

ISAIAH 9:6 - 7

This section immediately precedes the discussion of the awful misery that came to the people of Israel through the attacks of the Assyrians, and ~~the it looks~~ then looks forward to the coming of the Prince of peace, who will put an end to , who will ultimately put an end to all war and suffering. After giving this marvellous promise/ of God's plan of the true blessing that God is going to bring to the world, we are given the reasons for them in verses 6 to 7.

"Unto us a child is born, unto us a son is given," This statement could easily be as simply mentioned, simply a repetition of the same idea ~~that is~~ so common in the Hebrew parallelism. Yet it is extremely interesting that such a parallelism should occur just at this point in the beginning of the description of the coming of Him who is to bring the real peace to the world. It is said that a child is born, and also said that a son is given. This alone would not enable anyone to know that the child, the promise/child would have a dual nature. Yet as we learn this truth from what ~~occured~~ <sup>actually</sup> ~~red~~ as described in the New Testament, we see how wonderful it is that the intimation of it obtained in this verse. A child is born, into this world there comes a real human being. Jesus Christ was a part of humanity. He was tempted at all points as we are, but without sin. He was the finest of all men who ever lived. No ~~has~~ one has ever seen a character that can be compared with the character of Christ. No fictiona/ writer has ever imagined the perfect character that is perfect and entirely natural. <sup>The Gospel</sup> ~~God's~~ accounts are very unique in ~~its~~ their ~~accou-~~ picture of a human life ~~with-~~ lived on the very highest plane. Jesus Christ is our brother. He is a real ~~human-~~ human being. ~~He H~~ If He