

Isaiah closes by saying: “The zeal of the LORD Almighty will accomplish this” (9:7d). The LORD Almighty, the LORD of Hosts, Armies, accomplishes all that we are hearing. Mankind does not accomplish this. It is impossible for you or me or any other human being to accomplish any of this. It is the LORD Almighty – of Hosts, of Armies – who does all this. The LORD’s zeal accomplishes this; the LORD’s zeal will not be thwarted or blocked. What a comfort this is for you and me that we do not have to do anything for our salvation. Even our faith in Jesus which grasps this salvation and benefits from it, is God’s gift to us, as St. Paul says, “It is by grace you have been saved, through faith—and this not from yourselves, it is the gift of God—not by works, so that no one can boast” (Ephesians 2:8&9).

So we hear, once again, Isaiah’s Prophecy of the Coming of our Savior Jesus:

**7:14 The Lord himself will give you a sign:  
The virgin will be with Child and will give  
birth to a Son, and will call his Name  
Immanuel.**

.....  
**6 For to us a Child is born,  
to us a Son is given,  
and the government will be  
on his shoulder.  
And his Name will be called  
Wonderful, Counselor, Mighty God,  
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**7 Of the increase of his government  
and peace  
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He will reign on David’s Throne  
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The zeal of the LORD Almighty  
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