

**Outline of
the Messages for the Full-time Training
in the Spring Term of 2003**

**GENERAL SUBJECT:
THE DIVINE ECONOMY IN THE BOOK OF ISAIAH**

Message Five

**The Sign of Christ's Incarnation
and the Unveiling of Christ as the Wonderful One**

Scripture Reading: Isa. 7:1—8:8; 9:6-7

- I. "Behold, the virgin will conceive and will bear a son, and she will call his name Immanuel"—7:14:**
- A. Jehovah wanted Ahaz, king of Judah, to ask for a sign (vv. 10-25); this sign is related to the ushering in of Christ, who was born of a virgin.
 - B. The sign of a virgin conceiving and bearing a son covers the entire Bible from Genesis 11 to Revelation 22; today we are still in the stage of the fulfillment of this sign, the sign of a son consummating in Immanuel.
 - C. The prophecy in Isaiah 7:14 concerning Immanuel can be seen in fulfillment in Matthew 1:20-23:
 - 1. The child born of a human virgin is Emmanuel, God with man:
 - a. God was begotten in the virgin Mary of the Holy Spirit—v. 20.
 - b. The child born of Mary was a "God-man child"—a divine-human child, with both the divine nature and the human nature.
 - 2. God Himself came to be both God and man, the God-man, to be Jesus—Jehovah the Savior—v. 21.
 - 3. Jesus was the name given by God, whereas Emmanuel was the name by which man called Him—v. 23:
 - a. He was called by those who experienced Him Emmanuel—God with us.
 - b. The more we experience the Lord Jesus, the more we will know that He is Emmanuel.
 - D. Matthew is a book on Emmanuel—God incarnated to be with us; this book is concerned with the Triune God being with the tripartite man—18:20; 28:20.
 - E. The practical Emmanuel, the presence of the Triune God, is the Spirit of reality—John 1:14; 14:16-20; 1 Cor. 15:45b:
 - 1. He is with us in our gatherings—Matt. 18:20.
 - 2. He is with us all the days—28:20.
 - 3. He is with us in our spirit—2 Tim. 4:22:
 - a. Today our spirit is the land of Immanuel—Isa. 8:7-8.
 - b. Because God is with us, the enemy cannot take over the land of Immanuel—v. 10; 1 John 5:4; John 3:6.
 - 4. If we would live with Christ as our Emmanuel, we need to be in His divine presence—Gal. 5:25a.

- F. The sign of Immanuel consummates in the New Jerusalem—the totality of God with us—Rev. 21:2-3:
 1. The entire New Testament is an Emmanuel, consummating in the New Jerusalem—the aggregate of Emmanuel—v. 23.
 2. We are now a part of this Emmanuel that will consummate in the New Jerusalem in the new heaven and new earth for eternity—1 Cor. 6:17; Acts 9:4; 1 Tim. 3:15-16.

II. “For a child is born to us, / A son is given to us; / And the government / Is upon His shoulder; / And His name will be called / Wonderful Counselor, / Mighty God, / Eternal Father, / Prince of Peace. / To the increase of His government / And to His peace there is no end” —Isa. 9:6-7a:

- A. In these verses we see the unveiling of Christ as the wonderful One; every aspect of what Christ is, is wonderful.
- B. The child born to us is both human and divine, and the son given to us is divine:
 1. The divine Son was given through the birth of the divine-human child—John 3:16.
 2. The word *child* in Isaiah 9:6 implies God, implies man, implies God becoming a man, and implies God and man mingled together as one.
 3. This child of both the divine and human natures born of a human virgin is also the son given in the divine nature by the eternal Father.
 4. The child born in verse 6 is the One born of a virgin and called Immanuel in 7:14.
 5. The eternal Father gave us a gift, and that gift was His Son, who became the God-man.
- C. For the government to be upon His shoulder means that the divine administration is upon the shoulder of this child who is born and this son who is given.
- D. Christ is the Wonderful Counselor; in all our situations and relationships, He is our Counselor to give us the best counsel.
- E. Our Counselor is the Mighty God:
 1. Without Him, we do not have the strength to carry out His counsel.
 2. He gives us counsel, and then He is our power and strength for carrying out this counsel.
- F. “Mighty God” is the name of the child, and “Eternal Father”—the Father in the Godhead—is the name of the Son—63:16; 64:8; John 5:43; 10:30; 14:10, 26.
- G. The title *Prince of Peace* is related to government:
 1. When we have Him, we have His ruling, His government, and we enjoy His peace, which comes from His inner ruling.
 2. The government which is upon His shoulder will be increased with His peace without end—Isa. 9:7.
 3. He will be upon the throne of David to rule over His kingdom and to establish His kingdom in justice and righteousness first in the millennial kingdom and then in the new heaven and new earth unto eternity—Luke 1:31-33.