



ISAIAH 9:6-7; JOHN 12:12-16

LESSON: A KING COMES FORTH — December 12, 2021

INTRODUCTION: ISAIAH 9:1-5

CHAPTER 9 ¹stands out as an oasis in the wilderness of God's judgment against apostasy and unbelief. It is the third chapter with obvious messianic prophecy. It serves as a transition between the prophecy of gloom and darkness of Chapter 8 because the light is promised in Chapter 9.

A NEW DAY IS COMING

9:1 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. After the prophet has shown us that the people will be driven into darkness, he says, "Nevertheless", the dim times shall not be like the vexation and gloom of their first light affliction, nor of the more grievous affliction by the sea in Galilee. The land of Zebulun and the land of Naphtali suffered greatly at the hands of the Assyrians who had invaded these two areas around 732 B.C. "Nevertheless" on the other hand, there's hope! Isaiah was saying, that when something bad happens, in dim times; in gloom and darkness, being vexed and aggravated, something good is going to happen. A new day is coming! 2 Corinthians 4:17 says "*For our light affliction which is but for a moment, worketh for us a far more exceeding and eternal weight of glory.*" Therefore, these two tribes of the twelve tribes of Israel will have their inheritance of the Promised Land up north, next to the Sea of Galilee.

9:2 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. Because those that had walked in the darkness for so long by rejecting the Word of God, they dwelt in the land of the shadow of death. Zebulun and Naphtali as I said were the first to suffer from the invasion by the Assyrian king, God's promise will show us that they now would be first to be made glorious. How would this be? The people who had formerly walked in darkness have see a great light. That light would be Jesus, for these would also be the territories in which Jesus grew up and often ministered to (by the way of the sea, beyond Jordan, in Galilee of the nations 9:1). This is why they would be "*filled with glory.*" Because when Jesus comes into the region of Galilee, the people who had walked in darkness would suddenly be bathed in the light.

9:3 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. At the dawning of the light to come, the prophesy is that Israel will be multiplied. God will make of the true Israel a great host.

- However, though the nations have multiplied, there are those that the joy has not increased within.
 - Sickness in the body has not changed, and sometimes that joy has not increased with a lingering illness.
 - It has been diminished by one sore judgment after another, they haven't come out of the situation to be joyful yet.

The nation has multiplied, But, not increased in joy.

¹ <http://www.wlsessays.net/files/DobbersteinIsaiah.pdf>
<http://www.pitwm.net/pitwm-versebyverse.html>



PITWM VERSE BY VERSE

• However, they will rejoice before God in harvest time, for their hard work paid off.

They will rejoice over blessings received when men divide the spoil from the victory that has been won in battle.

So, if those that have not received the light, and their joy has not increased, then when the gospel comes in, its light and power brings joy along with it, and those who receive it correctly and without error do instantly rejoice. They will rejoice with a celebration of victory. Victory and triumph await the people of God.

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 Prophet continues with the reason for their joy. Three reasons: The yoke, the staff, and the rod are broken. These are different figures, expressing the bondage and slavery of the law, sin, and Satan being broken because of the light that would shine upon them—their spiritual deliverance.

The Assyrians would impose a yoke on the Israelites, but God would break that yoke off.

1. The yoke of his burden is the curved piece of wood which is a symbol of servitude; that burdened him.
2. The staff of his shoulder is the whole upper back expressing of subjection and servitude striking his shoulder.
3. The rod of his oppressor is an instrument used for beating, punishment or correction.

The real burden of all nations is sin and its corruption; departure from God, and all those who turn from God will lead to consequences. However, "*as in the day of Midian*" they will no longer be under the rod of their oppressors. Remember when Gideon got an entire victory over the Midianites, with a few unarmed men, by the sound of trumpets, and breaking of pitchers, (Judg. 7:16-22). You don't have to be great for God to use you. You don't necessarily have to have a lot of people to accomplish great things for God. If you feel small, powerless, and insignificant, you might be just the one God is looking to use. There is total victory when the great light of Jesus breaks burdens and oppressors.

9:5 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. This is saying that other battles were usually won with a great deal of noise, and by the expense of much blood. But, this battle shall be done silently and without noise. This victory which God's people shall have over all their enemies shall be more terrible against their adversaries, whom God will utterly consume, as it were by fire. The very garments of war and attire for battle shall be food for the fire, useful only for burning. The Message Bible reads: "*the boots of all those invading troops, along with their shirts soaked with innocent blood, will be piled in a heap and burned.*"

LESSON: I. PROPHECY OF THE KING ISAIAH 9:6-7

9:6 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. As we come from verse 5, ²for our benefit, the Prophet saw in a vision the darkness and gloom of the nation, but now sees also the child that would be born to remove that darkness, and to enlighten the world. The child—the Messiah was not born when the Prophet spake, but in prophetic vision, as the events of the future passed before his mind, he saw that promised Son, and the eye was fixed intently upon Him. Birth indicates the beginning of something. The end of war depends upon the coming of a person, a royal person yet one never explicitly called a king here.

² <http://bible.cc/isaiah/9-6.htm>

<http://www.pitwm.net/pitwm-versebyverse.html>





PITWM VERSE BY VERSE

9:6a He would appear as a child— "a child is born." but He is "**a Son given!**" God would not defeat Israel's enemies by using larger more powerful armies, but it would be through the influence of a child to be born. ³ **A child is born** brings to mind His humanity. **A Son is given** calls to mind His Deity and His Death. Even though Jesus was the "*Son of Man*," He is also known as the "*Son of God*." Notice that the Son is given. That which is given already existed. The little phrase "*is given*", which literally means "to be delivered up," reminds us that this God-man came into the world for a singular purpose. He came into this world to deliver Himself up as the ransom for sin on the cross of Calvary.

9:6b And the government shall be upon his shoulders — The word rendered "*government*" here, (mis'rah), means His Empire, His Principality. Here the government on the Messiah's shoulder is in opposition to the "*yoke and staff*" of the oppressor on Israel's "*shoulder*" (Isa 9:4). He shall receive the kingdom of the earth from the Father, to vindicate it from the misrule of those to whom it was entrusted to hold it for and under the Most High. The Father asserts His right by the Son, the "*Heir of all things*," who will hold it for Him (Dan.7:13, 14). The rule of His Empire and Principality will be on the neck of Jesus. This will be fulfilled in the Millennium, when Jesus Christ will rule the earth as King of kings and Lord of lords (Rev. 20:4-6, Ps. 72, Is. 2:1-4, Is. 11, Is. 65:17-25, Zech. 14:6-21). Let's talk about rule...

⁴Gayle Erwin writes about the government God promises, both ultimately and right now: What might such a government look like? First of all, it would look like its King.

- Politicians of this day look for what they can get from you. Jesus looks for what He can do for you.
- Leaders of this day surround themselves with servants. Jesus surrounds us with His servanthood.
- Leaders of this day use their power to build their empire. Jesus uses His power to wash our feet and make us clean and comfortable.
- Leaders of this day trade their influence for money. God so loved that He gave . . .
- Generals of this day need regular wars to keep their weapons and skills up to date and insure their own advancement. Jesus brings peace and rest to hearts.
- The higher the plane of importance one reaches in this world, the more inaccessible he becomes. Jesus is Emanuel, "God with us."
- Leaders of this day are desperate to be seen and heard. Jesus sought anonymity so He could be useful.

Obviously, Jesus is not (*obviously seen*) in charge of the halls of Washington, London, Moscow, Baghdad, Paris, or Bonn. So, how can we ever believe the "*government will be upon His shoulders*"? Actually, His government shows its workings in wonderful ways.

- Whenever I see someone who miraculously leaves a life of drugs or alcohol and is restored to his family and work, I can see that he is now governed by God.
- Whenever I see loving Christians gently caring for orphans and those rejected by family, I know I am watching people governed by God.
- Whenever I see people eagerly learning the Bible and joyously praising, I know who the governor is.
- Whenever I see people give up lucrative careers simply to go and share the Good News of Jesus, I know they are governed by God.
- When I see pastors carefully teach and lead the flock God has given them, I know they are governed by God.
- When I see people leave family to live and teach in distant lands because they love the people

³ http://www.sermonnotebook.org/old%20testament/Isa%209_6.htm

⁴ <http://www.studyLight.org/com/guz/view.cgi?book=isa&chapter=009>

<http://www.pitwm.net/pitwm-versebyverse.html>





PITWM VERSE BY VERSE

who have not heard, I know they are getting signals from the great King. So indeed, the government is alive and working. Often silently, mostly unseen. We can be, and are by choice, governed by God. Hope and joy and peace and rest cover its subjects. Justice, mercy, and grace, amazingly coexist. I like this Kingdom. The borders are open. Come on in.

9:6C His name will be called... Commentators differ to the number of names.

- The Messiah is **Wonderful**: The glory of who He is and what He has done for us should fill us with wonder. He has inconceivable methods of assisting us, and because His power is far beyond what we are able to conceive, you can never really look at Jesus, really know Him, and be bored. He is Wonderful, and will fill your heart and mind with amazement!
- The Messiah is our **Counselor**: Jesus is the One fit to guide our lives, and should be the Christian's immediate resource as a Counselor. Jesus can help you with your problems. Though a child, He has no need for counselors. He alone counsels those without counsel. He has a plan for man's salvation. His plan is laid in eternity. It is a plan according to God's love and mercy; having faultless discernibility. *"I must be about my Father's business."*
- The Messiah is **Mighty God**: The God of all Creation and glory, the Lord who reigns in heaven, the One worthy of our worship and praise; having absolute authority!
- The Messiah is the **Everlasting Father**: The idea in these Hebrew words is that Jesus is the source and author of all eternity, that is, He is the Creator Himself. Here we clearly see how the throne of David, which is to be forever, is to be preserved. It will seat a ruler who Himself is Eternal; having endless longevity.
- The Messiah is the **Prince of Peace**: He is the One who makes peace, especially between God and man. It is only those who have grace that have peace. Rather than a warring monarch, He who is the Mighty God will be a benevolent Father, bringing a peace that will be eternally established in His kingdom; having enduring tranquility.

9:7a Of the increase of his government and peace there shall be no end...—⁵His princely rule shall perpetually increase and be unlimited. It shall be multiplied; the bounds of His kingdom shall be more and more enlarged, and many shall be added to it daily. His peaceable and happy government shall be extended to all the ends of the earth.

9:7b ...upon the throne of David, and upon his kingdom — He that is the Son of David shall reign upon the throne of David and over His kingdom, which He is entitled to. God shall give Him the throne of His father David, Luke 1: 32, 33. ⁶Unlike David's kingdom that had been greatly weakened from within and without, His kingdom will continually increase. Unlike David's rule that came to an end, His kingdom shall have no end. Every thing is, and shall be, well managed, in the kingdom of Christ, and none of His subjects shall ever have cause to complain. He shall reign henceforth even for ever; not only throughout all generations of time, but, even when the kingdom shall be delivered up to God even the Father, the glory both of the Redeemer and the redeemed shall continue eternally.

9:7c ...to order it, and to establish it with judgment and with justice from henceforth even for ever —

⁵ <http://www.ccel.org/ccel/henry/mhc4.ls.x.html>

⁶ <http://www.wlsessays.net/files/DobbersteinIsaiah.pdf>

<http://www.pitwm.net/pitwm-versebyverse.html>





PITWM VERSE BY VERSE

Unlike David's kingdom, as great as it was, the Messiah's kingdom is a perfect kingdom of justice and righteousness forever. Justice is that part of Law which condemns. Righteousness is that part which absolves (to declare free). In the Kingdom of Christ, the ungodly are condemned, the godly are justified, saved, set free from sin and death. God Himself has undertaken to bring all this about.

9:7d The zeal of the Lord of hosts will perform this. The zeal of the Lord of hosts will do this. The title "*Lord of hosts*" says several things about the nature of God and about His creation. It emphasized God's ultimate power over the whole universe and every living creature, where God showed intense love for His people, a kind of jealousy by which He is determined to protect them at the great expense of any who interfere. The prophecy concerning the light, the child, and the king is fulfilled in Jesus. Jesus can be Wonderful, Counselor, Mighty God, Everlasting Father, and the Prince of Peace for everyone now.

INTRODUCTION: JOHN 12:3-11

As we come into this lesson, a King is already here; so humble and meek that some really don't know whose before them. We know that at the supper Jesus is at, Mary had poured an expensive spikenard ointment upon His feet and wiped His feet with her hair. Judas became angry because he thought the ointment could have been sold, and the proceeds given to the poor. Jesus had told him to "*leave her along*" because what Mary is doing (anointing His body) pointed to the preparation of Jesus' death and burial. Jesus conveys that the poor would be present with them always, but He would not (12:3-8). Also at this supper are Martha and Lazarus, whom Jesus raised from the dead. However, a crowd of Jewish people found out that Jesus is there, but they came not for Him, but really to see Lazarus, whom Jesus had raised from the dead. So, the chief priests also plotted to kill Lazarus, because Lazarus was the reason why many Jewish people had rejected their leaders and instead believed on Jesus (12:9-11).

II. WELCOMING THE KING JOHN 12:12-15

12:12 On the next day much people that were come to the feast, when they heard that Jesus was coming to Jerusalem,— Well, the next day, crowds of people; a multitude gathered for the great Passover Feast when they heard that Jesus was coming to Jerusalem. From all over the world they flooded into Jerusalem, for this was a festive and exciting time for the Jews!

12:13 Took branches of palm trees, and went forth to meet him, and cried, Hosanna: Blessed is the King of Israel that cometh in the name of the Lord. The people took palm branches and went out to meet Jesus. These "**Palm Branches**" symbolized victory and triumph; joy and salvation. The point is: the people were welcoming Jesus as the great Conqueror and Mighty Deliverer. "They went out to meet Jesus, crying with Joy: "*Hosanna: Blessed is the King of Israel that cometh in the name of the Lord.*" **Hosanna** means **save now, or save, we pray.** Save us from what? Well, of course from Roman oppression. This reminded me of blind Bartimaeus crying for Jesus to heal him. Here, all the people were shouting Hosanna (save now), and they wouldn't be quiet, just like Bartimaeus who cried out to Jesus and wouldn't stop until Jesus heard him (heal me). At this point the people are shouting now with the palm branches crying out Hosanna, not understanding how God would answer their prayers, for in a few days, they would be shouting a different refrain. The shout of "*Hosanna*" was a shout of exaltation, equivalent to "*Salvation.*" As long as Jesus held this expectation for the people; the expectation of salvation from Roman oppression, the crowd would receive Him with shouts of jubilation.





PITWM VERSE BY VERSE

12:14 And Jesus, when he had found a young ass, sat thereon; as it is written,— Though Jesus has walked everywhere in His ministry, He chooses another mode of transportation in preparation of His "Triumphal Entry" which is called "Holy Week." Jesus was deliberately fulfilling the prophecy of Zech.9:9. The prophet Zechariah had prophesied that their king would come to them in this way. In Matthew, Mark, and Luke Jesus actually sent disciples to get the colt of an ass, and told them where it would be tied.

12:15 Fear not, daughter of Sion: behold, thy King cometh, sitting on an ass's colt. This is saying don't be afraid of your King, daughter of Sion, meaning Jerusalem. Look how He's coming to us. The perspective of how the King came was in humility and peace because He came not on a stately stallion, but He on an ass's colt which represented His intentions of peace and humility. He came to serve, not to be served. And in other scriptures, we know that this colt had never been ridden on, which represented the sacredness of the occasion.

III. MISUNDERSTANDING THE KING JOHN 12:16

12:16 These things understood not his disciples at the first: but when Jesus was glorified, then remembered they that these things were written of him, and that they had done these things unto him. The disciples may not have understood the big picture at first, but later they would. It wasn't till Jesus returned to His glory in heaven ascension, and the coming of the Holy Spirit, who called these things to their remembrance, that they noticed how many prophecies of Scripture had come true before their eyes.

SUMMARY: ISAIAH 9:6-7

6The Prophet Isaiah prophesied the Messiah: *"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."* 7Of 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 (**9:6-7**).

SUMMARY: JOHN 12:12-16

12Crowds of people; a multitude gathered the next day for the great Passover Feast when they heard that Jesus was coming to Jerusalem. 13They took branches of palm trees, and went out to meet Him crying, *"Hosanna: Blessed is the King of Israel that cometh in the name of the Lord."* 14When Jesus had found a young ass, He sat on it, for as it was written. 15*"Fear not, daughter of Sion: behold, thy King cometh, sitting on an ass's colt"* (**12:12-15**).

16Jesus' disciples didn't even understand these things at the first until Jesus was glorified. Then they remembered the Scriptures that were written of Him, and realized that everything had happened exactly as the Scriptures said! (**12:16**).

