

# Isaiah 09 - The Book of Immanuel: The Government of the Promised Son

## I. Prophecies of condemnation (Is 1:1—35:10)

### (1) Condemnation of Judah (Is 1:1—12:6)

#### (B) Book of Immanuel (Is 7:1—12:6)

#### (c) Sign of Messiah (9:1-7)

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##### (iii) Infighting (9:18-21)

## Isaiah 9

#### (c) Sign of Messiah (9:1-7)

##### (i) Reversal of Israel's fortune (9:1)

**1** But there will be no *more* gloom for her who was in anguish. In earlier times He treated the land of Zebulun and the land of Naphtali with contempt, but later on He will make *it* glorious, by the way of the sea, on the other side of the Jordan, Galilee of the Gentiles.

**1** But there will be no *more* gloom for her who was in anguish; in earlier times He treated the land of Zebulun and the land of Naphtali with contempt, but later on He shall make *it* glorious, by the way of the sea, on the other side of Jordan, Galilee of the Gentiles.

**1** But there will be no gloom for her who was in distress. Formerly, he brought contempt to the region of Zebulun and the region of Naphtali, but in the future he will have made glorious the way of the sea, the territory beyond the Jordan—Galilee of the nations.

**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.

##### (ii) Salvation of the Gentiles (9:2-3)

**2** The people who walk in darkness Will see a great light; Those who live in a dark land, The light will shine on them.

2 The people who walk in darkness Will see a great light; Those who live in a dark land,  
The light will shine on them.

2 The people who walked in darkness have seen a great light; for those living in a land of  
deep darkness, a light has shined upon them.

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.

3 You will multiply the nation, You will increase their joy; They will rejoice in Your presence  
As with the joy of harvest, As *people* rejoice when they divide the spoils.

3 You shall multiply the nation, You shall increase their gladness; They will be glad in Your  
presence As with the gladness of harvest, As men rejoice when they divide the spoil.

3 You have increased the nation; you have increased its joy; they rejoice in your presence  
as they rejoice at the harvest, as they are glad when they're dividing the spoils of war.

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.

(iii) Kingdom of peace to be ruled by the Prince of peace (9:4-7)

4 For You will break the yoke of their burden and the staff on their shoulders, The rod of  
their oppressor, as at the battle of Midian.

4 For You shall break the yoke of their burden and the staff on their shoulders, The rod of  
their oppressor, as at the battle of Midian.

4 Now as to the yoke that has been his burden, and the bar laid on his shoulder— the rod  
of his oppressor— you have broken it as on the day of Midian.

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.

5 For every boot of the marching warrior in the roar of *battle*, And cloak rolled in blood, will  
be for burning, fuel for the fire.

5 For every boot of the booted warrior in the *battle* tumult, And cloak rolled in blood, will  
be for burning, fuel for the fire.

5 For every boot of the tramping soldier in battle tumult and every garment rolled in blood  
will be used for burning as fuel for a fire.

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.

6 For **a Child will be born** to us, **a Son will be given** to us; And the government will rest  
on His shoulders; And His name will be called **Wonderful Counselor, Mighty God,**  
**Eternal Father, Prince of Peace.**

6 For a child will be born to us, a son will be given to us; And the government will rest on His shoulders; And His name will be called Wonderful Counselor, Mighty God, Eternal Father, Prince of Peace.

6 For to us a child is born, to us a son is given; and the government will be upon his shoulder, and his name is called Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace.

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.

- "...a Child will be born" - into the Jewish world who is a Son of the House of David, upon whom the reins of government will rest. Yet, in v6b, the names given can only be true of God Himself.

— The eternality of the Davidic Dynasty, Throne and Kingdom is assured, for it rests in the God-Man.

— As to His humanity, He is a descendant of David. As to His deity, He is eternal and so it His Throne.

- "...a Son will be given" - Golgotha

- "...Wonderful" - the very name He used with the parents of Samson (Judges 13:18)

— The mystery of His Sonship (Matt 11:27; Rev 19:12)

— Beyond human comprehension...only the Father knows the mystery of godliness (1 Tim 3:16)

- "...Counselor" - revealer of the Father's Will (1 John 1:7)

— Implied in His title, The Word

— As the Eternal Word as the Revealer of the mind and heart of God, come to the earth not only to show us the way to the Father, but also to empower us so that we may walk in a manner well pleasing to the One who has redeemed us.

- "...Mighty God" - so called in Rom 9:5; 1 John 5:20; featured in John 1:1-3; Col 1:16-17

-- Just as truly God as He was man (Matt 28:18; John 5:22); just as truly man as He was God. He could not have made atonement for sin otherwise.

— He had to be what He was in order to do what He did. He was our Kinsman-Redeemer (Ruth; Rev 5).

- "...Eternal Father" - or, "Father of Eternity" - He is not to be confounded with the Father, though He and the Father are "One"

— But He is the One in whom all the ages meet (John 10:30; Heb 1:2)

- "...Prince of Peace" - as presented to the world and heralded by the angels (Luke 2:14)

— Because of His rejection, there can be no lasting peace until He comes again. Then He will speak peace to all peoples (Is 32:1-18).

— In the meantime, having made peace by the blood of His cross, all who put their trust in Him have peace with God, and peace fills our hearts and lives.

- See [Dispensational Gaps](#) for a list of 24 intervals in Scripture.

The eternality of the Davidic Dynasty, Throne and Kingdom is assured because it rests on this Child, the God-Man. As to His humanity, He is a descendant of David. As to His Deity, He is eternal and so is His Throne. With these facts clearly established, v7 proceeds to describe the establishment of the rule of the Messianic King. The government that will be set up will increase in authority and in peace, and there will be no end to the Throne of David or the rule of the Messiah, for it is the God-Man who will establish it and who will uphold it. It will be characterized by "judgment and with righteousness...for ever." The guarantee that it will be so established is the burning zeal of God, a zeal that will continue to burn until the Kingdom is realized. Because God's zeal intends to perform it, it will surely come about (Cf. Is 16:5).

7 There will be no end to the increase of *His* government or of peace On the **throne of David** and over his kingdom, To establish it and to uphold it with justice and righteousness From then on and forevermore. The zeal of the LORD of armies will accomplish this.

7 There will be no end to the increase of *His* government or of peace, On the throne of David and over his kingdom, To establish it and to uphold it with justice and righteousness From then on and forevermore. The zeal of the LORD of hosts will accomplish this.

7 Of the growth of his government and peace there will be no end. He will rule over his kingdom, sitting on the throne of David, to establish it and to uphold it with justice and righteousness from this time onward and forevermore. The zeal of the LORD of the Heavenly Armies will accomplish this.

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.

- "...the throne of David" - Cf. 2 Sam 7:16

### **Throne of God: NT Confirmations**

Annunciation - Luke 1:31-33 :

31 And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS.

32 He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David:

33 And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end.

- But did Jesus ever actually sit on David's Throne? He couldn't have. It didn't exist at that time.

- Jeconiah was the last of David's line to sit on the Throne. Remember the blood curse on his line.

Ascension - Acts 1:6-7:

6 When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel?

7 And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power.

Council of Jerusalem - Acts 15:15-18:

15 And to this agree the words of the prophets; as it is written,

16 After this I will return, and will build again the Tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up:

17 That the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things.

18 Known unto God are all his works from the beginning of the world.

Matt 6:10: Thy kingdom come. Thy will be done in earth, as it is in heaven.

- What are we praying for? Nothing in heaven or on earth is more certain.

(d) Reasons for the coming Assyrian invasion (Is 9:8—10:4)

(i) Pride (9:8-12)

8 The Lord sends a message against Jacob, And it falls on Israel.

8 The Lord sends a message against Jacob, And it falls on Israel.

8 "The LORD has sent a plague against Jacob, and it will fall on Israel;

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

9 And all the people know *it, That is*, Ephraim and the inhabitants of Samaria, Asserting in pride and in arrogance of heart:

9 And all the people know *it, That is*, Ephraim and the inhabitants of Samaria, Asserting in pride and in arrogance of heart:

9 and all of the people were evil— Ephraim and the inhabitants of Samaria— saying proudly with arrogant hearts:

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

10 "The bricks have fallen down, But we will rebuild with smooth stones; The sycamores have been cut down, But we will replace *them* with cedars."

10 "The bricks have fallen down, But we will rebuild with smooth stones; The sycamores have been cut down, But we will replace *them* with cedars."

10 'The bricks have fallen, but we will build with dressed stones; the sycamore trees have been cut down, but we will replace them with cedars.'

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

11 Therefore the LORD raises superior adversaries against them from Rezin And provokes their enemies,

11 Therefore the LORD raises against them adversaries from Rezin And spurs their enemies on,

11 But the LORD has raised adversaries from Rezin against him, and he stirs up his enemies—

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

12 The Arameans from the east and the Philistines from the west; And they devour Israel with gaping jaws. In *spite of* all this, His anger does not turn away, And His hand is still stretched out.

12 The Arameans on the east and the Philistines on the west; And they devour Israel with gaping jaws. In *spite of* all this, His anger does not turn away And His hand is still stretched out.

12 Arameans from the east and Philistines from the west— and they devour Israel with open mouths! "Yet for all this, his anger has not turned away, and his hand is still stretched out, ready to strike."

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.

(ii) Faulty leadership (9:13-17)

13 Yet the people do not turn back to Him who struck them, Nor do they seek the LORD of armies.

13 Yet the people do not turn back to Him who struck them, Nor do they seek the LORD of hosts.

13 "But the people have not returned to rely on him who struck them, nor have they sought the LORD of the Heavenly Armies.

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

14 So the LORD cuts off head and tail from Israel, *Both* palm branch and bulrush in a single day.

14 So the LORD cuts off head and tail from Israel, *Both* palm branch and bulrush in a single day.

14 So the LORD has cut off from Israel head and tail, palm branch and reed in a single day —

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

15 The head is the elder and esteemed man, And the prophet who teaches falsehood is the tail.

15 The head is the elder and honorable man, And the prophet who teaches falsehood is the tail.

15 the elder and the dignitary is the head, and the prophet who teaches lies is the tail.

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

16 For those who guide this people are leading *them* astray; And those who are guided by them are confused.

16 For those who guide this people are leading *them* astray; And those who are guided by them are brought to confusion.

16 For those who guide this people have been leading them astray, and those who are guided by them are swallowed up.

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

17 Therefore the Lord does not rejoice over their young men, Nor does He have compassion on their **orphans or their widows**; For every one of them is godless and an evildoer, And every mouth is speaking foolishness. In *spite of* all this, His anger does not turn away, And His hand is still stretched out.

17 Therefore the Lord does not take pleasure in their young men, Nor does He have pity on their orphans or their widows; For every one of them is godless and an evildoer, And every mouth is speaking foolishness. In *spite of* all this, His anger does not turn away And His hand is still stretched out.

17 Therefore the Lord does not have pity on their young men, and has no compassion on their orphans and widows, because each of them was godless and an evildoer, and every

mouth spoke folly. "Yet for all this, his anger has not turned away, and his hand is still stretched out, ready to strike.

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.

- "...orphans or their widows" - Ex 22:22; Deut 10:18; 14:29; Is 1:17

(iii) Infighting (9:18-21)

**18** For wickedness burns like a fire; It consumes briars and thorns; It also sets the thickets of the forest aflame And they roll upward in a column of smoke.

**18** For wickedness burns like a fire; It consumes briars and thorns; It even sets the thickets of the forest aflame And they roll upward in a column of smoke.

18 "For wickedness has burned like a blaze that consumes briars and thorns; it sets thickets of the forest on fire, and skyward they swirl in a column of smoke.

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

19 By the wrath of the LORD of armies the land is burned, And the people are like fuel for the fire; No one spares his brother.

19 By the fury of the LORD of hosts the land is burned up, And the people are like fuel for the fire; No man spares his brother.

19 From the wrath of the LORD of the Heavenly Armies the land has been scorched, and the people have become like fuel for the fire; no one will spare his neighbor.

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.

20 They devour *what is* on the right hand but are *still* hungry, And they eat *what is* on the left hand, but they are not satisfied; Each of them eats the flesh of his own arm.

20 They slice off *what is* on the right hand but *still* are hungry, And they eat *what is* on the left hand but they are not satisfied; Each of them eats the flesh of his own arm.

20 They cut meat on the right, but they're still hungry, and they devour also on the left, but they're not satisfied; each devours the flesh of his own children.

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:

21 Manasseh *devours* Ephraim, and Ephraim Manasseh, *And* together they are against Judah. In *spite of* all this, His anger does not turn away And His hand is still stretched out.



21 Manasseh *devours* Ephraim, and Ephraim Manasseh, *And* together they are against Judah. In *spite of* all this, His anger does not turn away And His hand is still stretched out.

21 Manasseh devours Ephraim, and Ephraim devours Manasseh; together they are against Judah. "Yet for all this, his anger has not turned away, and his hand is still stretched out, ready to strike."

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.