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Isaiah 9

(2019)

Bible House of Grace contains an easy to read New and Old Testament commentary full of spiritual treasures and pearls, complete with an insightful resource guide illuminating God's love and grace.



Although I believe my aim is pure and God's will perfect this document is still the product of a human man, as to such I neither claim perfect knowledge or perfect understanding.

Isaiah 9.

Topics.

- The vision of Isaiah which he saw concerning Judah and Jerusalem.
- The people who walked in darkness have seen a great light.
- The rod of his oppressor, you have broken as on the day of Midian.
- Every boot of warriors and garment rolled in blood will be fuel for fire.
- A child is born a son given; the government shall be upon his shoulder.
- There will be no end to his government he will establish peace.
- Bricks have fallen, but we will build, but the LORD raises adversaries.
- Wickedness consumes the forest and rolls upward in smoke.
- No one spares another each devours the flesh of his own arm.

FOR INFORMATION: concerning people, places and the meaning of words see the title: "Map Locations and People of the Bible," and the title: "Bible Dictionary" on Website Menu.

INTRODUCTION TO THE BOOK OF ISAIAH

Isaiah is the exciting story of the Old Testament and the New Testament compacted into one book. It covers the wonder and splendour of Bible prophecy and echoes of the Lord Jesus Christ resound throughout Isaiah's visions and his messages. It teaches history as it affects God's people and constantly points to a future age when righteousness, justice, joy and peace will be established on earth. Isaiah prophesied about 740–700 B.C. He lived during the decline of Israel in the shadow of the powerful Assyrian Empire. He spoke the word of God to a people who were "deaf and blind" (Isaiah 6:10) who refused to listen to his warnings of looming disaster. Isaiah warned the people of Judah's that their sin would bring God's judgment (i.e., seventy-years captivity) and declared that God is sovereign and would use Cyrus the Persian to return the people from exile. He spoke also of a servant and man of sorrows who would be wounded for our transgressions faithfully accomplishing God's purposes of salvation (Isaiah 52:13 to 53:12). The final chapters give a beautiful description of a new creation in which Christ will rule as King, judging the wicked and establishing God's Kingdom on earth. Following are four points that will help the reader understand the book of Isaiah as they travel through it:

1. The history of Israel and Judah. At this time in the story Assyria has taken the ten tribes of Israel in the land of Samaria into captivity and marched up to Jerusalem (the two tribes of Judah) to destroy it, but failed. Later in the story Babylon attacks Jerusalem and conquers the city and takes the people of Judah into captivity. After this victory Babylon conquers Assyria which resulted in Israel and Judah being brought under the submission of Babylonian rule and the tribes being brought together during the seventy-year Babylonian captivity.
2. Many of Isaiah's visions are written as though they have already taken place, but a majority of these visions are predicting future events that are about to happen during Isaiah's generation while others will come to pass in a future age. Though these visions are of future events Isaiah speaks them in the present tense, because he spoke them as they came to his mind and as he saw the events unfolding before him. They

are often spoken in this manner because of the certainty of it and because God had ordained them and revealed them to his prophets who spoke them to His people so they must come to pass, because God cannot lie.(Titus 1:2).

3. Though Isaiah is primarily speaking to Judah (the two tribes at Jerusalem) much of what he says applies to Israel (the ten tribes in Samaria) because both Judah and Israel are in the same corrupt spiritual condition.
4. All the promises to Israel are now in Christ. God's promises to Israel now include the Jews and the Gentiles. This is because under the New Covenant God is building an entirely new nation made up of Jews and Gentiles of which Christ is the head. In this new nation that God is creating in the Lord Jesus Christ Jews have no advantage over Gentiles since all are one in Christ Jesus.

The apostle Paul wrote: Gentiles were separated from Christ, alienated from the Commonwealth of Israel and strangers to the covenants of promise, having no hope and without God in the world. But now in Christ Jesus they have been brought to God by the blood of Christ. Jesus has made Jews and Gentiles both one by abolishing the law of commandments and ordinances so that Jesus might create in himself one new man (i.e., one nation) in place of the two (Jews and Gentiles). In Jesus both Jews and Gentiles are being built together into a dwelling place for God by the Spirit. (Eph. 2:1-22).

The practical application: of what this means, is that all the future and eternal promises God made to Israel through Isaiah also apply to Gentiles who by faith belong to Christ.

ISAIAH 9:1

2

Isaiah's Vision which He Saw Concerning Judah and Jerusalem.

- **Isaiah 9:1:** The vision of Isaiah the son of Amoz, which he saw concerning Judah and Jerusalem in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah.

This verse is exactly the same as verse one in chapter one, which means that this vision of Isaiah is an ongoing vision that takes us through the future history of the two tribes of Judah, the ten tribes of Israel and on to the arrival of the Lord Jesus Christ.

Visions: describe a state in which the prophet sees what others do not see concerning God's plans and purposes and things that are yet to come. The vision could come in a dream or in a person who is awake while their external senses are shut down so that they are in a sense laid asleep in a type of trance. Visions can come in the following four ways:

1. Visions that are not seen by the eyes, but received by the inspiration of the Spirit to the mind with such clearness of information of the things revealed that it is like watching a movie being played out on the visual screen of the mind. The prophet then speaks what he sees in his mind to the people.
2. Visions that are accompanied with external representations much like a hologram.
3. Visions in which certain events are represented by symbols only that are often left without explanation.
4. Visions which are spoken of things to come, as though they are now past. They are spoken in this manner because of the certainty of it and because God had ordained them and revealed them to his prophets who spoke them to His people so they must come to pass, because God cannot lie.(Titus 1:2).

Isaiah: comes from the Hebrew word (*Y^esha`yah*) it literally means God has saved, it carries the idea of a saviour defending, rescuing and delivering his people and setting them free by giving them victory over their enemies to live safely.

Amoz: (an Israelite) comes from the Hebrew word (*'Amowts*) it literally means Strong it carries the idea of being physically and mentally alert and of being courageous and steadfastly minded

Amos: (an Israelite prophet) comes from the Hebrew word (*`Amowc*) it literally means burdensome and carries the idea of loading or imposing a heavy burden to be carried.

Isaiah the son of Amoz: this is not Amos the prophet that stands among the twelve lesser prophets, but Amoz an Israelite who was the father of Isaiah.

ISAIAH 9:2

The People who Walked in Darkness Have Seen a Great Light.

- **Isaiah 9:2:** 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.

The people who walked in darkness have seen a great light: (v2) at the time of Isaiah this great darkness would refer to the utter spiritual blindness of Judah and of Israel and the mighty armies of Assyria laying the land waste and taking the people captive and of the fierce armies of Babylon burning the city of Jerusalem, pillaging the temple and taking the people captive for seventy years. The light would refer to God using Cyrus as His anointed shepherd (Isaiah 45:1) (Isaiah 45:2-3) to set the people of Israel free from the bondage of Babylon to triumphantly return to their beloved city Jerusalem.

3

After they had restored the temple of God a golden time of peace followed for Israel. But the prophecy only pauses here for a short while and then takes up wings and soars through time and history until it arrives at its ultimate fulfilment which is the birth to the Lord Jesus Christ and all that followed up to the time of his death and resurrection. It embraces his life, his ministry, his word, his Gospel of grace, his death and especially his resurrection. At this time the people of Israel were in great spiritual darkness so much so that when Jesus called his twelve apostles, he said to them:

- Go nowhere among the Gentiles and enter no town of the Samaritans, ⁶but go rather to the lost sheep of the house of Israel. (Matt. 10:5-6).

Added to this he said:

- I was sent only to the lost sheep of the house of Israel. (Matt. 10:24).

However, this light was not limited to Israel only, but came to the Gentiles who were in utter spiritual darkness. Zechariah the father of John the Baptist filled with the Holy Spirit seems to allude to this passage of the Isaiah when he said that John the Baptist would:

- Go before the Lord to prepare his ways to give knowledge of salvation to his people in the forgiveness of their sins and to give light to those who sit in darkness and in the shadow of death, to guide their feet into the way of peace. (Luke 1:76-79).

ISAIAH 9:3-4

You have Broken the Rod of His Oppressor, as the Day of Midian.

- **Isaiah 9:3-4:** you have multiplied the nation you have increased its joy; they rejoice before you as with joy at the harvest, as they are glad when they divide the spoil. ⁴for 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.

The expression, you have multiplied the nations can apply to the following two groups:

1. The multitudes of Jews who returned to Jerusalem after their seventy-year Babylonian captivity. Multitudes that had been scattered amongst all nations during the Assyrian and Babylonian captivity returned to their own land united as one nation. Here the yoke of the oppressor has been broken would apply to the bondage and oppression the people of Israel were under during their seventy years in captivity.
2. To the Gentiles being added to the Kingdom of God, no longer is Israel the only chosen people of God, whoever by faith accepts the Lord Jesus Christ are added to His Kingdom. Now it is not just Israel who rejoices before God, but men and women from all nations who have faith in Christ. Here the yoke of the oppressor has been broken would apply to the law of sin and death, which states whoever sins will die never to see light again. This law has no power over those who have faith in the Lord Jesus Christ, because they are saved by Christ's righteousness and not their own and by God's grace.

As on the day of Midian: (v4) in the northern part of the country in the land of Naphtali and Zebulun surrounding the lake of Galilee Gideon with a handful of men and a remarkable sovereign intervention of God conquered the hosts of Midian not by fighting, but by trumpets and the light of lamps and brought freedom to the people of Israel. (Judges 7:8-22). This triumphant victory in delivering Israel from the long oppression of the Midianites was not accomplished by human strength; but by a manifestation of the power of God. This would be one of the reasons Isaiah mentions it here since the deliverance was a signal and proof of the presence and power of God as is was in the day of God's deliverance of Israel from Babylon and God's deliverance from the yoke of the ceremonial law and the law of sin and death through faith in the Lord Jesus Christ.

Israel came under the oppressive yoke of the Philistines, Moabites, Ammonites and Midianites and after these times under the oppressive yoke of the Assyrians, Chaldeans, Persians, and Macedonians and God never failed to give them deliverance from their oppressors. These oppressions and deliverances can be seen as a shadow and type of the child to be born and the Son to be given spoken of in (Isa 9:6) who will:

- Deliver sinners from the yoke of the law of sin and death.
- Deliver the world from the mighty hosts of antichrist and his oppressive system.

They are glad when they divide the spoil: (v3) it is most likely Isaiah when prophesying this had in his mind all the spoil that Israel had divided up from all their triumphant victories over their enemies throughout their history, but mentions the Midianites because of the unique victory and the abundance of gold spoil taken from the conquered enemies. (Judges 8:24-27). This verse has a local and future fulfilment, the local fulfilment refers to Judah (the two tribes) and Israel (the ten tribes) who went into captivity for seventy years to Babylon (the deep darkness) because of their rebellion and utter disrespect for God. During that time God multiplied and molded them as a master potter molds a clay jar so that the two divided nations became one united nation faithful to the LORD their God (they saw a great light). At the end of the seventy years God used Cyrus king of Persia as his anointed shepherd (Isaiah 45:1) (Isaiah 45:2-3) to give them written permission to return to their homeland to rebuild their beloved city Jerusalem (and in this way the rod of their oppressor Babylon was broken). But the verses are not limited to this

period time only, but rest there for a while and then the prophecy takes up wings and transcends through time and history until it arrives at its ultimate fulfillment and rests upon the Lord Jesus Christ.

- Now when he (Jesus) heard that John had been arrested, he withdrew into Galilee. ¹³And leaving Nazareth he went and lived in Capernaum by the sea, in the territory of Zebulun and Naphtali, ¹⁴so that what was spoken by the prophet Isaiah might be fulfilled: ¹⁵"The land of Zebulun and the land of Naphtali, the way of the sea, beyond the Jordan, Galilee of the Gentiles— ¹⁶the 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. 4:12-16)

Those dwelling in great darkness where the Lost sheep of the House of Israel and the Gentiles, the great light they saw was the Lord Jesus Christ and the yoke of their oppressor that was broken was the control the religious leaders (the chief priest, the Pharisees and scribes) of Jesus day had over the common people and the power of the law to condemn to eternal death.

ISAIAH 9:5

Warriors Boots and Garments Rolled in Blood will be Fuel for Fire.

- **Isaiah 9:5:** for every boot of the tramping warrior in battle tumult and every garment rolled in blood will be burned as fuel for the fire.

This applies (with limitations) to Israel's return to rebuild Jerusalem after their seventy-year captivity. They rebuilt the city of Jerusalem, restored the temple and a golden age of peace followed, but prophetically the verse transcends this period of time and echoes the return of the Lord Jesus Christ in glory as King of kings and Lord of lords to establish God's Kingdom or righteousness, justice, joy and peace on earth during his millennial reign and weapons of war will be turned into farming equipment. Isaiah prophesied:

- They shall not hurt or destroy in all my holy mountain; for the earth shall be full of the knowledge of the LORD as the waters cover the sea. (Isaiah 11:9).
- It shall come to pass in the latter days that the mountain of the house of the LORD shall be established as the highest of the mountains, and shall be lifted up above the hills; and all the nations shall flow to it -- NOW GO TO VERSE FOUR -- ⁴He (Jesus) shall judge between the nations, and shall decide disputes for many peoples; and they shall beat their swords into plowshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war anymore. (Isaiah 2:1-4).

In the New Age to come the government of the world will rule from Jerusalem, it will be an exalted city. The Lord Jesus Christ will judge the nations, all weapons of war will be destroyed and the land will prosper in agriculture, crops and produce providing abundance of food for everyone. Micah prophesied:

- It shall come to pass in the latter days that the mountain of the house of the LORD shall be established as the highest of the mountains, and it shall be lifted up above the hills; and peoples shall flow to it, ²and many nations shall come, and say: "Come, let us go up to the mountain of the LORD, to the house of the God of Jacob (Israel), that he may teach us his ways and that we may walk in his paths." For out of Zion shall go forth the law, and the word of the LORD from Jerusalem. ³He (Jesus) shall judge between many peoples, and shall decide for strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war anymore. (Micah 4:1-3).

Naturally these verses carry within them a local fulfillment (with limitations) for the people of Isaiah and Micah's generations which gave them hope in the midst of great adversity, but their ultimate fulfillment transcends that period of time and echoes a future New Age when the government of the world is upon the shoulders of the Son spoken of in the following verses.

A Child is Born, a Son is Given; the Government shall be Upon His Shoulder.

- **Isaiah 9:6:** 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.

For to us a child is born: clearly refers to Jesus birth.

To us a son is given: clearly refers to Jesus death on the bloodstained cross of Calvary.

The government shall be upon his shoulder: clearly refers to Jesus rule as King of kings and Lord of lords on earth in the coming Kingdom age.

His name shall be called Wonderful Counsellor: clearly refers to the honour Jesus will be given during his Kingdom reign on earth.

Mighty God, Everlasting Father: since this is not as clear as all the others since it implies that Jesus is the Mighty God and Everlasting Father we will look at it in detail in the following notes.

Prince of Peace: clearly refers to Jesus. (Isaiah 9:6).

It is clearly seen that within this single verse the only words that cause confusion are the words, "Mighty God, Everlasting Father" which seem to imply that Jesus the Son is actually God the Father as many believe. Before searching out how to harmonize this with the multitudes of Scripture that proclaim Jesus is the Son of God it should be kept in mind when a single verse seems obscure or difficult to harmonize with the majority of Scriptures 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 should never be allowed to overthrow the very clear teachings of the many other Scriptures concerning the same topic or supersede the overall teachings of the Bible from Genesis to Revelation. The general rule of good Bible study is to always allow the very clear Scriptures to supersede and take priority over the few that may seem to be obscure. Having said that lets now look at the words, "His name shall be called Wonderful Counsellor, Mighty God, Everlasting Father." Following are two ways of harmonizing these words:

1. In the New Testament a common biblical term is the Father (*of the*) Lord Jesus Christ or the Father (*and the*) Lord Jesus Christ, but on a very few occasions the (*of*) or the (*and*) has been left out of the translation. Sadly, these handful of Scriptures are used to support the doctrine that Jesus is God at the sacrifice of the overwhelming multitude of Scriptures that clearly separate the Father and the Son. In (Isaiah 9:6) (*of the*) has been left out of the translation, when the missing (*of the*) is added the verse is in harmony with the entire Bibles teaching of a Father and a Son relationship. Following are a handful of Scriptures that show that God the Father and Christ the Son are separate persons by the use of the words (*and the*) and (*of our*).

- Grace to you and peace from God our Father *and the* Lord Jesus Christ. (2 Cor. 1:2).
- The God and Father *of our* Lord Jesus Christ, who is blessed forever. (2 Cor. 1:3).
- Grace to you and peace from God the Father *and our* Lord Jesus Christ. (Gal. 1:3).
- Grace to you and peace from God our Father *and the* Lord Jesus Christ. (Eph. 1:2).

For further examples see the title: "The Father and the Son," at the end of this study. In many of their letters the apostles begin their greetings by saying "Grace unto you from God the Father *and* the Lord Jesus Christ. If the (*and*) or the (*of the*) has been left out of the translation it does not mean that the apostle is teaching that the Father is really the Son. If this was so the Son knowing He was really the Father would have been deceiving the people by constantly affirming that he was the Son of God and never once claiming himself to be God or even telling his inside men the apostle that they were actually with the Almighty God. Nowhere in Scripture does Jesus say he is God or even God the Son. Even if Jesus was God there is nowhere in the Scripture that says a person has to know this to be saved, because all Scriptures relating to Salvation only ever state, "Whosoever believes Jesus is the Son of God shall be saved." There is not one verse in the entire Bible that says a person must know that Jesus is actually the Almighty God to be saved.

- Jesus himself said: "this is eternal life, that they may know You, the only true God and Jesus Christ whom You have sent." (John 17:3).

A single word or text should never be allowed to overthrow the context of the paragraph, the chapter, or the big picture of the Bible, or supersede the continuous theme that the Scriptures present which is of God sacrificing, not Himself, but His only foreordained and beloved Son to save mankind (John 3:16). Isaiah was prophesying that a child will be born (not God the Almighty Father) who will rule on the throne of David and reign in the everlasting Kingdom.

2. God has exalted the Lord Jesus Christ above all authorities, rulers, principalities and powers, and even given him God's own name which is a name above all other names.

- God has highly exalted him and bestowed on him the name that is above every name,¹⁰ so that at the name of Jesus every knee should bow, in heaven and on earth and under the earth,¹¹ and every tongue confess that Jesus Christ is Lord, to the glory of God the Father. (Philip. 2:9-11).

In this group of verses there are clearly two separate individuals, God the Father and Jesus His Son. As we move through the Bible, we get more insight and detail of prophecy, we see that it is God the Father who is the one and only supreme God over all things. He is the supreme God and Father who begot a Son and after the death and resurrection of that Son his heavenly Father gave him all authority, power, dominion and rule, this is why we now see that it is Jesus the Son that becomes the King of kings and Lord of lords over the entire world (Rev. 19:11-16). But Jesus the Son did not become God the Father, it is Jesus' heavenly Father who has given His title of King to His begotten Son, to rule the entire world from King David's throne over an everlasting Kingdom. Jesus will be ruler as the supreme King of kings and Lord of lords over all the earth. He will deliver and protect the poor and the oppressed and bring Justice to the earth. He will rule those who submit to him as a father and not as one who Lord's it over his subjects it is in this sense Jesus is named God, and called the everlasting Father meaning supreme counsellor, Lord and Master of God's Kingdom.

Isaiah nine verse-six is teaching that a child will be born who will rule on the throne of David over an everlasting Kingdom, he will rule his people as a father in contrast to a dictator who rules from pride and oppresses those he rules over for his own gain. The verse does not say Jesus Christ is God, but that he will be called mighty God (i.e., a mighty deity). Isaiah is saying when Jesus Christ rules the world people will call him a mighty deity or powerful one. Jesus will have a father's heart toward the people. Isaiah is not saying Jesus Christ is the Almighty God, but that as king over the world Jesus will be as a father to the people. The people will give Christ the name of father because he is in that role and will treat those he rules over not as subjects to use for his own gain, but as children who belong to his family. (Isaiah 9:6). Nowhere in Scripture does the Bible say

people must believe that Jesus is God to be saved, in contrast to this silence there are a multitude of verses that loudly proclaim, "Whoever believes that Jesus is the Son of God will be saved." Neither is there one verse that says, "Whoever believes that Jesus is God the Son will be saved." Surely if it was important to believe that Jesus was actually God the Almighty Father, Christ would have told the apostles at least once in his discourses with them and in his messages of salvation, but all we find in the Scriptures is Jesus, the apostles and Paul proclaiming that sinners must believe that Jesus is the Son of God to be saved.

- Jesus himself said, "This is life eternal, that they might know thee the only true God and Jesus Christ, whom thou hast sent." (John 17:3).

Only those who approach the Scriptures with a preconceived mindset that Jesus is God read into the Scriptures that this is so, but without this preconceived mindset anyone honestly seeking God would never come to this conclusion. Since the doctrine that Jesus is God has such a hold on much of traditional Christianity and for the comfort of those still in doubt, I will repeat the following. There is not one verse in the entire Bible that states:

- We must believe that Jesus is God to be saved.

Nor is there one verse from Genesis to Revelations that says:

- Whoever believes that Jesus is God will be saved.

In contrast to this silence there are literally multitudes of Scriptures throughout the pages of the New Testament that very clearly proclaim:

- We must believe that Jesus is the Son of God to be saved.

And that say:

- Whoever believes that Jesus is the Son of God will be saved.

Added to this Jesus, the apostles and Paul in all their teaching concerning salvation never tell us that we must believe Jesus is God to be saved. All we hear from Paul, the apostles and Jesus himself is the message of the Gospel that proclaims we must believe that Jesus is the Son of God to be saved to eternal life. Surely if it was important to believe that Jesus was actually God to be saved to eternal life Jesus, the apostles and Paul would have told us at least once.

For further information concerning the Son and the Father, see the folder titled:

- Trinity (The Doctrine of the Trinity).

In, Various Topics (ON WEBSITE MENU).

ISAIAH 9:7

There will be No End to His Government He Will Establish Peace.

- **Isaiah 9:7:** 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.

Here we are told that the government of the Son to be born who will sit on the throne of David will bring about an everlasting Kingdom of peace. Notice it is upon the throne of David not the throne of God that this Son is sitting upon. The throne in focus is David's throne at Jerusalem it is from here that Christ will rule with his government over the nations of the world. God his heavenly Father will bring this to pass.

The zeal of the LORD of hosts will perform this: (v7) the word zeal comes from the Hebrew word (*qin'ah*) it literally means jealousy, envy or zealous. Jealous carries two ideas, one good and one bad. Good jealousy is to be protective, watchful and trusting of someone. Bad jealousy is to be envious, covetous, resentful and bitter. When God is spoken of as being jealous it carries the idea that God's only desire for His people is for their well-being so His wrath and judgment falls upon any nation that brings harm upon His people and should His own people act corruptly or turn to other gods (i.e., commit spiritual adultery against God) they bring God's judgment upon themselves. It is very much like a man who is deeply in love with his wife and she betrays him by constantly sleeping with another man. The husband of course is not only going to stop buying her gifts and showering her with presents, but is also going to withdraw any favours he has been giving his wife.

Likewise, it is with God when his people act corruptly and betray Him by turning to other gods, He withdraws his protective, watchfulness, His trust and His blessings. Added to this the LORD values and protects His name. His name is a name of love, justice, grace, mercy, forgiveness kindness and eternal life, so when people that represent His name act corruptly it brings a bad testimony to His name and turns people away from Him. He desires that everyone should be saved and be granted eternal life so those who act wickedly in His name force Him to act justly to protect His name. The LORD does this by removing His hand of blessing and replacing it with His hand of judgment. Isaiah's prophetic statement: "The zeal of the LORD of hosts will do this," firstly applies to the Almighty Supreme Holy God, but the following verses show that this zeal of God was also indwelling the Spirit of the Lord Jesus Christ His Son.

- Jesus told those who sold the pigeons, "Take these things away; do not make my Father's house a house of trade." ¹⁷His disciples remembered that it was written, "Zeal for your house will consume me." (John 2:16-17).

This New Testament verse refers back to this Old Testament prophecy of Isaiah (Isaiah 9:6) it shines a spotlight upon the truth that the Father and the Son are two separate identities and persons, because it shows that Jesus was filled with such passion and love for his Father that he hated those things that were an offence to His Father's name (this passion is referred to in the Scripture as zeal). Jesus was so zealous for the purity of worship in his heavenly Father's House that when he saw God's enemies (the religious leaders of the temple) claim God's name in mouth only and in their life deny him by turning the temple of the LORD into a House of merchandise, by charging the faithful poor who arrived without a sacrifice inflated prices to buy one. (John 2:14-17) His passion for God's Holy name and the purity of the temple thrust him forward to rebuke them and defend God's Holiness.

Most in the secular world will embrace a lukewarm believer who keeps their faith to themselves and live a sinful worldly lifestyle that shows no evidence of what they believe. In contrast to this very few will embrace a man or woman who confess to believe in the King and Saviour who died on the bloodstained cross and ascended to heaven and actually live a lifestyle that brings honour to God's name. Those who confess their faith and live their life accordingly will in most cases experience similar reactions from those surrounding them to that of David and of Christ. They will experience certain levels of persecution and differing levels of separation from family and friends (depending what country they are in).

NOTE: every faithful brother and sister in Christ should have a zeal for God and the Lord Jesus Christ, but it should not be devoid of wisdom and this wisdom will be different for everyone. Many will have unsaved families and friends who they know will totally reject them if all they do is talk about Christ so in wisdom they restrain themselves to save the relationship knowing that their changed life and acceptance and love toward their unsaved family members and friends is a greater testimony than continually preaching to them. Since zeal does not mean forcing one's faith upon another each individual believer will have to discern in

their own heart and before God what is best for their circumstances. Human nature and the nature of faith, is so diverse that there is no one formula that fits all.

ISAIAH 9:8-16

Bricks have Fallen, we will Build, the LORD Raises Adversaries.

- **Isaiah 9:8-16:** The Lord has sent a word against Jacob, and it will fall on Israel; ⁹and all the people will know, Ephraim and the inhabitants of Samaria, who say in pride and in arrogance of heart: ¹⁰"The bricks have fallen, but we will build with dressed stones; the sycamores have been cut down, but we will put cedars in their place." ¹¹But the LORD raises the adversaries of Rezin against him, and stirs up his enemies. ¹²The Syrians on the east and the Philistines on the west devour Israel with open mouth. For all this his anger has not turned away, and his hand is stretched out still. ¹³The people did not turn to him who struck them, nor inquire of the LORD of hosts. ¹⁴So the LORD cut off from Israel head and tail, palm branch and reed in one day— ¹⁵the elder and honoured man is the head, and the prophet who teaches lies is the tail; ¹⁶for those who guide this people have been leading them astray, and those who are guided by them are swallowed up.

Through the prophet Isaiah God's word has gone out to Israel in the land of Samaria warning them that if they remain in their prideful arrogance and continue to boast that they will build even bigger and better buildings in place of those that have been destroyed instead of heeding the words of Isaiah and turning from their rebellion and unbelief then the LORD will bring the Syrians and the Philistines, to devour their land and lay it waste (v8-12). The word the LORD sent to Jacob refers to Isaiah's prophetic predictions that Assyria would invade the land of Israel (Ephraim) in Samaria and the land of Judah and lay their land waste, burn their cities and take the people captive, because of their rebellion pride and arrogance of heart.

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The bricks have fallen, but we will build: (v10) this is the attitude of much of the world even today, God sends warning after warning through natural disasters that His judgment is coming, but instead of the world heeding such warnings and acknowledging the God of creation and source of all life they continue in their rebellion before God and the attitude that they will rebuild (i.e., life on earth will continue as it always has).

NOTE: the overcoming attitude to rebuild is a good thing no one should allow adversity to defeat them it is the underlying attitude of unbelief and denial of God that makes it grossly wrong.

Rezin the king: of Damascus the capital city of Syria made an alliance with Ephraim the ten tribes of Israel in the land of Samaria to go up against Judah and Jerusalem, because of this evil plan the LORD is going to bring adversaries against both Rezin and Israel that will swallow them up as a hungry lion swallows its prey.

The people did not turn to him who struck them: (v13) this refers to the people of Israel and Judah, the LORD gave them warning after warning and Assyria made many attacks against them, but they never heeded the signs or Isaiah's prophetic warnings so the LORD used the mighty armies of Assyria to utterly lay the land of the ten tribes of Israel waste and take them captive and used the fierce armies of Babylon to burn the city of Jerusalem and take the inhabitants of Jerusalem and the people of Judah captive for seventy years.

The palm branch, the reed and the head: (v14) refers to the faithful prophets, priests' elders and the honoured man (i.e., those who are faithful to God and hold fast their integrity of heart).

The tail (v15-16) refers to the false prophets who not only lead the people astray, but also lead them to destruction.

It should be noticed: only a handful of faithful men and women stood fast in their faith with Isaiah, the majority of the people followed the false prophets and their own reasoning. It is certain these prophets spoke with great authority, confidence and eloquence and proclaimed messages the masses wanted to hear, but instead of leading the nation of Israel and Judah toward God and life they lead the entire nation to destruction and ruin. The lesson to learn from this is that just because there are masses of people following a religious organisation it does not always mean they are on the right path.

ISAIAH 9:17-18

Wickedness Consumes the Forest and Rolls upward in Smoke.

- **Isaiah 9:17-18:** therefore, the Lord does not rejoice over their young men, and has no compassion on their fatherless and widows; for everyone is godless and an evildoer, and every mouth speaks folly. For all this his anger has not turned away, and his hand is stretched out still. ¹⁸For wickedness burns like a fire; it consumes briars and thorns; it kindles the thickets of the forest, and they roll upward in a column of smoke.

Following is a list of sins that permeated the land of Judah, Israel and Jerusalem throughout their generations. Unrestrained these sins eventually became like a contagious virus running rampant throughout the land of Judah, Israel and Jerusalem. They defiled God's Holy name and their own land by their lifestyle, deeds and actions. They committed gross idolatry and Baal altars were set up throughout their land. They worshipped the goddess of love and fertility (her worship was sexually indecent). Worse than this they worshipped Moloch and sacrificed their sons to him in the Hinnom valley. They worshipped a golden calf at a religious center at Dan and at a religious center at Bethel. Altars were set up in the temple court for planetary worship and the worship of the host of heaven (i.e., the sun, moon and stars) and worship of idols and altars had been built under shady trees on their hills throughout their land.

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Added to this innocent people were killed and cheated out of justice, leaders oppressed others for their own selfish gain and drunkenness, violence, robbery and gross sensuality was rampant. The rich cheated the innocent out of justice, and showed no sense of responsibility towards the poor and instead of relieving their economic distress they devised new means of depriving them of their property. Is it any wonder the LORD compares Israel's ways to the uncleanness of a woman in her menstrual impurity? (Ezek. 36:17) and poured out His wrath upon Judah, Israel and the inhabitants of Jerusalem.

The lesson for today: by wicked behaviour Israel defiled the name of God which resulted in the surrounding nations mocking and despising God. This shines a light on the following truth: the behaviour of everyone who confesses the name of God and Christ His Son will determine to some extent whether outsiders are drawn to God or to despise Him. We are not witnessing for the Lord, only when we are sharing our faith with another person our entire life is a witness to our faith and of God it can be a good witness or a bad witness.

ISAIAH 9:19-21

No One Spares Another Each Devours the Flesh of His Own Arm.

- **Isaiah 9:19-21:** Through the wrath of the LORD of hosts the land is scorched, and the people are like fuel for the fire; no one spares another. ²⁰They slice meat on the right, but are still hungry, and they devour on the left, but are not satisfied; each devours the flesh of his own arm, ²¹Manasseh devours Ephraim, and Ephraim devours Manasseh; together they are against Judah. For all this his anger has not turned away, and his hand is stretched out still.

Added to the list of sins mentioned above is the lack of mercy, grace and love shown toward each other, instead of the tribes of Israel being in harmony with each other and worshipping God as one people and with one God and one faith they are going to war against each other.

Each devours the flesh of his own arm: (v20) refers to the tribes of Israel slaughtering and destroying each other because of the prophets who speak lies and the corrupt kings who lust for power, but since it speaks about meat (which embraces food of all kinds) being so scarce it may also refer to people killing each other for food.

THE FATHER AND THE SON

The following Scriptures show that God the Father and Christ the Son are separate persons by the use of (*and the*) or (*of our*) (*and our*) (*and of*) etc.

- That you may with one mind and one mouth glorify the God and Father *of our* Lord Jesus Christ. (Rom. 15:6).
- Grace to you and peace from God our Father *and the* Lord Jesus Christ. (2 Cor. 1:2).
- Grace to you and peace from God our Father *and the* Lord Jesus Christ. (1 Cor. 1:3).
- Blessed be the God and Father *of our* Lord Jesus Christ, the Father of mercies and God of all comfort. (2 Cor. 1:3).
- The God and Father *of our* Lord Jesus Christ, who is blessed forever. (2 Cor. 1:3).
- Grace to you and peace from God the Father *and our* Lord Jesus Christ. (Gal. 1:3).
- Grace to you and peace from God our Father *and the* Lord Jesus Christ. (Eph. 1:2).
- Blessed be the God and Father *of our* Lord Jesus Christ, who has blessed us. (Eph. 1:3).
- For this reason, I bow my knees to the Father *of our* Lord Jesus Christ. (Eph. 3:14).
- Giving thanks always for all things to God the Father in the name *of our* Lord Jesus Christ. (Ephesians' 5:20).
- Peace to the brethren, and love with faith, from God the Father *and the* Lord Jesus Christ. (Ephesians' 6:23).
- Grace to you and peace from God our Father *and the* Lord Jesus Christ. (Philip. 1:2).
- To the saints and faithful brethren in Christ who are in Colosse: Grace to you and peace from God our Father *and the* Lord Jesus Christ. (Col. 1:2).
- We give thanks to the God and Father *of our* Lord Jesus Christ, praying always for you. (Colossians 1:3).
- That their hearts may be encouraged, being knit together in love, and attaining to all riches of the full assurance of understanding, to the knowledge of the mystery of God, both of the Father *and of* Christ. (Col. 2:2).
- Paul, Silvanus, and Timothy, To the church of the Thessalonians in God the Father *and the* Lord Jesus Christ: Grace to you and peace from God our Father *and the* Lord Jesus Christ. (1 Thess. 1:1).
- Remembering without ceasing your work of faith, labor of love, and patience of hope in our Lord Jesus Christ in the sight *of our* God and Father. (1 Thess. 1:3).
- Now may our God and Father Himself, *and our* Lord Jesus Christ, direct our way to you. (1 Thessalonians 3:11).
- Paul, Silvanus, and Timothy, To the church of the Thessalonians in God our Father *and the* Lord Jesus Christ. (2 Thess. 1:1).

- Grace to you and peace from God our Father *and the* Lord Jesus Christ. (2 Thess. 1:2).
- To Timothy, a true son in the faith: Grace, mercy, and peace from God our Father *and* Jesus Christ our Lord. (1 Tim. 1:2).
- To Titus, a true son in our common faith: Grace, mercy, and peace from God the Father *and* the Lord Jesus Christ our Saviour. (Titus. 1:4).
- Grace to you and peace from God our Father and the Lord Jesus Christ. (Philemon 3).
- Blessed be the God and Father *of our* Lord Jesus Christ, who according to His abundant mercy has begotten us again to a living hope through the resurrection of Jesus Christ from the dead. (1 Peter 1:3).
- That which we have seen and heard we declare to you, that you also may have fellowship with us; and truly our fellowship is with the Father *and with* His Son Jesus Christ. (1 John 1:3).
- Grace, mercy, and peace will be with you from God the Father *and from* the Lord Jesus Christ, *the Son of the* Father, in truth and love. (2 John 3).

In the New Testament the common term is the Father *of the* Lord Jesus Christ or the Father *and the* Lord Jesus Christ, in (Isaiah 9:6) the (*of the*) is missing from the translation. Sadly, some Bible teaches use this to support the theory that Jesus is actually God, at the sacrifice of the overwhelming multitude of Scriptures (i.e., those above and many others) that clearly separate the Father and the Son. In many of their letters the apostles begin their greetings by writing, "Grace unto you from God the Father and the Lord Jesus Christ." If the (*and*) or the (*of the*) has been left out of the translation it does not mean that the apostle is teaching that the Father is really the Son. If this were so the Son knowing He was really the Father would have been deceiving the people by constantly affirming He is the Son of God and never letting them in on his secret that he was God the Father. Obviously, the reason for this was because of the absurdity of the idea of a Father giving birth to himself and of an immortal God being able to die. The whole concept of immortality is the idea that it is impossible to die. If it was possible for the invisible, immortal Holy Almighty God to die He could not be called immortal. Jesus kept no hidden knowledge of himself from his disciples because he was not God the Father, but the most beloved Son of his heavenly Father who is the invisible immortal, Almighty Holy God.

Remember: that most of these Scriptures are greetings from the apostles and not doctrinal teachings. Nowhere in Scripture does Jesus say he is God or even God the Son. Even if Jesus was God there is nowhere in the Scripture that says a person has to know this to be saved, because all Scriptures relating to Salvation only ever say "Whosoever believes Jesus is the Son of God shall be saved." There is not one verse in the entire Bible that says a person must know that Jesus is the Almighty God to be saved.

- Jesus himself said, "This is eternal life, that they may know You, the only true God and Jesus Christ whom You have sent." (John 17:3).

Only those who approach the Scriptures with a preconceived mindset that Jesus is God read into the Scriptures that this is so, but without this preconceived mindset anyone honestly seeking God would never come to this conclusion. For further information see the folder titled:

- Trinity (The Doctrine of the Trinity).

In, Various Topics (ON WEBSITE MENU).

FOOTNOTE

- This prophecy of Isaiah began in chapter seven flows through chapter eight and into this chapter.

As the founder of Bible House of Grace, I would like to thank the many Christian scholars, commentators and theologians who have gone before me, and the many today, who have freely made available their works to enhance the knowledge of the Bible to all people worldwide. It is only with the help of these faithful writers that much of Bible House of Grace exists as it does today.

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