

Pentwater Bible Church

Isaiah Message 19

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The Last Supper by Peter Paul Rubens

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Pentwater Bible Church

The Book of Isaiah

Message Nineteen

THE GLORY OF THE LORD

May 5, 2019

Daniel E. Woodhead

Isaiah 9:1–7

But there shall be no gloom to her that 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 hath he made it glorious, by the way of the sea, beyond the Jordan, Galilee of the nations. ²The people that walked in darkness have seen a great light: they that dwelt in the land of the shadow of death, upon them hath the light shined. ³Thou hast multiplied the nation, thou hast increased their joy: they joy before thee according to the joy in harvest, as men rejoice when they divide the spoil. ⁴For the yoke of his burden, and the staff of his shoulder, the rod of his oppressor, thou hast broken as in the day of Midian. ⁵For all the armor of the armed man in the tumult, and the garments rolled in blood, shall be for burning, for fuel of fire. ⁶For 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, Mighty God, Everlasting Father, Prince of Peace. ⁷Of the increase of his government and of peace there shall be no end, upon the throne of David, and upon his kingdom, to establish it, and to uphold it with justice and with righteousness from henceforth even for ever. The zeal of Jehovah of hosts will perform this (ASV, 1901).

THE GLORIOUS LIGHT OF THE MESSIAH COMES TO DARKNESS

Isaiah 9:1–2

But there shall be no gloom to her that 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 hath he made it glorious, by the way of the sea, beyond the Jordan, Galilee of the nations. ²The people that walked in darkness have seen a great light: they that dwelt in the land of the shadow of death, upon them hath the light shined. (ASV, 1901).

It is important that we see what and where was the gloom or sadness that had come upon the west and northern region of the Galilee to put the population in anguish. The text saying *In the former time he brought into contempt the land of Zebulun and the land of Naphtali* is making reference to several major events which occurred in this region seven hundred years before the birth of the Lord Jesus. This region was dark and despised until the light of the Lord Jesus appeared. The area between the Sea of Galilee and the Mediterranean north of the Jezreel Valley had become a melting pot, with Hebrews, Canaanites, Arameans, Hittites, and Mesopotamians all contributing to the mix. This led to the region being called *Galilee of the nations* or Gentiles. Being very remote from Judah it was nearest to the foreign countries and therefore subject to heathen influences. The

THE TRIBAL ALLOTMENTS OF ISRAEL¹



¹ Cabal, T., Brand, C. O., Clendenen, E. R., Copan, P., Moreland, J. P., & Powell, D. (2007). *The Apologetics Study Bible: Real Questions, Straight Answers, Stronger Faith* (p. 2008). Nashville, TN: Holman Bible Publishers. From Logos Bible Software.

Judeans despised the northerners. But the area suffered even more intense mixing after 732 B.C., when the Assyrian Tiglath-pileser, resettled new settlers. The Jewish people of the south had great contempt for these people in this region (John 1:46; 7:52). The humbling of Israel had begun.

It was first plunged into major gloom and anguish when The Lord who was treated with contempt by the Israelis called in the Assyrians in 732 B.C. to invade Israel. Within ten years the Assyrians had ravaged the people and conducted a mass deportation and repopulation of the region with peoples from other areas in Mesopotamia (II Kings 15:29). As this book of Isaiah demonstrates God never permits a humiliation for which there is not a corresponding blessing and promise given. In this case it was the promise of the most magnificent appearance of the Shekinah Glory.

The *Shechinah Glory* is the visible manifestation of the presence of God. It is the majesty of God in which He descends to *dwell* among men. Whenever the invisible God becomes visible to us in time and space, this is the *Shechinah Glory*. The title most frequently encountered in the Scriptures for the *Shechinah Glory* is *the glory of Jehovah*, or *the glory of the Lord*. The Hebrew form is *Kvod Adonai*, which means the glory of Jehovah and describes what the *Shechinah Glory* is. The Greek title, *Doxa Kurion*, is translated as the glory of the Lord. *Doxa* means brightness, brilliance, or splendor, and it depicts how the *Shechinah Glory* appears. He comes as a form of light. The Hebrew word *Shechinah*, comes from the root *shachan*, means to dwell. The Greek word *skeinei*, which is similar in sound as the Hebrew *Shechinah* (Greek has no “sh” sound), means to tabernacle or to dwell. So, His names also relate the sense of dwelling, which portrays what the *Shechinah Glory* does, He is God who dwells with us visibly and seen in some light form or other.

Although the *Shechinah* appeared many times and in many light manifestations in the Old Testament this is the first appearance of the *Shechinah Glory* in the New Testament which is found in the second chapter of the book of Luke.

Luke 2:8–14

⁸ *And there were in the same country shepherds abiding in the field, keeping watch over their flock by night.* ⁹ *And lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them; and they were sore afraid.* ¹⁰ *And the angel said unto them, Fear not: for behold, I bring you good tidings of great joy, which shall be to all people.* ¹¹ *For unto you is born this day in the city of David a Saviour, which is Christ the Lord.* ¹² *And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger.* ¹³ *And suddenly there was with the angel a multitude of the heavenly host praising God, and saying,* ¹⁴ *Glory to God in the highest, And on earth peace, Good will towards men (KJV).*

In this passage, it was *the glory of the Lord* that appeared, and He *shone round about them*. This is clearly the reappearance of the *Shechinah Glory*. He announced the birth of the Messiah to Jewish shepherds and was heralded with audible massive praise from the angelic host in Heaven. Those people *that walked in darkness have seen a great light: they that dwelt in the land of the shadow of death, upon them hath the light shined*. These people would be among the first to receive the Messiah’s light (Matthew 2:13; 15–15; cf. Deuteronomy 33:18–19, 23; Psalm 68:27–28). He would be there most of His life. They saw. The Great Light. “The Light of the world,” “the Sun of righteousness,” “*the true light, which lighteth every man that cometh into the world,*” first broke on man in that northern tract “by the way of the sea,” when Jesus came forward to teach and to

preach in “Galilee of the Gentiles.” For thirty years he had dwelt at Nazareth, in Zebulun. There he had first come forward to teach in a synagogue (Luke 4:16–21); in Galilee he had done his first miracles (John 2:11; 4:54); at Capernaum. “upon the sea coast, in the borders of Zebulun and Naphthalin.” he commenced his preaching of repentance (Matthew 4:13–17). The “light” first streamed forth in this quarter, glorifying the region on which contempt had long been poured.

The people of Galilee at the time of Christ which is also true of all the people of God before conversion, are in a state of darkness, under the power of sin, shut up in unbelief; are in gross ignorance of themselves, and their condition; of sin. They are in the dark, and can see no spiritual realities. If they try to read the Word, so as to understand it; they simply *walk* on in darkness, not knowing what their true spiritual condition is then the text says, they *have seen a great light*; Christ himself, who conversed among the Galileans, preached unto them, and caused the light of his glorious Gospel to shine into many of their hearts; by which their darkness was removed, so that they not only saw Christ, this great light, with their bodily eyes, but with the eyes of their understanding; who may be called the *light*, He is the light of the world, to both of Jews and Gentiles; He is the true light, in distinction from all typical ones, and in opposition to all false ones, and who in his person is God over all. *They that dwell in the land of the shadow of death*; as Galilee should have been called, because it was a poor, miserable, and uncomfortable place. Then *upon them hath the light shined*: Christ in human form, was there to enlighten them who walk in darkness, and to make them come spiritually alive who dwelt in the land of the shadow of death, and to comfort them in their desolate condition.

THE JOY OF MANKIND IS MULTIPLIED

Isaiah 9:3–5

³Thou hast multiplied the nation, thou hast increased their joy: they joy before thee according to the joy in harvest, as men rejoice when they divide the spoil. ⁴For the yoke of his burden, and the staff of his shoulder, the rod of his oppressor, thou hast broken as in the day of Midian. ⁵For all the armor of the armed man in the tumult, and the garments rolled in blood, shall be for burning, for fuel of fire (ASV, 1901).

Jesus will (*has* in the Hebrew prophetic perfect tense) magnified the nation Israel. That is, He has increased its joy. The KJV mistranslates this to add the word “not” which is not an accurate rendering of the Hebrew. Our translation (ASV, 1901) and most others correct this. He will increase the gladness of the restored people. There are two individual similes employed here to express the joy realized. First, the joy when the harvest comes in (possibly referring to the joy at the Feast of Weeks; Deuteronomy 16:9–12). This is a beautiful example to those dependent on a bountiful harvest for their sustenance. Interestingly this illustration is found frequently in ancient writings. The harvest was a time of exultation and joy, and was commonly a time of gladness accompanied with songs and rejoicings. It usually concluded with a festival. The phrase *before thee* refers to the fact that the first-fruits of the harvest among the Hebrews were presented with thanksgiving before God in the temple (Deuteronomy 12:7; 14:22–26). Any farmer dependent upon God and His weather realizes the joy associated with an abundant crop. Second, the joy that is experienced among soldiers who in victory divide the spoils of the enemy combatants (Judges 5:30; I Samuel 30:16).

He will deliver the nation Israel by breaking its burdensome yoke with which it will be burdened, particularly with the Antichrist in the final battle of Armageddon (Revelation 19:1–2:3). He will remove the staff of Israel’s oppressor (Isaiah 14:4; 49:26; 51:13; 54:14) as in the day of Midian.

As in the war with Midian described in the book of Judges, Gideon with only a few valiant warriors vanquished the armies of the Midianites (Judges 7:8–22). So too will the small Jewish remnant upon Jesus’ return defeat the massive armies of the Antichrist (Revelation 16:13–16; 19:11–20:2).

The burning of the boots and the bloody clothes of enemy soldiers in 9:5 signify a victory in holy war where spoils were dedicated to God and military equipment was set on fire (Joshua 11:6, 9; Ezekiel 39:9). Although this will usher in a time of peace without war after the defeat of the Antichrist in the last stage of the battle of Armageddon, the focus of this promise is simply on the utter defeat of the enemy.

THE ORIGIN, HUMANITY AND DIVINITY OF OUR MESSIAH

Isaiah 9:6–7

⁶For 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, Mighty God, Everlasting Father, Prince of Peace. ⁷Of the increase of his government and of peace there shall be no end, upon the throne of David, and upon his kingdom, to establish it, and to uphold it with justice and with righteousness from henceforth even forever. The zeal of Jehovah of hosts will perform this (ASV, 1901).

The fact that a child will be born emphasizes the humanity of Messiah. Isaiah presents Jesus first as a Son, given by God and being born into the human world; specifically, the Jewish world. The phrase *unto us a son is given* in the Old Testament emphasizes a unique gift of God. This is the same Son depicted in Psalm 2.

Verse six depicts this son as have the world’s government upon His shoulders. This is a direct reference to His Messianic authority to rule the world from Jerusalem in the Messianic Kingdom.

As the text moves on this son is given four names, each one having two parts. Each of these names is applicable to God; three of them exclusively so.

1. *Wonderful Counselor (Pele-Yoeitz)*

In some translations a comma is placed between these two words making them two separate names. The word “wonderful” is a Hebrew word pair. While each word has separate meaning the pair should be taken together with “counselor.” There are some words in Hebrew which are used only of God and never of men. One word like this is *pele*, rendered here in English as “wonderful.” In English, “wonderful” may be freely used of many things, but in Hebrew it is reserved exclusively for that which is divine. This was the word received from an angel of the Lord recorded in Judges 13:18 when Samson’s father asked the angel for his name. He said it is wonderful. Counsellor expresses a distinct attribute, or quality. It denotes one of honourable rank; one who is fitted to stand near princes and kings as their

adviser. It is expressive of great wisdom, and of qualifications to guide and direct the human race. The LXX. translate this phrase, 'The angel of the mighty counsel.'

2. *Mighty God (El-Gibbor)*

This word is never used of a mere man. The mighty God of ages.' This is one, and but one out of many, of the instances in which the name *God* is applied to the Messiah, (John 1:1; Romans 9:5; 1 John 5:20; John 20:28; 1 Timothy 3:16; Hebrews 1:8). The name 'mighty God,' is unquestionably attributed to the true God in Isaiah 10:21.

3. *Eternal Father (Avi-Ad)*

Literally: Father of Eternity. The Son who is to be born will be the Father of Eternity, meaning that He is the source of eternal life. Clearly this is to be no mere man.

4. *Prince of Peace (Sar-Shalom)*

This is the only one of the four names which can be used of man and God which attributed to Jesus demonstrates that He is the God-Man.

Isaiah 9:6 presents us with a Being who is both God and man. Isaiah 9:7 shows us that this person is the Messiah of Israel: He is to sit upon the throne of David. Verse 7 is a reaffirmation of the Davidic Covenant. Davidic Covenant had four eternal promises.

An eternal dynasty
An eternal throne
An eternal kingdom
One eternal person.

The Dynasty became eternal because it culminated in a Person Who is Himself eternal: Jesus the Messiah. For that reason, the Throne and Kingdom will be eternal as well. Jesus has yet to sit on the Throne of David ruling over a Kingdom of Israel. The fulfillment of this reestablishment of David's Throne over the Kingdom of Israel is yet future to us today. It will be realized in the Messianic Kingdom after Christ returns.

These are six aspects of the covenant:

1. The Lord promised David an eternal house, throne and Kingdom. This pointed to our Lord Jesus Christ as the one who would establish the house, the kingdom and throne forever because He is eternal. 2 Samuel 7:11,16 "*Also the LORD telleth thee that he will make thee an house" . . . And thine house and thy kingdom shall be established for ever before thee: thy throne shall be established forever.* 1 Chronicles 17:10 *And since the time that I commanded judges to be over my people Israel. Moreover I will subdue all thine enemies. Furthermore, I tell thee that the LORD will build thee an house.*

2. After David's reign, Solomon would be seated on David's throne. 2 Samuel 7:12 *And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom.*
3. Solomon would build the Lord's House.
2 Samuel 7:13 *He shall build an house for my name . . .*
4. It would be the Lord who would establish forever the throne of David, the Kingdom, and his descendants in the Person of Jesus Christ. 2 Samuel 7:13 *He shall build an house for my name, and I will stablish the throne of his kingdom forever. . . . And thine house and thy kingdom shall be established for ever before thee: thy throne shall be established for ever.*
5. God would discipline Solomon for disobedience, but that would not negate His promises to David and Solomon. 2 Samuel 7:14 *I will be his father, and he shall be my son. If he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men: But my mercy shall not depart away from him, as I took it from Saul, whom I put away before thee.*
6. David's throne, house, and kingdom will be established forever through Jesus, the Son of David. 1 Chronicles 17:12 says *He shall build me an house, and I will stablish his throne forever. I will be his father, and he shall be my son: and I will not take my mercy away from him, as I took it from him that was before thee: But I will settle him in mine house and in my kingdom forever: and his throne shall be established for evermore.*

Jesus will fulfill the Davidic Covenant and run the world's government from Jerusalem. Righteousness will prevail with fairness among the people because there will be no oppressive leaders or wealthy people harming the poor. King David will be resurrected, and serve as a prince among the Jewish people, leading them under the auspices of King Jesus the Messiah. The Lord has decreed this, so it will come to pass.

Next message: GOD CONTINUES TO JUDGE THE APOSTATE NORTHERN KINGDOM
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