

“Know Jesus, Know Peace”

Isaiah 9:1-7

Context: Isaiah’s prophetic theme of the remnant’s deliverance is set as a ray of hope and peace against the darkened despair that accompanied Tiglath-Pileser’s betrayal of Ahaz and invasion of Judah. The hammer stroke of Tiglath-Pileser’s armies first crushed the territories of Naphtali and Zebulun. Judah soon felt his blow of destruction that came as a result of their rejection of God’s call to trust Him. Judah, dim in spirit and darkened in mind, responded carnally to the invasion by disparaging their leader and holding God in contempt. However, to the few disciples who attached themselves to God through Torah and testimony, a prophecy was given: that of God’s incarnation as Jesus Christ for the purpose of delivering the remnant from the curse of everlasting misery.

1. Peace through emancipation from darkness – Isaiah 9:1-3

Isaiah prophesied that God’s illumination and calling of the remnant to the Kingdom of Heaven would begin in Naphtali and Zebulun. It is fitting since this is where He first used Assyria to chastise Israel for their sin. Isaiah uses the term nation describes the believing remnant. The Gospel of Matthew reveals this prophesy as referring to Jesus’ first call to repentance and liberation from the kingdom of darkness. This liberation results in the permeation of the entire disposition with joy.

2. Peace through emancipation from slavery and war – Isaiah 9:4-5

Using the destruction of implements of slavery, like the rod, Isaiah foretells the complete and thorough emancipation of the remnant, symbolized by Gideon’s deliverance in Judges 6-8. Using the destruction of Assyrian implements of war, like the bloodied robes of the soldier, Isaiah foretells the end of future war against the remnant, even flesh against spirit.

3. Peace through the emancipator – Isaiah 9:6-7, Gen. 22:16ff, 2 Sam. 7:16ff

Isaiah discloses the identity of the emancipator as God incarnate. He carries the cross of the Kingdom’s deliverance for the Remnant. His extraordinary plan flows from His divine nature and assures the believer that His Kingdom will be realized. He, as eternal father, is the source of the Kingdom and guarantees its merciful perpetuation. He rules with the harmony of perfect righteousness and justice so as to fulfill the Abrahamic and David covenants.

Study questions:

- Isaiah is the most quoted book in the New Testament. The quotations validate the prophet’s message and provide meaning to its context. As a **Bible study method**, use your Bible’s cross reference apparatus to look up the Old Testament history and the New Testament use of Isaiah 9:1. What sin, common to Jeroboam, Pekah, Ahaz, and the Pharisees, brought God’s condemnation (cf. 1 Kings 12:26ff)? How was their sin similar to the sin that first came to humanity (cf. Genesis 3:6)? What remedy to sin did Jesus call for in Matthew 4:17? How was this remedy similar to that called for by the prophets Ahijah and Isaiah? How is this remedy similar to the guiding message in the Gospel of John and in the Book of Ephesians (cf. John 1:4ff; 12:35ff; Eph 1:17ff)?

- Look up the word “shalom” in the *TWOT* (#2401). How would the names that characterize Immanuel in Isaiah 9:6 serve to guarantee the lasting peace promised in the prophecy of Isaiah 9:7?

- We profess that Jesus Christ is God incarnate (see footnotes 4-5 ‘**On Jesus Christ**’ in our **doctrinal statement** under **what we believe** at www.gracepointfellowship.org cf. Isaiah 9:6). Why would it make greatest sense that the ruler promising an infinite increase in Isaiah 9:7 ‘be’ God rather than a mere man?

Transformation exercise:

Memorize Isaiah 9:6-7. Quiet yourself for five minutes each morning, after one pleasure this week, and for five minutes each night and ask Jesus Christ to illuminate your attitude toward something in light of His righteousness and justice.