

The Book of the Prophet ISAIAH

Chapter 9

Theme: In the midst of righteous judgment for national sin, God foretold His Son and a glorious kingdom.

Outline:

- 1-5 Precious Promises for Dark Israel
- 6-7 Messiah and His Glorious Kingdom
- 8-12 Israel Judged for Stubborn Pride
- 13-17 Israel Judged for Rebel Hypocrisy
- 18-21 Israel Judged by Selfish Violence

Preparatory Reading: Luke 1; Hebrews 1; Psalm 2.

Related Links:

- A. *Introduction to the Book of Isaiah (outline)* ... <http://www.letgodbetrue.com/pdf/isaiah-introduction.pdf>.
- B. *Overview of O.T. Prophets (slides)* ... <http://www.letgodbetrue.com/pdf/old-testament-prophets-slides.pdf>.
- C. *Chronological Table and Notes for Prophets* ... <http://www.letgodbetrue.com/pdf/prophets-table-with-notes.pdf>.
- D. *The Prophets of God (sermon outline)* ... <http://www.letgodbetrue.com/pdf/prophets-of-god.pdf>.
- E. *The Son that Became King (sermon outline)* ... <http://www.letgodbetrue.com/pdf/the-son-that-became-king.pdf>.

Introduction:

- A. Like many chapters, there is much warning of judgment, but there is also promises of great blessings.
 - 1. Isaiah had warned earlier that good or bad depended on individual character/conduct (Is 3:10-11).
 - 2. We should never despair, for in the worst of trials there is hope of greater prosperity (Acts 16:25).
 - 3. Paul faced trials we can hardly imagine of all kinds, but he rejoiced (II Cor 6:10; I Peter 1:6-9).
 - 4. There are severe warnings here for Israel, the repeated one is good for every believer to consider.
- B. Tie this chapter together with the first four verses of the next for the Lord's quadrupled warnings.
 - 1. There are four sins – pride (9:9-12), rebellion (9:13-17), violence (9:18-21), and tyranny (10:1-4).
 - 2. Each warning ends – *For all this his anger is not turned away, but his hand is stretched out still.*
 - 3. This precise description of judgment was first introduced in the vineyard chapter (Isaiah 5:25).
- C. Isaiah chapters 7-10 should be read together, for they form a section about Assyria against both houses.
 - 1. Isaiah 6 is relatively unrelated to Assyria for its other considerations, and so are chapters 11-12.
 - 2. Assyrians are specifically named eight times in these chapters (Is 7:17-18,20; 8:4,7; 10:5,12,24).
- D. We call this section (6-12), *Book of Immanuel*, for His name and emphasis (Is 7:14; 8:8; 11:1 – 12:6).
 - 1. Here is a gospel prophecy, Messiah jewels, and Messiah details (Is 7:14; 8:14,18; 9:6; 11:1 – 12:6).
 - 2. The previous section (1-5) was all about judgment; the next section (13-24) is about other nations.
- E. Do you know the geography of the region around the Sea of Galilee and the territories of its tribes?
- F. America is fearful, profane, and wicked comparable to Israel, so they should expect similar judgment.

1 Nevertheless the dimness shall not be such as was in her vexation, when at the first he lightly afflicted the land of Zebulun and the land of Naphtali, and afterward did more grievously afflict her by the way of the sea, beyond Jordan, in Galilee of the nations.

- A. *Nevertheless* is a disjunctive for a difference from dimness earlier stated (Is 8:21-22).
1. Terrible judgment would fall on evil Israel for rebellion, idolatry, and enchantments.
 2. There would be a great judgment of confusion, fretting, anguish, and great darkness.
 3. But ... or yet ... this area of Israel would have less anguish when a light would arise.
 4. But to the upright there is always light in the darkness (Is 58:8-10; Ps 112:4; etc.).
 5. God promised hope for Israel at Christ's coming; we have it at His second coming.
- B. *However*, the future dimness of this region of Israel would let up before a glorious light.
1. Israel's vexation by God's vexing judgment had already been foretold (Is 8:21-22).
 2. It began lightly by Benhadad, Pul, Tiglathpileser, and others, but it got much worse.
 3. They were invaded/raided by Assyria, Shalmaneser taking Samaria (II Kgs 17:5-6).
 4. But God still had to reduce them further until they were not a people (Isaiah 7:8).
 5. The latter destruction and deportation extended all the way to Esarhaddon (Ezra 4:2).
 6. Get the lesson – if you do not learn by light affliction, He will send a grievous kind.
- C. The region is specifically identified as tribes on the northern border including Galilee.
1. Note land afflicted by Benhadad and Hazael of Syria (I Kgs 15:19-20; II Kgs 10:32).
 2. Compare the territory afflicted by Tiglathpileser by the scriptures (II Kings 15:29).
 3. Compare the territory fulfilling the promise attached to this verse (Matt 4:12-16)!
 4. The sea here is not the Mediterranean but rather of Galilee, Gennesaret, Tiberias.
 5. The land beyond Jordan is on the east side of Jordan i.e. Gadara, Decapolis, etc.
 6. Galilee is associated with nations or Gentiles due to being located among them.
- D. Isaiah our prophet is often looking ahead (by inspiration) to gospel times. Remember it.
1. God pounded the Galilean area of Israel for their sins, but He sent His glorious Son.
 2. The examples are too numerous to list. Do not overlook this very Messianic prophet.

2 The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined.

- A. God pounded the Galilean area of Israel for sin (Is 9:1), but to it He sent His only Son.
1. Do you know where Jesus first preached according to Matthew's gospel? Right here!
 2. He was raised in Nazareth and lived in Capernaum, both in the prophesied region.
 3. Where did He perform His first miracle – water to wine? Here in Cana of Galilee!
 4. Where did He work His second – healing a nobleman's son? Capernaum of Galilee!

- B. This verse is perfectly fulfilled by Jesus Christ preaching in this region (Matt 4:12-16).
 1. The prophecies of John and Jesus included their great light (Luke 1:67-80; 2:25-35).
 2. Jesus first went to Judea to get baptized by John, and then He returned (John 1:43).
 3. In just a few days after His baptism, Jesus showed His glory in Cana (John 2:1-11).
 4. After attending a feast in Jerusalem, He returned to Galilee for miracle two (Jn 4:54).
 5. There is no light like gospel light – no truth like gospel truth – all about God’s Son.
 6. Get this initial prophecy into your mind to grasp the climactic conclusion (Is 9:6-7).
 7. Jesus was the light of life and the light of the world (John 1:4-9; 8:12; 9:5; 12:46).
- C. God left many of His children in darkness before providing great gospel light to them.
 1. Consider Saul of Tarsus – God left him for some time in darkness of rejecting Jesus.
 2. For those left in some darkness for a long time, thank God He ever showed you truth.
 3. For those knowing truth from an early age, thank God He never showed you error.

3 Thou hast multiplied the nation, and not increased the joy: they joy before thee according to the joy in harvest, and as men rejoice when they divide the spoil.

- A. To interpret and apply this verse, we look to Jesus’ time due to the surrounding context.
 1. The context before, the light of Christ around Galilee, is in the past tense (Is 9:1-2).
 2. The context after, the birth of a Son to rule David’s kingdom, is present (Isaiah 9:6).
 3. Therefore, we look past the Assyrians, the Babylonians, the Persians, and Greeks.
- B. While Israel (the ten tribes) was never again a nation, the region of Galilee did recover.
 1. God did multiply the nation by stages, regathering them and blessing them to grow.
 2. The population of the whole land of Israel had grown by Christ’s time to millions.
 3. There were huge crowds that followed Jesus there e.g. feeding the 5000 (Jn 6:1-14).
 4. Jesus visited many synagogues in northern cities (a practice brought from Babylon).
 5. This is national Israel, made up of all the tribes, mingled with Samaritans and others.
- C. Though increasing the nation, and lessening the dimness of anguish, there was little joy.
 1. There should be a proportionate increase in joy with numbers, but there was not here.
 2. Solomon taught his son that a growing nation in numbers is a good thing (Pr 14:28).
 3. Rome controlled the subject area and killed Galileans with their sacrifices (Lu 13:1).
 4. When not being killed, they were expected to pay tribute (Luke 2:1; Matt 22:15-22).
 5. Compared to joy under David, there was not such peace and prosperity (I Kgs 4:25).
 6. There were no prophets until John Baptist and Jesus, so no revelation for 400 years.
- D. But some of the nation did joy, and they rejoiced with great joy as men for carnal favors.
 1. These two events – financial success or military victory – were little in Israel then.
 2. But there were people with metaphorical joy before God like the two big blessings.
 3. These were persons who saw and believed on Jesus the Light (Is 9:1-2; Luke 2:32).
 4. Most of the multiplied nation did not comprehend or benefit by the light (Jn 1:4-11).
 5. Therefore, those rejoicing should be distinguished from national Israel not rejoicing.
 6. These that did have joy did not have joy due to carnal blessing but rather for spiritual.
 7. These elect spiritual souls looked for and rejoiced in the coming of their Messiah.

8. While there were not harvests like former times, there was matching spiritual joy.
 9. While there were no military victories with spoil, there was matching spiritual joy.
- E. Note the terms of this joy – *before thee* – the joy was before God as unto Him as God.
1. This was holy joy – acceptable to God – for the great light of Messiah their King.
 2. So they had joy, but not ordinary national joy, but spiritual joy in God their Savior.
 3. They had waited for the Messiah, like a farmer for harvest, and He gloriously came.
 4. They had fought their lusts, like a soldier in mortal combat, and Jesus was their spoil.
- F. This apparent contradiction – *no joy, yet joy* – has caused most to reverse the holy text.
1. Bible versions reverse Isaiah 9:3 ... <https://www.biblestudytools.com/isaiah/9-3-compare.html>.
 2. Bible commentaries have done the same, since they cannot understand the verse.
- G. The great issue or lesson for us is to examine ourselves about our level of joy in Christ.
1. Does your joy in the Lord match or exceed natural blessings (Ps 4:7; 43:4; 63:3-6)?
 2. Peter wrote persecuted Jews with great joy, unspeakable joy, full glory (I Pet 1:6-8).
 3. The eunuch, alone in the desert, went rejoicing on his way after baptism (Acts 8:39).
 4. Angels declared great joy for Samaritans and Gentiles (Lu 2:10; Acts 8:8; 13:48,52).
 5. What about Christians that have little to no joy? Do they see the Light of the world?
 6. What about Christians that joy in this life's vanities? Do they have everlasting life?
 7. Great joy is a result of God's grace (Rom 15:10-13). It is also a command (Phil 4:4).

4 For thou hast broken the yoke of his burden, and the staff of his shoulder, the rod of his oppressor, as in the day of Midian.

- A. The natural fulfillment of deliverance allowed Israel to multiply before Jesus (Is 9:1-3).
1. God did deliver them from Assyria, Babylon, Persia, and Greece as they needed.
 2. Assyria's yoke, burden, staff, rod were lifted (Is 10:5,26-27; 14:25; 30:31; Na 1:13).
 3. Babylon's bondage, staff, and scepter were also lifted off them (Is 14:3-5; 47:6-9).
 4. Think about God killing 185,000 in one night and Cyrus taking Babylon in one night.
 5. God saved them like Gideon crushed Midian with lamps and trumpets (Is 10:26-27)!
 6. Their victory over the Midianites – by God's power – was celebrated (Ps 83:9-13).
 7. All these terms can be given a literal, natural fulfillment by related cross-references.
 8. However, context is much more our interpretive master than convenient sound bites.
- B. The spiritual fulfillment of deliverance was Jesus saving them from spiritual enemies.
1. When did God deliver Israel from their enemies and oppression like this verse states?
 2. He may have delivered Judah spectacularly from Assyria and Babylon, but Israel?
 3. The context before and after is about spiritual prosperity and victory of Jesus Christ.
 4. We have already been introduced to spiritual dimness, great light, and joy (Is 9:1-3).
 5. These verses (Is 9:4-5) are followed by the spiritual kingdom of Christ (Is 9:6-7).
 6. Observe the coordinating conjunctions *for* tying this verse and verses 5-6 back to 3.
 7. With Zacharias full of the Holy Ghost, he declared spiritual victory (Luke 1:67-80).
 8. When Jesus returned to Nazareth, He also declared spiritual victory (Luke 4:16-21).
 9. What enemies? What burden? Lusts! Sin! Lies! Satan! Jews! Death! Grave! Hellfire!

5 For every battle of the warrior is with confused noise, and garments rolled in blood; but this shall be with burning and fuel of fire.

- A. Ordinary battles without direct supernatural intervention are confused, bloody messes.
 - 1. Shouting varies by pockets of soldiers that first feel victory and then fear defeat; they shout for aid by other companies; they shout warnings of movements by the enemy.
 - 2. In days of hand-to-hand combat, any clothing looked like it had been rolled in blood.
 - 3. Every natural battle of soldiers has great confusion, loud noise, and much blood.
- B. God's divine victory over their natural enemies like Assyria and Babylon was different.
 - 1. God kindled a burning fire under Assyria and Sennacherib (Is 10:16-19; 30:27-31).
 - 2. David requested God to persecute and destroy enemies as with a fire (Ps 83:14-18).
 - 3. Saints had no confusion, noise, blood when He burned Jerusalem (Matt 3:11; 22:7).
 - 4. Jesus will come in flaming fire with His angels to destroy enemies (II Thess 1:6-10).
- C. But the spiritual victory of Jesus Christ and His kingdom would be different from war.
 - 1. We should emphasize the spiritual, for it is the main theme in context (Is 9:2,6-7).
 - 2. With Zacharias full of the Holy Ghost, he declared spiritual victory (Luke 1:67-80).
 - 3. When Jesus returned to Nazareth, He also declared spiritual victory (Luke 4:16-21).
 - 4. What enemies? What burden? Lusts! Sin! Lies! Satan! Jews! Death! Grave! Hellfire!
 - 5. Jesus will melt the entire universe with fervent heat at His coming (II Pet 3:10-14).
 - 6. The military practice was to burn all enemy weapons seized in battle (Psalm 46:9).
 - 7. Will not God burn up the devil and his followers in the lake of fire made for him?
 - 8. Will not sin cause the devil and his followers to be the fuel of their perpetual fire?
- D. God's destruction of enemies is like fire (Ps 11:6; 21:9; 50:3; 97:3; Hab 2:5; etc., etc.).
- E. King Jesus did burn up Jerusalem to redeem believers (Mat 3:11; 22:7; Luke 21:20-33).

***** *Messiah and His Glorious Kingdom – Verses 6-7* *****

6 For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.

For unto us a child is born.

- A. His people – His elect church – Israel of the O.T. and we of the N.T. – needed a Savior.
 - 1. We needed a deliverer to save from both natural and spiritual enemies of our souls.
 - 2. We needed light and truth to save us from lies and darkness that covered the earth.
 - 3. Such a glorious Prince and Witness burst forth in 26 A.D. in Galilee and vicinity.
 - 4. For Isaiah 9's context by detailed exposition ... <http://www.letgodbetrue.com/pdf/isaiah-9.pdf>.
- B. He was born. He had a beginning like all of us. He partook of our nature as a child born.
 - 1. His mother Mary was a virgin, without knowing a man, conceived by God's power.
 - 2. His birth was personal and purposeful – for specified, named, written persons – us.

- 3. We despise the paganism and RCC heresies of Christmas, but we do love His birth.
- 4. He had a beginning, for He was a man (and also God), and it was recorded in 5 B.C.
- C. The future king of the universe began his life as an infant born of a woman like all men.
 - 1. He was the Seed of the woman turning Eve's failure to victory (Ge 3:15; I Tim 2:15).
 - 2. He was at once both the promised Seed of Abraham and prophesied Son of David.
- D. *The Birth of Jesus Christ* ... <http://www.letgodbettrue.com/pdf/birth-of-jesus-christ.pdf>.
- E. *The Seed of the Woman* ... <http://www.letgodbettrue.com/sermons/christ/seed-of-the-woman/sermon.php>.
- F. *Saved in Childbearing (I Timothy 2:15)* ... <http://www.letgodbettrue.com/pdf/saved-in-childbearing.pdf>.

Unto us a son is given.

- A. His origin and arrival were not by Himself or by us, for He was given by Almighty God.
 - 1. The Creator gave a gift to His chosen people; the gift proves His great love (Jn 3:16).
 - 2. Jehovah gave this gift of a Son for us ... we needed Him ... He would then save us.
- B. No one else would give any kind of son for you in the way God gave His Son as a gift.
 - 1. But God commended His love for us by giving His Son ... to die ... for His enemies.
 - 2. Angels declared this transcendent gift in private and public; they want to know more.
- C. He is ours – He was given to us – He was given for us – what we learn of Him is ours.
- D. *The Genealogy of Jesus Christ* ... <http://www.letgodbettrue.com/sermons/christ/genealogy-of-jesus/sermon.php>.
- E. *The Sonship of Jesus Christ* ... <http://www.letgodbettrue.com/bible/christ/sonship-of-christ.php>.
- F. *His Sonship Simplified (slides)* ... <http://www.letgodbettrue.com/pdf/sonship-simplified-slides.pdf>.

And the government shall be upon his shoulder.

- A. The Son given – Jesus our Lord – was born by eternal decree to take the throne of power.
 - 1. He was born to be King – He fully earned it and deserved it – but He was born to it.
 - 2. His mother was told about His future as king before she gave birth (Luke 1:32-33).
 - 3. He was the son of a king three ways – David by Joseph, David by Mary, and God.
- B. His office – His work – was to govern, lead, judge, manage, and rule God's kingdom.
 - 1. All angels and men – in heaven, earth, or hell – are under His authority (Matt 28:18).
 - 2. Almighty God and infinite Jehovah gave this Son all judgment (John 3:35; 5:22,27).
 - 3. All thrones, might, and dominion are under Him to benefit the church (Ep 1:20-23).
- C. Shoulders are for large burdens – He would bear up the responsibility for the universe.
- D. *Psalm 2 (the decree of King Jesus)* ... <http://www.letgodbettrue.com/pdf/this-day-have-i-begotten-thee.pdf>.
- E. *The Blessed and Only Potentate* ... <http://www.letgodbettrue.com/pdf/blessed-and-only-potentate.pdf>.

And his name shall be called.

- A. His personal name is Jesus of Nazareth – identifying Him by His work and city of origin.
 - 1. We know His chief titles are Lord (sovereign ruler) and Christ (anointed Messiah).
 - 2. We know He has over 100 names and titles used or implied through the scriptures.
 - 3. Similar to God exalting His name Jehovah to Moses, He exalted Christ's name here.
- B. The following adjectives/names inspired by God through Isaiah rightly, totally fit Him.
 - 1. The Bible may not record Him being called these names, but they are names here.
 - 2. Your name was likely for a relative, or its mere sound, or a name book, or a dream.

3. His names are divinely inspired to be embraced and valued at the very highest level.
- C. *The Names of Jesus (a lengthy introduction)* ... <http://www.letgodbetruerue.com/pdf/names-of-jesus.pdf>.
- D. *Titles of Jesus (another list of 150)* ... <http://blog.adw.org/2012/05/150-titles-of-christ-from-the-scriptures/>.

Wonderful.

- A. An inspired, preserved comma separates this name from the next one, contrary to many.
1. We know God is wonderful in counsel (Is 28:29), but we do not alter or modify here.
 2. Let other versions corrupt this text like they do much of the Bible when they choose.
- B. What is a simple definition or meaning of this name Wonderful? ... *Full of wonder!*
- C. What is a short definition or meaning of wonder? ... *causing astonishment; marvelous.*
- D. There is no controversy that the glorious truth about this Son is very great (I Tim 3:16).
- E. He is wonderful in every attribute and act ... for He is altogether lovely (Song 5:16).
- F. *Great Mystery of Godliness (slides)* ... <http://www.letgodbetruerue.com/pdf/mystery-of-godliness-powerpoint.pdf>.
- G. *Great Mystery of Godliness (details)* ... <http://www.letgodbetruerue.com/pdf/mystery-of-godliness.pdf>.
- H. *He Is Altogether Lovely (details)* ... <http://www.letgodbetruerue.com/pdf/he-is-altogether-lovely-2.pdf>.

Counsellor.

- A. An inspired, preserved comma separates this name from the previous, contrary to many.
1. We know God is wonderful in counsel (Is 28:29), but we do not alter or modify here.
 2. Let other versions corrupt this text like they do much of the Bible when they choose.
- B. A counselor is one that gives advice or counsel, but they are severely limited in wisdom.
1. This Son has all treasures of wisdom and knowledge (Col 2:3; Is 40:13; Rom 11:34).
 2. He perfectly knows God's incredible will and taught it perfectly, astonishing hearers.
 3. He creatively confounded enemies and perfectly instructed friends (Matt 7:28-29).
- C. A counselor is another title for attorney, lawyer, advocate, intercessor, mediator, etc.
1. He ever lives to make intercession for those He was given to save (Rom 5:10; 8:34).
 2. He has guaranteed to not lose a single one assigned to Him to save to the uttermost.
- D. *You Need a Lawyer* ... <http://www.letgodbetruerue.com/sermons/christ/you-need-a-lawyer/sermon.php>.

The mighty God.

- A. The definite article here ... *the* ... makes Jesus Almighty God to confound Russellites.
1. The New World Translation alters the text to remove the article *the* for Mighty God.
 2. They do the same kind of treacherous, blasphemous corruption in John 1:1 for *a god*.
 3. We love our King James Bible; we believe by internal, spiritual rules it is scripture.
 4. Rejoice in the providential preservation of scripture to capitalize the definite article!
 5. David described our Jesus, in His Messianic love song, as *most mighty* (Psalm 45:3).
 6. Paul wrote about the Son ... *the great God and our Saviour Jesus Christ* (Titus 2:13).
- B. Jesus is God manifest in the flesh, *Immanuel* (John 1:1,14; Matthew 1:23; I Tim 3:16).
- C. *A Name Above Every Name (slides)* ... <http://www.letgodbetruerue.com/pdf/a-name-above-every-name.pdf>
- D. *Jesus Is Jehovah (slides)* ... <http://www.letgodbetruerue.com/pdf/jesus-is-jehovah.pdf>.
- E. *Jesus Is Jehovah (outline)* ... <http://www.letgodbetruerue.com/pdf/Jesus%20Is%20Jehovah.pdf>.

The everlasting Father.

- A. He is not the Father as the One He called Father; they were distinct and separate in roles.
- B. He is the Father, the Ancient of Days, by having the fulness of the Godhead (Col 2:9).
- C. He is the Father of His children and declares it so; He saw His seed (Heb 2:13; Is 53:10).
- D. God and Ruler of Israel, He was from everlasting (Ps 41:13; 106:48; Is 63:16; Mic 5:2).
- E. Do you want a perfect Father to look out for you, protect and help you? Look to Jesus!

The Prince of Peace.

- A. He made glorious peace, not only with the thrice-holy God, but with all enemies as well.
 - 1. His death made peace by covering sins to boldly approach God (Col 1:20; Hag 2:9).
 - 2. He has also made peace by destroying the devil and his works (Hebrews 2:14-17).
- B. He is the perfect fulfillment of Melchisedec, king of Salem, as King of peace (Heb 7:2).
- C. He made peace between Jews and Gentiles for both to make one church (Eph 2:14-18).
- D. He promises everlasting peace from conflict; He can speak peace to a sea or your soul.
- E. *Jesus as Prince of Peace* ... <http://www.letgodbetrue.com/pdf/prince-of-peace.pdf>.

7 Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the LORD of hosts will perform this.

Of the increase of his government.

- A. The authority and rule of King Jesus would increase in stages until final, formal victory.
 - 1. He was born king, as the angels declared (Luke 1:32-33; Matthew 2:2; John 18:37).
 - 2. Then declared so, confessed so, and crowned so (John 12:12-16; 19:19; I Tim 6:15).
 - 3. There yet remains a final and formal demonstration to the universe (I Cor 15:24-28).
 - 4. No enemies like the Jews or Pilate could keep Him from His crown (Psalm 2:1-12).
- B. The God of heaven set up a kingdom that shall destroy all other kingdoms (Dan 2:44).
- C. Though beginning small, it grew to fill the earth, reaching even to us here in America.
- D. Jesus Christ's rule over all things is never diminished, only increased. Glory in victory!
- E. It is a spiritual kingdom, so do not be like the blinded Jews to look for an earthly reign.
- F. *Five Kingdoms of the Bible (slides of Daniel 2,7)* ... <http://www.letgodbetrue.com/pdf/five-kingdoms.pdf>.

And peace.

- A. He is Prince of Peace as seen above (Is 9:6); He made peace with God and over enemies.
- B. Nothing can or will ever interrupt the peace of His kingdom, for His power is absolute.
- C. Like His kingdom, the peace of His reign increases, never diminishes, until complete.
- D. The peace believers have together in a local church is evidence of His power for peace.
- E. He is High Priest forever, along with His rule, so He intercedes forever (Heb 7:23-28).
- F. Change creates fear, but there is no change in this reign, as the promise unfolds next.

G. He will destroy all enemies, and we will rule the universe with Him in perfect peace.

There shall be no end.

- A. His reign as King over the universe cannot be overthrown or come to an end, not ever.
- B. This is the final kingdom you are now in by baptism, and it cannot change (Heb 12:28).
- C. His royal kingdom endures to all generations, unlike others (Ps 45:17; 145:13; 146:10).
- D. Every other office and ruler has term limits, some short as a few years, not one eternal.
- E. Daniel declared that Christ's kingdom is gloriously permanent over others (Dan 2:44).
- F. He will not tire, or retire, or be replaced; like Melchisedec, He is forever (Heb 7:1-3).

Upon the throne of David.

- A. God promised David's son on David's throne forever (Ps 89:1-4,29,36; Luke 1:32-33).
- B. This promise is the sure mercies of David for him and for us (II Sam 23:1-5; Is 55:1-5).
- C. David was the greatest king of Israel and the man after God's own heart – perfect type.
- D. David defeated all enemies, exacted tribute, had peace (Ps 18:1; I Kgs 4:24-25; 5:3-5).
- E. God raised Jesus from the dead to put Him on David's throne (Acts 2:29-36; 13:28-37).
- D. Jesus as the Son of David ... <http://www.letgodbetrue.com/pdf/jesus-the-son-of-david.pdf>.

And upon his kingdom.

- A. David's kingdom was glorious in Israel's history for its victories, prosperity, and joy.
- B. David's kingdom is the best view of Christ's kingdom in victory, prosperity, peace, etc.
- C. David had his mighty men the Bible records, but Jesus has the angelic armies of heaven.
- D. Gentiles are part of David's rebuilt kingdom under Jesus Christ (Acts 15:14-18). Glory!

To order it, and to establish it.

- A. A ruler must actually implement and execute His authority and His laws to truly reign.
 - 1. If He cannot legislate His laws and enforce them, then He is merely a puppet king.
 - 2. If He cannot destroy all enemies of every kind, His reign is tenuous and/or temporal.
 - 3. Consider the Jews who said He could not reign over Him (Luke 19:11-14,27). Glory!
 - 4. Consider the Gentiles who had no interest (Matt 21:40-46; 22:1-14; Acts 26:16-18).
- B. Jesus sits as Head of His churches; His rules are obeyed or else (I Cor 5:1-5; 11:29-32).
- C. Jesus sits on the throne of the universe with a rod of iron rule, and He orders all events.
- D. The future is certain and sure – He will destroy all enemies, and all shall bow to Him.

With judgment and with justice.

- A. His authority and rule are in perfect judgment and justice – righteousness and equity.
- B. David saw a picture of His gloriously superior reign on his deathbed (II Sam 23:1-5).
- C. He has no errors of ignorance or corruption by malice, for He loves right (Heb 1:8-9).
- D. Every government and ruler upon earth has both faults to varying degrees by depravity.
- E. Eternal security of your elect soul is as certain as the final destruction of all His enemies.

From henceforth even for ever.

- A. Perfect judgment and justice is guaranteed by God (as follows) and His Son (as above).
- B. Even casual reading of news today reveals when judgment and justice are not enforced.
- C. Every promise of God is sure to you forever; He cannot lie; He is the Faithful Witness.
- D. Every enemy of yours will be destroyed forever, whether sin, death, Satan, or hellfire.
- E. Nothing can change negatively in the future, for all is guaranteed by God and His Son.
- F. Every guarantee of your protection and prosperity is in place by the Surety of your soul.

The zeal of the LORD of hosts will perform this.

- A. The whole universe as the stage for Jehovah's drama will play out exactly as designed.
 - 1. Who sent this Son to Israel to be born of a virgin and rule like king David forever?
 - 2. The LORD Jehovah – the great I AM THAT I AM – is Creator and Covenant Maker.
- B. We can see Jesus' zeal cleansing the temple (John 2:13-17), but this is God His Father.
 - 1. He is LORD of Sabaoth – Lord of hosts – Commander and King of all angel armies.
 - 2. Jehovah's own zeal – behold it! – guarantees Jesus being and doing all above for us.
- C. Neither the devil nor your own heart can alter His glorious intentions (I John 3:18-24).
 - 1. Nothing can alter God's purpose and love for you in Jesus His Son (Rom 8:28-39).
 - 2. Rainbows, mountains, hills ... days, nights, stars, sand ... sun, moon, sea, heaven, earth ... prove His zeal to perform this word (Is 54:9-10; Jer 33:20-22; 31:35-37).

***** *Israel Judged for Stubborn Pride – Verses 8-12* *****

8 The Lord sent a word into Jacob, and it hath lighted upon Israel.

- A. The *Lord*, Adonai God here, had a message for His people, His church, known as Israel.
 - 1. Not every message of God is blessing and comfort; some are warnings of judgment.
 - 2. David knew the variety of intention and consequence for great value (Ps 19:10-11).
 - 3. Even if the content is rebuke and/or warning, believers should heed it (Heb 2:1-4).
 - 4. These next three sections have great value to consider sins and a holy God's anger.
- B. Jacob's name was changed to Israel after defeating God in wrestling prayer (Gen 32:28).
 - 1. The people of God of the Old Testament were Israelites for descending from Jacob.
 - 2. The particular house of Israel here is the ten tribes due to Ephraim and Samaria next.
- C. You should desire to hear both His blessing and His warning, for both must be preached.
 - 1. Samuel, remnant Jews, and Cornelius had desire (I Sam 3:9; Neh 8:1-6; Acts 10:33).
 - 2. God's faithful ministers comfort, but they also make war (II Cor 10:4-6; II Tim 4:2).

9 And all the people shall know, even Ephraim and the inhabitant of Samaria, that say in the pride and stoutness of heart,

- A. God is just and kind; He sent prophets to warn Israel (II Kgs 17:13-15; Neh 9:29-30).

1. Isaiah's lessons, though primarily for Judah and Jerusalem, had much against Israel.
 2. There were other prophets primarily for Israel (Hosea 1:1-5; Amos 1:1; Micah 1:1).
 3. No one in Israel (Ephraim and Samaria) could say they had not been duly warned.
- B. The sin Isaiah here identified against Israel (ten tribes) is their proud and scornful hearts.
1. Though God had warned, and He began their chastening, they would rise above it.
 2. Pride is the worst sin in many respects, for it leads to rebellious scorn against God.

10 The bricks are fallen down, but we will build with hewn stones: the sycamores are cut down, but we will change them into cedars.

- A. These are the words of Israel (ten tribes) under the chastening, punishing hand of God.
1. These can be words said in their hearts only or said verbally due to their proud hearts.
 2. There is one response to God's warning – *repent* – not excuses like Adam and Eve.
 3. There is one response to God's warning – *repent* – not scornful murder like the Jews.
 4. Isaiah explained their rebellion as rejection of repentance to seek Jehovah (Is 9:13).
- B. The words show they knew they had been punished, but they intended to rise above it.
1. Buildings of brick had been destroyed, but they would build better with hewn stones.
 2. Their inferior sycamore trees had been cut down, but they would replant with cedars.
 3. This is the same rebellious, wicked spirit of their hated enemy Edom (Mal 1:3-5).
 4. Sinners think they can get away with sin and rise above it, but God will laugh last.
 5. Do not ever cover your sin and refuse to repent, thinking you can sin and prosper.
 6. The stubbornness and rebellion of man is very great, even in judgment, like Pharaoh.
 7. *Be Sure Your Sin Will Find You Out* ... <http://www.letgodbetrue.com/pdf/be-sure-your-sin4.pdf>.

11 Therefore the LORD shall set up the adversaries of Rezin against him, and join his enemies together;

- A. I love this God – the only true and living God – Jehovah – for His treatment of rebels.
1. The *therefore* should be obvious – due to pride and rebellion, He had a plan for them.
 2. Let every sinner that disregards God's warnings know that He sees and will judge.
- B. Identify the plural noun, proper noun, and the two pronouns to grasp the scenario here.
1. Jehovah would set up adversaries to punish Israel – they would be enemies of Rezin.
 2. This is Assyria, an enemy of Rezin, who killed him and took Syria (II Kings 16:7-9).
 3. The plural *adversaries* are Assyria's mongrel empire and Rezin is Israel's dear ally.
 4. God set up Assyria with power and might, Rezin's adversary, to come against Israel.
 5. God joined all the enemies of Israel together – Assyria's nations, Syria, and Philistia.
 6. The first pronoun *him* is Israel and the second *his* also, for that is the scene (Is 9:12).
 7. We need not make *adversaries* to be Syrian princes of Rezin as Barnes and others.
- C. We choose to make this verse entirely against Israel by the instigation of the Assyrians.
1. The ruin of Israel, not Syria, for pride and rebellion, is the only matter of the warning.
 2. The inspired *joining* of enemies is Assyria joining with Syrians to turn against Israel.

3. The next verse limits the matter and scope to the devouring of Israel, not of Syria.
4. The Syrians and Philistines had been perpetual enemies, even if often against Judah.
5. The history confirms the conclusion; it was Assyria that destroyed Israel in waves.

12 The Syrians before, and the Philistines behind; and they shall devour Israel with open mouth. For all this his anger is not turned away, but his hand is stretched out still.

- A. God gloriously joined enemies on both sides of Israel to devour them for their rebellion.
 1. God set up Assyria with power and cruel plans to destroy Syria and Israel (Is 8:8).
 2. After killing Syria's king and taking the capital, those left served the king of Assyria.
 3. The Philistines, perpetual enemies of Israel, joined in to consume the part near them.
 4. Though there is little else recorded of their involvement, this should be sufficient.
 5. God set them up, joined them together, and gave them a ravenous appetite for Israel.
- B. The final sentence was given earlier, and it will be used again to describe an angry God.
 1. Read – *For all this his anger is not turned away, but his hand is stretched out still.*
 2. Assyria ravaging Judah had not satisfied Him, so He would bring Babylon (Is 5:25).
 3. Now piling on His judgments against Israel, He repeated the words four more times.
 4. Four sins – pride (9:9-12), rebellion (9:13-17), violence (9:18-21), tyranny (10:1-4).
 5. God's just judgment is unlike anything you have seen before – perfect for the crime.
 6. Therefore, there is no letup until a rebellious people pay in full for their foolish sins.
- C. For an earlier warning and further lesson in His vengeance on sinners, see Leviticus 26.
 1. Moses warned four times God would punish seven times more (Lev 26:18,21,24,28).
 2. He called this being contrary to them, though they were His people and His church.
 3. The judgments of Revelation chapters 2-3 differ little in the severity of holy justice.

***** *Israel Judged for Rebel Hypocrisy – Verses 13-17* *****

13 For the people turneth not unto him that smiteth them, neither do they seek the LORD of hosts.

- A. God was still angry; His hand of judgment still stretched out for another sin (Is 9:12).
- B. Instead of learning the lesson by God smiting them to turn toward Him, they would not.
 1. These rebellious wretches would turn to Rezin the king of Assyria, but not to God.
 2. If someone smites you to get your attention or correct you, you should turn to them.
 3. No wonder God was still angry and still had His hand stretched out against them.
- C. Instead of learning the lesson by God smiting them to seek Him, they sought elsewhere.
 1. Jehovah clearly revealed to them by Moses and prophets would have forgiven them.
 2. Jehovah clearly revealed to them by Moses and prophets could have prospered them.
 3. Judah by Hezekiah's lead sought Jehovah, so the LORD of hosts sent a mighty angel.

- D. Everything you see, hear, or experience in life should turn you to Him that made it all.
1. Even His goodness is for the express purpose of getting you to repent (Romans 2:4).
 2. But when you meet adversity in life or in soul or relationships, repent and seek Him.

14 Therefore the LORD will cut off from Israel head and tail, branch and rush, in one day.

- A. I love this God – the only true and living God – Jehovah – for His treatment of rebels.
1. The *therefore* should be obvious – due to obstinate rebellion, He had a plan for them.
 2. Let every sinner that disregards God’s warnings know that He sees and will judge.
- B. Grasp the two metaphors here; they are partly applied and explained in the next verse.
1. The head and tail, think lion and elephant, are the honorable and contemptible parts.
 2. So God considered creditors to be the head and debtors the tail (Deut 28:12-14,44).
 3. The branch and rush, think oak tree and swamp weeds, are the strong and the weak.
- C. When He destroyed Israel, He would do so to all classes at that time without distinction.

15 The ancient and honourable, he is the head; and the prophet that teacheth lies, he is the tail.

- A. The head of the nation, its most esteemed component – was ancient and honorable men.
1. God has no respect of persons, so the rebel leaders of the nation would not escape.
 2. They were older men, successful men, and popular men – they mean nothing to God.
- B. The tail of the nation, its least esteemed component – were false prophets teaching lies.
1. Instead of God applying the tail to the lazy and poor of the nation, He chose prophets.
 2. God has a special perspective and treatment of ministers that lie (Malachi 2:1-9).
- C. God’s judgment would bring ruin upon all Israel, destroying both segments together.
- D. He now explained the responsibility leaders have, whether natural or spiritual (Jas 3:1).
1. The ancient and honorable men were the titans of banking, business, medicine, etc.
 2. The false prophets were the religious and spiritual leaders to teach the ways of God.

16 For the leaders of this people cause them to err; and they that are led of them are destroyed.

- A. Having promised to destroy head and tail, branch and rush, here is further explanation.
- B. Wicked leaders obviously should be judged, since they lead souls of others into folly.
- C. Foolish and rebel people following them should also be judged, for not resisting them.
1. They are first destroyed in the sense of being led into sinful errors (Isaiah 3:12).
 2. They are then destroyed in judgment that will come on teacher and student at once.

17 Therefore the Lord shall have no joy in their young men, neither shall have mercy on their fatherless and widows: for every one is an hypocrite and an evildoer, and every mouth speaketh folly. For all this his anger is not turned away, but his hand is stretched out still.

- A. I love this God – the only true and living God – Jehovah – for His treatment of rebels.
 - 1. The *therefore* should be obvious – due to obstinate rebellion, He had a plan for them.
 - 2. Let every sinner that disregards God’s warnings know that He sees and will judge.
 - 3. He has no respect of persons, so young men, orphans, and widows are all destroyed.
- B. Young men are usually the cause and reason for joy, but Jehovah would not be moved.
- C. The fatherless and widows ordinarily obtain mercy and special care, but not if sinning.
- D. What crimes provoked God to such anger that He would wipe out all Israel in one day?
 - 1. They were hypocrites – pretending to be persons they were not – specially Godward.
 - 2. They were evildoers – they did things contrary to the law of Moses and true prophets.
 - 3. They spoke foolishly – they did not guard their speech to always be holy and helpful.
- E. The final sentence was given earlier, and it will be used again to describe an angry God.
 - 1. Read – *For all this his anger is not turned away, but his hand is stretched out still.*
 - 2. Assyria ravaging Judah had not satisfied Him, so He would bring Babylon (Is 5:25).
 - 3. Now piling on His judgments against Israel, He repeated the words four more times.
 - 4. Four sins – pride (9:9-12), rebellion (9:13-17), violence (9:18-21), tyranny (10:1-4).
 - 5. God’s just judgment is unlike anything you have seen before – perfect for the crime.
 - 6. Therefore, there is no letup until a rebellious people pay in full for their foolish sins.
- F. For an earlier warning and further lesson in His vengeance on sinners, see Leviticus 26.
 - 1. Moses warned four times God would punish seven times more (Lev 26:18,21,24,28).
 - 2. He called this being contrary to them, though they were His people and His church.
 - 3. The judgments of Revelation chapters 2-3 differ little in the severity of holy justice.

***** *Israel Judged By Selfish Violence – Verses 18-21* *****

18 For wickedness burneth as the fire: it shall devour the briers and thorns, and shall kindle in the thickets of the forest, and they shall mount up like the lifting up of smoke.

- A. Wickedness in general characterized Israel (the ten tribes) against God and against men.
 - 1. The insatiable cruelty that follows is what is described, but that is also the judgment.
 - 2. Thus, we interpret the wickedness here to be profanity upward and cruelty outward.
 - 3. Wickedness could be made a metonym – cause for result – but it is not necessary.
- B. A fire is one of the most destructive metaphors in this chapter or anywhere in the Bible.
 - 1. Wickedness consumed the nation from the bottom – briers and thorns of low class.
 - 2. The fire would work upward into the thickets – dense undergrowth and small trees.

3. Starting low and working upward, it would soon appear like a blast furnace in fury.
 4. This metaphor describes the national sinfulness and iniquity of Israel (the ten tribes).
- C. Need we look further away than the USA in 2019, for its wickedness is like a furnace?
1. The sins of a small minority of perverts against God and man have enflamed many.
 2. Things considered abominable by the vast majority just years ago are now embraced.

19 Through the wrath of the LORD of hosts is the land darkened, and the people shall be as the fuel of the fire: no man shall spare his brother.

- A. The fire started by their wickedness would be fueled by themselves in God's vengeance.
- B. The first verse here was fire of their wickedness; this is God directing the flames of it.
- C. God darkened Israel from natural and ordinary light to cause their fire to eat each other.
1. Men naturally care for their own family, relatives, and tribal connections. Not here!
 2. Even pagan infidels know they should provide costly care for their own (I Tim 5:8).
 3. New Testament readers know God rewires men for reprobate minds (Rom 1:24-28).
- D. What does this judgment look like? There are several examples that fill out the picture.
1. Civil war and internal strife, like America's Civil War, caused Israel to fight Judah.
 2. Israel, recall Pekah *of Remaliah*, multiplied assassinations (II Kings 15:10,14,25,30).
 3. The Holy Spirit recorded even worse internal atrocities by Menahem (II Kgs 15:16).
 4. God had soldiers kill each other (Judges 7:22; I Sam 14:16,20; II Chron 20:22-24).
 5. He issued this order for the Egyptians (Is 19:1-2), but here it is for the Israelites.
 6. God gave Judah bad ideas for worship to sacrifice their children (Ezek 20:25-26).
- E. Christian, remember that strife with a brother is just like them (Matt 5:22; Gal 5:13-15).
- F. This kind of judgment from Jehovah is visible in the world today, including America.
1. Massacres without mercy and great cruelty in schools, churches, and public places.
 2. Abortion, taking a million lives a year in America, is the wicked killing their own.

20 And he shall snatch on the right hand, and be hungry; and he shall eat on the left hand, and they shall not be satisfied: they shall eat every man the flesh of his own arm:

- A. Keep the last words of verse 19 for connection here ... *no man shall spare his brother.*
- B. The words – *snatch, hungry, eat, satisfied, flesh, own arm* – are symbolic cannibalism.
1. This severe metaphor intends insatiable selfishness, greed, and cruelty to each other.
 2. They would gladly grab anything they could from friends and relatives on the right.
 3. Yet they would not be filled or satisfied – they would want to take more from others.
 4. They would gladly eat up someone or his things on the left, and still be insatiable.
 5. Each Israelite would become a cannibal to eat his own arm – the flesh of his nation.
 6. This is cannibalism of others, not self-cannibalism – read before and after to see it.
- C. No man hates his own flesh (Eph 5:29), and even pagans give to relatives (I Tim 5:8).
1. But when God judges, He can easily rewire men to do things contrary to nature.

2. This is God's judgment as described above – turning the Israelites against each other.

21 Manasseh, Ephraim; and Ephraim, Manasseh: and they together shall be against Judah. For all this his anger is not turned away, but his hand is stretched out still.

- A. The two closest tribes were Manasseh and Ephraim, both of Joseph (Ge 46:20; 48:1,20).
 1. But insatiable greed and factious cruelty by God's judgment would overthrow them.
 2. Those of Manasseh would eat those of Ephraim, and vice versa, as God's judgment.
- B. But they would still have cruelty remaining to join together against preeminent Judah.
 1. Consider Pekah, after assassinating his king, killed 120,000 and captured 200,000.
 2. It was only by God's mercy toward Judah through Oded the prisoners were returned.
 3. Enemies can become friends, when they choose to hate and kill one (Luke 23:12).
- C. The final sentence was given earlier, and it will be used again to describe an angry God.
 1. Read – *For all this his anger is not turned away, but his hand is stretched out still.*
 2. Assyria ravaging Judah had not satisfied Him, so He would bring Babylon (Is 5:25).
 3. Now piling on His judgments against Israel, He repeated the words four more times.
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 2. He called this being contrary to them, though they were His people and His church.
 3. The judgments of Revelation chapters 2-3 differ little in the severity of holy justice.

Find verses in this chapter for comfort or warning to be better than Israel or Judah.

1. *The glorious light of truth ... 9:2 ... should cause praise (Matt 4:12-16; II Thess 2:13).*
2. *Jesus Christ is King forever ... 9:6-7 ... in words to make hearts sing (I Tim 6:13-16).*
3. *The Lord sends His word ... 9:8 ... and we better heed it (I Thes 5:20; Hebrews 2:1-4).*
4. *His anger is not turned away ... 9:12,17,21 ... but is satisfied in Jesus Christ (Is 53:11).*
5. *God judges by heart manipulation ... 9:19-21 ... through rewiring men (Rom 1:24-28).*