

Magnolia Missionary Baptist Church of Beaumont, Texas
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Lesson # 3 December 14, 2021 & December 19, 2021
Teacher: Licensed Minister Harold Wilson

Unit I: God Requires Justice

Subject: The Source of Justice

Text: Isaiah 9: 2-7

Key Verse:

“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. (Isaiah 9:7, KJV)”

Key Terms:

1) Darkness (verse 2)—Hebrew: *choshkek* (khoshek’): the dark; secret place; obscurity.

2) Median (verse 4)—Hebrew: *Midyan* (midyawn’): a son of Abraham and Keturah; also his descendant and the region where they settled.

3) Zeal (verse 7)—Hebrew: *qinah* (kin-as’) ardor; passion.

Lesson Pointers:

1) Description of a New Day (Isaiah 9:2-5)

2) The Source and Permanence of a new Day (Isaiah 9:6-7)

Introduction:

Beginning at this time of year, millions of people are thinking and making plans related to the festive nature of the season: shopping family, gatherings, traveling, and so forth—rather than focusing on the significance of the first Advent (coming) of Christ. The birth of Jesus was the and is the gracious act of God that changed human history for all time. Christ’s first entrance into this world as Immanuel (God is with us) allowed reconciliation to God the Father. This time of year, this season is a good time to reflect and celebrate the salvation that God made available to all who come to Him by Faith in His Son. Isaiah’s prophecy in (9:1-7) focuses on Christ’s authority, Christ’s rule, and Christ’s character as the promised Messiah. While we prepare for our celebrations for this season, let us not forget to celebrate by thanking God for sending the source and hope of justice through Immanuel, God with us.

Lesson Pointers:

● Description of a New Day (Isaiah 9: 2-5)

Verse (2) of our lesson depicts a great reversal. 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. The prophetic word was so certain that Isaiah spoke of the prophecy as having already been fulfilled. The people had continued to walk (that is, live) as if in the darkest part of the night (compare Isaiah 5: 30; 8: 22).

These were the Lord's own people, whose ways the Lord had instructed Isaiah not to adopt (8:11). They apparently had no desire to walk in the light (compare John 3: 19-20). They preferred the land of the shadow of death, a deep darkness of mind and spirit in a land bereft of God's presence (compare Psalm 23:4). Yet it is on people who seem to prefer darkness that a great light comes. They have seen (personal experience) this light and upon them hath the light shined (objective fact). Light is a figure of speech for God himself or for His divine presence. Matthew quoted Isaiah 9:2 to refer to Jesus (Matthew 4:16): Jesus' ministry was like a great light bursting on an unworthy people. Yet in spite of Jesus' great miracles and authoritative teachings, most chose not to walk in the light. As a result, Jesus condemned them (Matthew 11: 21-24). In other words, they should have known better. (Isaiah 9: 3a) Thou hast multiplied the nation. The nation of Israel would be multiplied many times over in terms of both population and boundaries (see Isaiah 26: 15; 54: 1-3). Following Jesus' ministry, this expansion was caused by the great influx of Gentiles into the Kingdom of God, a spiritual reality. (Isaiah 9: 3 b/c). Here Isaiah compared the future joy from the light to two of the greatest occasions for joy in the ancient world: They joy before thee according to the joy in harvest, and as men rejoice when they divide the spoil. Harvest time and the victorious end of war, is indicated by collecting the spoil thereof. Both events are considered gifts from God (Deuteronomy 28:2-8). The outcomes of harvest and war were matters of life and death. No wonder Isaiah used these comparisons for the forthcoming joy when the light would arrive.

Isaiah 9: 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. The Messiah's coming would also be a day of deliverance from the oppression of enemies. The analogy in view is freedom from foreign domination. The day of Midian refers to Gideon's defeat of the Midianites, over 400 years in the past at this point (Judges 6-8), Gideon's actions triggered knowledge that his victory could only have been an act of God (7:2-14). No one expected victory in Gideon's day, and no one would expect it in Jesus' day. Yoke, burden, oppressor, the imagery is of a disenfranchised, subjugated people. This would be the status of the Jews under Roman rule in the time of Jesus. Regarding instruments of burden and the nature of oppression. But Jesus came to grant deliverance from bondage to a different, more oppressive master: sin (Galatians 5:1. Isaiah 9: 5a, For every battle of the warrior is with confused noise, and garments rolled in blood. Confused noise refers to the din and chaos of battle. Garments rolled in blood represents the dead and the wounded. Isaiah 9: 5a, but this shall be with burning and fuel of fire. The end of warfare is another reason for great rejoicing, once the people are liberated.

- The Source and Permanence of a New Day (Isaiah 9:6-7)

Isaiah 9: 6, For unto us a child is born, unto us a son is given: and the government shall be upon his shoulders: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.

Isaiah 9: 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 establish it with judgment and with justice from henceforth even for ever. The *zeal* of the Lord of hosts will perform this.

Isaiah identified the source of this new day as a Child to be born into the nation of Israel. He would be God's son, and the people's deliverer and ruler Isaiah 9: 6a. He would come with authority to govern God's people and the world righteously. Isaiah uses four descriptive names to explain His character Isaiah 9: 6c) ...

1. Wonderful Counsellor, literally "a wonder of a Counsellor." His exceptional counsel would be a sharp contrast to Israel's rulers and all future rulers.
2. Mighty God; (*El Gibbor*), He would execute the power of God in His rule.
3. Everlasting Father, this name speaks of His eternal nature and identifies Him as God in His essence.
4. Prince of Peace, He is the one who will establish and maintain peace for Israel and during His reign in the millennial kingdom.

Question? How do we apply these descriptive titles to our daily lives?

Answer. WE have access to Christ's Counsel through the Word of God, prayer, and the guiding of the Holy Spirit.

- As our mighty God, He is the source of our spiritual strength and power.
- Everlasting Father, He is self-existent, He will never leave or forsake us.
- In this world, characterized by conflict, social injustice, and unrighteousness, He is our Prince of Peace.
- Our relationship with Him allows us to be at peace with God and enjoy the peace of God.
- He is the hope for a future kingdom of everlasting peace, justice, and righteousness.
- Focus on the real purpose of His coming as the source of justice and emulate Him by sharing His message of hope vocally and visibly.