

Isaiah's Reference to the Humanity and Divinity of Jesus
Isaiah 9:6-7, 2024-05-05A, #2

Introduction: Today, I want to continue to talk to you about biblical references to the humanity and divinity of Jesus Christ. Based upon the biblical references we have studied and will study, the Council of Chalcedon made some conclusions in A.D. 451 regarding the humanity and divinity of Jesus: Jesus was fully human and fully divine. The human nature and the divine nature of Jesus were united into one person without mixture which is called the “hypostatic union:” no mixture, no separation, no division, and no confusion. The human nature did not humanize the divine nature, and the divine nature did not deify the human nature. Teachings that deviate from the hypostatic union are called “heresies”; The teaching is called “heretical.” The teacher is called a “heretic.” Arianism is heretical because it denies the divinity of Jesus Christ. The Monophysite heresy, advanced by the monk Eutyches, denies the two natures of Jesus Christ. This heresy teaches that the divine nature swallowed up the human nature so that there is one nature that is a mixture of the human and the divine called “theanthropic” (Theos, God; Anthropos, Man). The Monophysite heresy mixes the two natures. The Nestorian heresy denies that Jesus was one person with two natures. This heresy claims that Jesus was two persons with a divine nature and a human nature.

In our last study, we examined John's reference to the humanity and divinity of Jesus Christ and John 1:1-3, 14. Today, we will examine Isaiah's reference to the humanity and divinity of Jesus Christ in Isaiah 9:6.

- I. Isaiah's Reference to the Humanity of Jesus – “Unto Us a Child Is Born.”**
 - A. The incarnation means the divine nature took on human nature (John 1:1-3, 14; Galatians 4:4; Philippians 2:5-8; cf. Matthew 1:21; Luke 1:35).**
 - B. The divine nature did not have a beginning (John 1:1-3).**

- II. Isaiah's Reference to the Divinity of Jesus Christ – “Unto Us a Son Is Given.”**
 - A. John 3:16, NKJV, “For God so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life.”**
 - 1. “Only begotten” translates the Greek adjective *monogenēs* (μονογενής) which means “unique, one and only, one-of-a-kind” (cf. John 1:18).**
 - 2. “Firstborn” and “firstbegotten” in Romans 8:29; Colossians 1:15; Hebrews 1:6; Revelation 1:5 translate the Greek adjective *prototokos* (πρωτότοκος, Strong's 4416).**
 - a. *Prototokos* refers to the birth of Jesus to the Virgin Mary in Matthew 1:25; Luke 2:7.**
 - b. *Prototokos* refers to the prior to and producer of all creation in Colossians 1:15-18.**
 - 1) Jesus has the rights of the firstborn (cf. Exodus 4:22; Jeremiah 31:9).**
 - 2) Jesus has the preeminence in all things (Colossians 1:18).**
 - 3) The book of Hebrews is all about the superiority of Jesus Christ.**
 - c. *Prototokos* refers to the resurrection of Jesus in Colossians 1:18; Hebrews 1:5; 5:5; cf. Psalm 2:7; Acts 13:33; Revelation 1:5.**

- B. “Firstborn” does not mean that the divinity of Jesus had a beginning (Colossians 1:15-18).**
- III. The First Coming and the Second Coming (Isaiah 9:6-7; 61:1-2; cf. Luke 4:18-19).**
- IV. The Names Given to Jesus before His Physical Birth in Bethlehem (Isaiah 9:6):**
- A. Names represent character... Names and titles given to Jesus...**
- B. Some of the names given to Jesus in Isaiah 9:6:**
- 1. “Wonderful” translates the Hebrew masculine noun “Pele” פֶּלִיָּאָה which means “marvelous, extraordinary, unusual, a wonder, a miracle.”**
 - 2. “Counselor” translates the Hebrew noun יוֹעֵץ (yô·‘ēṣ) .**
 - a. Most English translations have “wonderful” as an adjective modifying counselor.**
 - b. It is true Jesus is a wonderful counselor.**
 - c. Some reasons Jesus is a wonderful counselor:**
 - 1) No cost (Matthew 11:28-30; Isaiah 55:1; Revelation 22:17).**
 - 2) No waiting list – Jesus is always available...**
 - 3) No problem too difficult (Jeremiah 32:17; Mark 9:23)...**
 - 4) Jesus has all wisdom and knowledge (Colossians 2:3)...**
 - 5) Jesus counsels through His Word: Ephesians 4 and 5; James 1:19; Proverbs 15:1; 19:11; Philippians 4:6-8...**
 - 3. “The Mighty God” translates the Hebrew “El Gibor” גִּבּוֹר אֱלֹהִים.**
 - a. Jesus still the storm because He is The Mighty God (Mark 4:35-41).**
 - b. Jesus fed over 5000 (John 6:1-21)...**
 - c. Jesus raised Lazarus from the dead because He is... (John 11:1-44).**
 - d. Jesus cleanse the lepers, heal the sick, gave sight to the blind, cause the lame to walk, cause the deaf to hear, cast out legions of demons because He is The Mighty God (Matthew 11:2-6).**
 - e. Jesus returned to heaven on the clouds (Acts 1:9-11; Revelation 1:7); Jesus will return on the clouds (Matthew 24:30)...**
 - 4. “The Everlasting Father” (cf. Micah 5:2).**
 - a. Jesus is a Father who lives forever – Who is with us forever –**
 - b. Jesus is a Father who will be with us when friends and loved ones are gone.**
 - 5. “The Prince of Peace” translates the Hebrew “Sar Shalom” שָׂר שָׁלוֹם.**
 - a. First coming – Jesus came to bring internal peace (Matthew 10:34; Luke 2:14; 12:51).**
 - b. Second coming – Jesus will come to bring external peace (Isaiah 2:4; 11:1-16).**
 - c. Today we can experience the peace of God after we have made peace with God through Jesus Christ (Romans 5:1; Philippians 4:6-7; Isaiah 26:3).**

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