

## We Are Fellowship Bible Study



**Book:** Isaiah

Chapter 9: The Government of the Promised Son

**v:1 Nevertheless the gloom *will* not be upon her who is distressed as when at first He lightly esteemed the land of Zebulun and the land of Naphtali, and afterward more heavily oppressed her, by the way of the sea, beyond the Jordan in Galilee of the Gentiles.** (Reference to Is 8:22; 2 Kin 15:29; 2 Chr 16:4; Matt 4:13-16)

Isaiah opens this chapter providing some reassurance, a bit of consolation, and relief. The comparison of oppression and esteem speak about the coming Messiah. The reference to Matt 4:13-16 describes how Jesus came through Zebulun and Naphtali by way of the sea beyond the Jordan in Galilee. This is prophetic to the life of Jesus and the oppression the people endured. Jesus came to bring that relief from gloom and oppression.

**v:2 The people who walked in darkness have seen a great light; those who dwelt in the land of the shadow of death, upon them a light has shined.** (Reference to Is 8:22; Matt 4:16; Luke 1:79; 2 Cor 4:6; Eph 5:8)

This powerful verse talks of the Messiah, Jesus, being a great light that has shined in the land of the shadow of death. I believe this speaks to both a land that had been riddled with war and oppression as well as the depths of hell. When Jesus died, He took the keys to death and hell. In Revelation 1:18 He says, **"I am He who lives, and was dead, and behold, I am alive forevermore. Amen. And I have the keys of Hades and of Death."** These are identified as two different things. There is death (from this life) without hades. I believe when this occurred, Jesus broke the sting of death and the light shone on those God claims as His children who were "asleep". Luke 1:79 says, **"To give light to those who sit in darkness and the shadow of death, to guide our feet into the way of peace."**

**v:3 You have multiplied the nation and increased its joy; they rejoice before You according to the joy of harvest, as men rejoice when they divide the spoil.** (Reference to Judg 5:30)



I see this as God reaping the harvest of His people after Jesus broke the sting of death. The joy of seeing the Lord and being redeemed and the rejoicing before God is what is described here.

**v:4 For You have broken the yoke of his burden and the staff of his shoulder, the rod of his oppressor, as in the day of Midian.** (Reference to Judg 7:22)

The reference to the day of Midian tells a story of Gideon and his army of 300 men overcoming the multitude of the Midianites and Amalekites. Isaiah is saying that Jesus broke the yoke of Jerusalem's oppressor and delivered them with victory and defeat.

**v:5 For every warrior's sandal from the noisy battle, and garments rolled in blood, will be used for burning and fuel of fire.** (Reference to Is 66:15)

Historically, the bloodied remnants (clothing and armor) of war were burned. There is a dual meaning for this verse. One understanding describes this loud battle and the garments used in it as being a source of energy for the fire. Likewise, the battle over our souls fuels the energy that Christ had in His love for us that enabled Him to go to the cross for our sins and end the war.

**v:6 For unto us a Child is born, unto us a Son is given; and the government will be upon His shoulder. And His name will be called Wonderful, Counselor, Mighty God, Everlasting Father, Prince of Peace.** (Reference to Is 7:14; Luke 2:11; John 1:45; John 14:9; Eph 2:14; Matt 28:18; 1 Cor 15:25; Titus 2:13; Gen 17:1; Rev 12:5)

Quite simply, this is one of the prophecies given to Isaiah of the coming Messiah. He is both God and Guide (counselor), Father and Prince. This speaks to the relationship of the triune God. He is described as 'God and Prince' or 'Father and Son'. This Child, is not a regular child born into this world. This Child is Heavenly Royalty who will have dominion in Heaven and on earth.

**v:7 Of the increase of His government and peace there will be no end, upon the throne of David and over His kingdom, to order it and establish it with judgment and justice from that time forward, even forever. The zeal of the Lord of hosts will perform this.** (Reference to Dan 2:44; Matt 1:1, 6; 2 Sam 7:12-16 Luke 1:32, 33; John 7:42, Is 37:32)

When Jesus conquers death and hell, both judgment and justice will be given. Jesus came to restore order to the line of David. Seemingly every other descendent of David followed after the Lord, and the next descendent abandoned God. The fullness of Jesus and the salvation He brings adds to the kingdom of Heaven through redemption, and increases the peace that people were once again permitted to experience.

#### The Punishment of Samaria

**:8 The Lord sent a word against Jacob, and it has fallen on Israel.** (Reference to Gen 32:28)

The interesting comparison here is between Jacob and Israel. They are the same person on two different sides of an encounter with God. The reference to Gen 32:28 shows the prevailing that Jacob had, as well as Jesus, with God and over man. **"And He said,**



**“Your name shall no longer be called Jacob, but Israel, for you have struggled with God and with men, and have prevailed.”**

Israel survived and came out of the struggle victorious. Jesus is victorious in this battle, having both the image of God and of man at the same time. His human nature wrestled with His Godly nature when He said, **“O My Father, if it is possible, let this cup pass from Me”**. (Matthew 26:39)

**:9 All the people will know -Ephraim and the inhabitant of Samaria- who say in pride and arrogance of heart:** (Reference to Is 7:8,9)

This partial sentence prepares us for the next verse and describes Ephraim and the inhabitants of Samaria, which have oppressed Jerusalem and Judah. ‘All the people will know, meaning the prophecies that have been spoken and heard of will come to fruition. The pride that the fallen generation expressed is sinful act of their inward emotions.

**:10 “The bricks have fallen down, but we will rebuild with hewn stones; the sycamores are cut down, but we will replace them with cedars.”**

This completion from verse 9 shows that the people desired to rebuild stronger and more appealing to the eye the cities that were destroyed. It was like they were challenging God’s wrath as if to say they didn’t care that He judged them.

**:11 Therefore the Lord shall set up the adversaries of Rezin against him, and spur his enemies on,** (Reference to Is 7:1, 4, 8)

It was because of their prideful hearts that the enemies of Judah and Jerusalem joined against them. It was their abandonment of God that made them vulnerable to sin.

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

(Reference to Is 7:1; 9:17, 21; Is 10:4)

Isaiah is announcing that Israel will be surrounded in the outpouring of this judgment. While the prophecy of the Messiah is future coming, the surrounding of Israel is happening in their time. The open mouth signifies a ravenous hunger to devour them.

**v:13 For the people do not turn to Him who strikes them, nor do they seek the Lord of hosts.** (Reference to 2 Chr 7:14)

Israel still fails to turn from their ways and acknowledge God. They continue to sin even after the punishment. They are not remorseful. They don't even look to God for refuge and protection.

**v:14 Therefore the Lord will cut off head and tail from Israel, Palm branch and bulrush in one day.** (Reference to Rev 18:8)

This is also prophetic to the judgments being poured out as seen in Chapter 6. The reference to Rev 18:8 says, **"Therefore her plagues will come in one day-death and mourning and famine. And she will be utterly burned with fire, for strong *is* the Lord God who judges her."** In one day, God will remove those who led Israel from the front, and those who drove them



forward, from behind, toward their sin. The palm branch is the head, the esteemed. The bulrush is the lowly marshland growth.

**v:15 The elder and honorable, he is the head; the prophet who teaches lies, he is the tail.**

Here it is plainly explained that the elders and heads of the nations are to be removed. Those that spread lies about God's word, he will also be cut down. They both lead the nation astray from opposite ends. A tail serves several primary functions: balance, defense, navigation, communication, warmth or nourishment, and to mark territory. These were the responsibility of the prophets that they failed to provide by spreading lies.

**v:16 For the leaders of this people cause them to err, and those who are led by them are destroyed.** (Reference to Is 3:12; Mic 3:1, 5, 9; Matt 15:14)

Matthew 15:14 is referenced here and says, **"Let them alone. They are blind leaders of the blind. And if the blind leads the blind, both will fall into a ditch."** This was Jesus speaking of the wickedness that was in the heart of the people, leading other people with wickedness in their heart. They destroy themselves and each other.

**v:17 Therefore the Lord will have no joy in their young men, nor have mercy on their fatherless and widows; for everyone is a hypocrite and an evildoer, and every mouth speaks folly. For all this His anger is not turned away, but His hand is stretched out still.** (Reference to Is 33:14; Ps 147:10; Is 5:25)

One of God's decrees is to take care of the widow and the fatherless. Here God's hand is stretched out even against those He deems most vulnerable because their hearts are full of evil. It is a root within them.

**v:18 For wickedness burns as the fire; it shall devour the briers and the thorns, and kindle in the thickets of the forest; they shall mount up *like* rising smoke.** (Reference to Mal 4:1; Ps 83:14; (Is 1:7; 10:17); Nah 1:10)

Mal 4:1 says, **"For behold, the day is coming, burning like an oven, and all the proud, yes, all who do wickedly will be stubble. And the day which is coming shall burn them up," Says the Lord of hosts, "That will leave them neither root nor branch."** What I find amazing here is the fire that cuts down the impure in spirit and in heart. Fire refines and removes impurities. This fire will run through Israel and the wicked will prove to be impure.

**v:19 Through the wrath of the Lord of hosts the land is burned up, and the people shall be as fuel for the fire; no man shall spare his brother.** (Reference to Mic 7:2, 6; Is 8:22)

This verse speaks to how brother will rise against brother. There is no love or familial tie that binds them together, instead, it is cast aside. The judgment poured out, and the refining process will have an abundance of fuel.

**v:20 And he shall snatch on the right hand and be hungry; He shall devour on the left hand and not be satisfied; every man**



**shall eat the flesh of his own arm.** (Reference to Lev 26:26; Jer 19:9)

There will be no quenching the desire to take, steal, or consume everything around them. This speaks of the greed and the lack they had. In 2 Kings they were so poor, broken and oppressed that they literally ate the flesh of their own children. A detestable, desperate, and broken act.

**v:21 Manasseh *shall devour* Ephraim, and Ephraim Manasseh; Together they shall be against Judah. For all this His anger is not turned away, but His hand is stretched out still.** (Reference to 2 Chr 28:6, 8; Is 9:12,17; 10:4; 11:13)

As was prophesied in previous chapters, Pekah, son of Remaliah killed 120,00 in Judah in a single day. God's hand is still outstretched on those that have turned away from Him. When we repent, there is no condemnation as it says in Romans 8:1, **"Therefore, there is now no condemnation for those who are in Christ Jesus."** The Messiah came to remove the outstretched hand of judgment from the lives of those who receive Him and repent. But for those who choose otherwise, judgment and justice will refine.