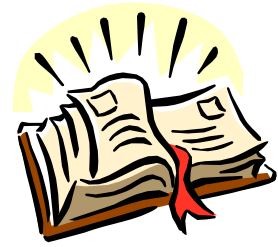


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*God, through His Son Jesus, provides eternal grace for our failures and human limitations.*

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# **The People who Walked in Darkness**

**Have**

## **Seen a Great Light.**

**(Isaiah 9:1-3)**

**(2013)**

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The Bible not only reveals God's eternal Plans, Purposes and Promises,  
But also shows how you can know God for yourself.

***Teach it, don't demand it.***

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## The People who walked in Darkness have seen a Great Light.

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**INTRODUCTION:** in the previous chapter the LORD told Isaiah to take a large tablet and write on it, 'Belonging to Maher-shalal-hashbaz.' Isaiah did this and went to the prophetess, and she conceived and bore a son who the LORD told Isaiah to name Maher-shalal-hashbaz and then said, "Before the boy knows how to cry, 'My father' or 'My mother,'" Damascus (Syria) and Samaria (Israel) will be taken captive by the king of Assyria.

Isaiah 9:1-3 ----- <sup>1</sup>But there will be no gloom for her who was in anguish. In the former time he brought into contempt the land of Zebulun and the land of Naphtali, but in the latter time he has made glorious the way of the sea, the land beyond the Jordan, Galilee of the nations. <sup>2</sup>The people who walked in darkness have seen a great light; those who dwelt in a land of deep darkness, on them has light shined. <sup>3</sup>You have multiplied the nation (Israel); you have increased its joy; they rejoice before you as with joy at the harvest as they are glad when they divide the spoil.

Isaiah is saying that though God is about to bring gloom on the land of Judah and Israel in these days of great anguish there is a future hope of a time coming when God will make their land glorious again. This of course refers to Israel's and Judah's deliverance from their seventy-year captivity in Babylon, but is not limited to this time only since the following words: -

- In the latter time he has made glorious Galilee of the nations the people who walked in darkness have seen a great light; those who dwelt in a land of deep darkness, on them has light shined.

Clearly point forward to a future Son who came out of Galilee and brought deliverance to God's people, the following verses show that Jesus the future hope and future Son of this prophecy of Isaiah was from Galilee.

- Jesus came from Galilee to the Jordan to John, to be baptized by him (Matt. 3:13).
- Jesus came from Nazareth of Galilee and was baptized by John (Mark 1:9).

The New Testament Scriptures shine a brilliant spotlight on the truth that in God's foreknowledge and His eternal mind the future hope and future child spoken of in the following prophetic words of Isaiah: -

- The Lord himself will give you a sign. Behold, the virgin shall conceive and bear a son, and shall call his name Immanuel (Isaiah 7:14).

Prophetically refer to the Lord Jesus Christ as the following words of Matthew show: -

- The people dwelling in darkness have seen a great light, and for those dwelling in the region and shadow of death, on them a light has dawned" (Matt. 4:16).

Isaiah 9:4-5 ----- <sup>4</sup>For the yoke of his burden, and the staff for his shoulder, the rod of his oppressor, you have broken as on the day of Midian. <sup>5</sup>For every boot of the tramping warrior in battle tumult and every garment rolled in blood will be burned as fuel for the fire.

Here Isaiah is saying that God has broken the burden and oppression of Israel and Judah and all the armies of their enemies will be crushed in blood. This refers to Cyrus the King of Persia the LORD'S anointed king who conquered the empire of Babylon.

The LORD stirred up the spirit of Cyrus so that he made a proclamation throughout all his kingdom and also put it in writing that the LORD had charged him to let God's people go and build the LORD a House in Jerusalem (Isaiah 44:28-45:1).

(2 Chron. 36:22-23) (Ezra. 1:1-2) (Ezra. 5:13-17) (Ezra. 6:3) (Ezra. 6:14).

The LORD called Cyrus (a secular king of Persia) His anointed shepherd. Isaiah pictures the LORD holding Cyrus's right hand while Cyrus opens all doors that no man can shut and subdues all nations (Isaiah 44:28) (Isaiah 45:1).

But this great prophecy of Isaiah is not limited to Cyrus and Babylon, but echoes God's deliverance from the law, sin and death through faith in the Lord Jesus Christ brought to the lost sheep of the house of Israel and to the Gentiles by the virgin who conceived and bore a son called Immanuel who this prophecy of Isaiah echoes (Isaiah 7:14).

Isaiah 9:6 ----- <sup>6</sup>For to us a child is born, to us a son is given; and the government shall be upon his shoulder, and his name shall be called Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace.

- To us a child is born refers to the birth of Christ.
- To us a son is given refers to the cross of Calvary.
- The government shall be upon his shoulder refers to Christ's return as King of kings and Lord of Lords to establish God's Kingdom of righteousness, justice, joy and peace on earth.

The words: -

- His name shall be called Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace.

Because of the words, "His name shall be called Mighty God" many use these prophetic words of Isaiah to support the theory Jesus is God, but is Isaiah really implying the Jesus is the immortal, invisible, eternal God Almighty or did Isaiah have something else in mind.

Following are two ways of harmonizing these verses with the entire teaching of the Bible.

1. In the New Testament the common term is the Father (*of the*) Lord Jesus Christ or the Father (*and the*) Lord Jesus Christ, but on a very few Scriptures the (*of*) or the (*and*) has been left out in the translation, many Bible teachers have used these few verses to support their mistaken teaching that Jesus is God at the sacrifice of the overwhelming multitude of Scriptures that clearly separate the Father and Son.

In (Isaiah 9:6) (*of the*) has been left out of the translation, when the missing (*of*) (*the*) is added the entire verse is in harmony with the entire Bible's teaching of a Father and a Son relationship.

When a verse seems obscure or difficult to harmonize with the majority of Scriptures it should always be remembered that the rule of good Bible study is to always allow the meaning and teaching of the very clear Scriptures to supersede and take priority over the few that may seem to be obscure.

A single verse and especially a single word (especially one that is missing) should never be allowed to overthrow the very clear teachings of the many other Scriptures concerning the same topic or overthrow the context of the entire chapter or the overall teachings of the Bible from Genesis to Revelation.

2. The verse does not say Jesus Christ is God, but that he will be called mighty God (meaning a mighty deity). God said He would give Jesus a name above all names which is God's very own Name.

Isaiah is saying when Jesus Christ rules the world he will have a father's heart toward the people and because of this people will call him a mighty deity the powerful one. Isaiah is not saying Jesus Christ is the immortal, invisible, eternal God Almighty, but that as King over the world he will be as a father to the people and that the people will give Christ the name of father because he is in that role and God has given him His name.

Isaiah 9:7 ----- 7 Of the increase of his government and of peace there will be no end, on the throne of David and over his kingdom, to establish it and to uphold it with justice and with righteousness from this time forth and forevermore. The zeal of the LORD of hosts will do this.

The words

- Of the increase of his government and of peace there will be no end.

Refer to the eternal Kingdom God is establishing in Christ made up of Jews and Gentiles.

The words

- On the throne of David and over his kingdom, to establish it and to uphold it with justice and with righteousness forevermore.

Immediately take the mind of the ardent Bible student to Mary and the following words the angel Gabriel spoke to her: -

- Behold, you will conceive in your womb and bear a son, and you shall call his name Jesus. He will be great and will be called the Son of the Most High. And the Lord God will give to him the throne of his father David, and he will reign over the house of Jacob forever, and of his kingdom there will be no end" (Luke 1:26-33).

Clearly if this child that Mary is about to have is the immortal, invisible, eternal Almighty God then those who believe God has a mother are right in their belief, added to this who would be upholding the universe while God was in the womb of Mary and being weaned as a growing baby from her breasts.

The words: -

- The zeal of the LORD of hosts will do this

Are cited by John in reference to the Lord Jesus Christ (John 2:17).

The government never rested upon the shoulders of Maher-shalal-hash-baz nor did he sit on the throne of David or establish a kingdom of no end and of justice, righteousness and peace so we know that Isaiah in this prophecy is not about the child Maher-shalal-hash-baz born of the prophetess, but is pointing forward to another Son to be born of a godly woman who of course is Mary and the Lord Jesus.

In the remaining of the chapter Israel continues in arrogance and pride and trusted in themselves rather than look to the LORD. They were and full of pride and wickedness so the LORD says through Isaiah that their adversaries will devour them and their land will be made waste and consumed with briars and thorns.

**For further insights see the following titles:-**

- A Virgin shall Bear a Son and call his Name Immanuel (Isaiah 7:14).
- The Prophetess Bore a Son Named Maher-shalal-hashbaz (Isaiah 8:1-22).
- Both titles are on the index of this article.

This story and prophecy begins in Isaiah chapter seven and majestically flows through to Isaiah chapter nine echoing the Lord Jesus Christ.

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End.