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For to Us A Child Is Born
9: 6-7

For to us a child is born DIG: How does Isaiah define Messiah? What expectations would this arouse in you if you heard Isaiah pronounce it? What type of Son or Ruler would you expect to arise? How would this be different than in the past? How would it make you feel?

REFLECT: How does the B'rit Chadashah interpret what this prophecy means (see Matthew 4:12-17; Luke 1:32; John 8:12)? Of the titles given here, which fit Yeshua best as you know Him? How does He reign in your life?

The end of war lies in the coming of a **Person**. Here **Isaiah** spoke of **the Deliverer** who will achieve the changes in the nation that **the prophet** had been speaking. **Messiah's** coming would lead the nation into joy and prosperity, which had been missing for years and years. **His** coming will fulfill the promises of Abraham and **David** about the messianic Kingdom. Once again we see the **child** motif **(7:14-16, 8:1-4** and **18, 9:6)**. **He** will grow up to be **the Deliverer (9:7)**, not a *sign* of deliverance, but **the Deliverer Himself**. **He** will achieve the changes needed for the nation to prosper both materially and spiritually.

For us a Child is born, to us a Son is given, and the government will be on His shoulders. And He will be called Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace. 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 (Isaiah 9:6-7). The messianic Kingdom will be administrated through an absolute monarchy with a definite chain of command and lines of authority. The absolute monarch will be **Yeshua Messiah**. The delegated authority will be split into two branches: a Jewish branch of government and a Gentile branch, each in turn having a chain of command (see the commentary on **Revelation, to see link click Fi – The Government of the Messianic Kingdom**).

Yeshua the Messiah will rule as King. That **Jesus Christ** will sit upon **the throne of David (Jeremiah 23:5-6, 33:14-17)** in Jerusalem **(Psalm 24:7-10)**, and rule **Isra'e**l and all the Gentile nations of the world **(Isaiah 9:6-7; Zechariah 14:9)** is clear from both the TaNaKh **(Psalm 2:6-8)** and the B'rit Chadashah **(Luke 1:30-33)**.

Justice, holiness, and righteousness will characterize **His** reign so that the innocent will receive justice and the guilty will be condemned **(Psalm 72:1-19)**. **He** will rule as a sovereign monarch with **a rod of iron (Revelation 12:5, 19:15)**, and in the power of **the Ruach ha-Kodesh (Isaiah 11:1-5)**. Thus, **Christ** will be both **King** of **Isra'el** and **King** of the world.

There will be a Gentile branch of government (20:4-6). Both Gentile believers that were raptured before the Great Tribulation and the Tribulation martyrs who were **the souls** seen **under the golden altar of incense** in heaven **(6:9-11)**, **will rule** with **Christ** during the Millennium. The martyrs were beheaded either because they refused to worship the beast or his image, or they refused to take his mark on their forehead or on their right hand. Therefore, the Church and the Tribulation martyrs will co-reign with **the** messianic **King** over **the** Gentile **nations** (see the commentary on **Revelation Fc – The Sheep and the Goats**). **They** will be **Messiah's** representatives and carry out **His** decrees to **the nations**. With **Him**, **they will rule with a rod of iron (2:27, 12:5, 19:15)**.

Because the **Jews** are to be regathered in the Land of **Isra'el** and possess it once again, all the Gentile believers will live in the Gentile nations where they will carry out their ministry of ruling **with a rod of iron**. They will visit **Isra'el**, visit **Jerusalem** and worship in the messianic Temple, but they will live and minister among the Gentile nations.

During the messianic Kingdom, **the** different Gentile **nations** will have **kings** over

them. **All kings will bow down to Christ and all nations will serve Him (Psalm 72:11)**. These **kings** will have their natural bodies, while the believers ruling over them will have their resurrected bodies. While the **kings** will have dominion over the various **nations**, they themselves will be under the authority of the Church and the Tribulation martyrs. Accordingly, in the Gentile branch of government, the chain of command will be from **Christ** to the Church and Tribulation martyrs, to the **kings** of the Gentile **nations**, and finally, to the Gentile **nations** themselves.

There will be a Jewish branch of government. The absolute monarchy of **Messiah** will extend to **Isra'el** as well as to the Gentile nations. But directly under **Jesus**, having authority over all **Isra'el**, will be the resurrected **David**, who will be given the dual titles of king and prince. **He** will be a **king**, because **he** will rule over **Isra'el (Jer 30:9; Ez 34:23-24, 37:24-25; Hosea 3:5)**, and **he** will be a prince, because **he** will be under the authority of **Messiah**. **The** Gentile **nations** will have kings, and **Isra'el** will have a **king**. The difference is that the Gentile kings will have their natural bodies, while **David** will have **his** resurrected body.

On two occasions, **Jesus** promised **the twelve apostles** that they would rule over the twelve tribes in the messianic Kingdom **(Mathew 19:28; Luke 22:28-30)**. We have no idea which apostle will rule over which tribe. The answer to that question will have to wait until the millennial Kingdom comes.

In addition to King **David** and the twelve apostles, there will be others simply identified as **princes**. **So t**he **King**, **the Lord Jesus Christ**, **will reign righteously, and princes will rule justly (Isaiah 32:1 NASB).** These **princes** will be in positions of authority, and their character will be righteous **(Ezeki'el 45:8).** The resurrected Zerubbabel could very well be among those future **princes (Haggai 2:20-23)**.

Judges and **counselors** will also be appointed in the messianic Kingdom. **ADONAI**, says: **I will restore your judges as in days of old, your counselors as at the beginning. Afterward you will be called the City of Righteousness, the Faithful City (Isaiah 1:26).** This position of authority will be particularly connected to **the City of Jerusalem**. These **judges** and **counselors** will be responsible for ruling justly. There will be no travesty of justice in the millennial Kingdom.

The final link in the chain of command of the Jewish branch of the Messianic

government is that **Isra'el will rule over** the Gentiles. This was part of **God's** promise to **Isra'el,** "**For ADONAI your God will bless you, as He promised you – you will lend money to many nations without having to borrow, and you will rule over many nations without their ruling over you" (Deuteronomy 15:6 CJB).** Ruling over the Gentiles will be part of **Isra'el's** reward for obedience. Moshe said: **If you listen closely to what ADONAI your God says, observing and obeying all his commands which I am giving you today, ADONAI your God will raise you high above all the nations on earth** (**Deuteronomy 28:1** and also see **28:13 CJB).**

In addition to the statements found in the Torah, the Prophets also describe **Isra'el's** future ruling **over the** Gentile **nations**. **For ADONAI will have compassion on Jacob – He will once again choose Isra'el and resettle them in their own land, where foreigners will join them, attaching themselves to the house of Jacob. Peoples will take and escort them to their homeland, and the house of Isra'el will possess them in the land of God as male and female slaves. They will make their captors captive and rule over their oppressors** (**Isaiah 14:1-2 CJB** also see **Isaiah 49:22-23** and **61:6-7**).

Therefore, the chain of command in the Jewish branch of the messianic government will be from **Messiah**, to King **David**, to **the twelve apostles**, to the **princes**, to the **judges** and **counselors** to the nation **of Isra'el**, who will rule over the Gentile **nations**.