



Sermon Notes 3/26/23

“His Name Shall Be Called”

Who is this child that was given to us?

1. He is our “_____.”

Isaiah 9:2

Matthew 4:13-17

2. He is our “_____.”

Isaiah 9:4

Ephesians 6:10-12

3. He is our “_____.”

John 14:6-10

Galatians 4:4-6

4. He is our “_____ of _____.”

Isaiah 9:7

Colossians 1:19-20



Life Group Discussion Questions

Week 8: March 26 – April 2

Isaiah 9

When God allows us to go through difficult trials and it feels like we are being punished, it may be some form of discipline. There may be a sinful attitude or behavior in our lives that God wants us to correct. “God disciplines us for our good” (Heb. 12:10). On the other hand, it may be a test to help us grow in our faith (James 1:2-3). Regardless of the kind of trials we face, we must always put our trust in God. We must remember that God has good plan for us. And the Messianic prophecy in Isaiah 9 is a powerful passage that helps us to do that.

In Isaiah 8, the prophet predicts a flood of judgment for the southern kingdom of Judah because they rejected the LORD and asked the king of Assyria for help. In the last half of chapter 9, Isaiah predicts the destruction of the northern kingdom of Israel because they refused to seek the LORD. But in all these things, God was preparing His people for the coming Messiah. So, in between these oracles of judgment, Isaiah reminds his readers of God’s good plan for them.

Read Isaiah 9

1. Where was the land of Zebulun and Naphtali? How did God humble them in the past? (9:1)

Terry Briley comments,

The chapter division between 8:22 and 9:1 should not obscure the tight connection between these two verses. In fact, what is 9:1 in English translations is 8:23 in the Hebrew. The transition from distress and darkness and fearful gloom to the time when there will be no more gloom for those who were in distress may not occur swiftly, but it is certain. This certainty is evident in the use of so-called “prophetic perfect” verbs such as the people... have seen, and You have enlarged. The use of the verb tense for completed action to refer to a future event emphasizes confidence that the event will take place.¹

¹ Terry R. Briley, *Isaiah: Volume 1* (Joplin, MO: College Press, 2000), 138.

2. What good news did Isaiah predict for the region of Galilee? When would that eventually take place? (9:1, see also Matt. 4:12-17)

3. How does Isaiah describe the blessings that will eventually come to those who trust in God? (9:2-5)

In verse 2, a great light will deliver them from the shadow of death. Jesus accomplished this through the gospel (2 Tim. 1:10). In verse 3, their joy will increase as the Kingdom of God expands and prospers. Jesus made a way for all people to be a part of God's Kingdom (Rev.5:9-10). In verse 4, they are given rest from their burdens and freedom from their oppressors. Jesus gives us rest and sets us free (Matt. 11:28-30; John 8:36). In verse 5, God's enemies will be defeated once and for all. We are more than conquerors through Jesus (Rom. 8:37).

4. How does Isaiah describe the Ruler who will bring all these blessings to God's people? (9:6-7)

John Oswalt writes,

But who is this child? The titles given argue forcefully against its being any human, such as Hezekiah. No Israelite or Judean king was ever identified as "Mighty God." Clearly the person being referred to here is the promised Messiah, who will reign over God's people with a kind of justice and righteousness that no mere human descendant of David ever achieved. Furthermore, the government and the social and personal integration ("peace," Heb. Shalom) he will produce will be eternal (9:7). This is not Hezekiah or any other merely human son of David.²

5. According to verse 7, how will this prophecy be accomplished?

Ray Ortlund notes,

God is zealous. The idea of "gentle Jesus meek and mild" is not wrong, but it is incomplete. He is also "zealous Jesus brave and bold." And Isaiah is saying that the "this" God intends to accomplish will occur with a "zeal" from the heart of no one less than "the Lord of hosts." His passion is driving history toward the final triumph of grace in the messianic kingdom.³

² John N. Oswalt, *Isaiah: The NIV Application Commentary* (Grand Rapids, MI: Zondervan, 2003), 160-161.

³ Ray Ortlund, *Isaiah: God Saves Sinners* (Wheaton, IL: Crossway, 2005), 93.

6. How did the people of Israel demonstrate their arrogance even after the city of Samaria fell? (9:8-10)
7. Who did God use to make sure that Israel would not quickly be rebuilt? (9:11-12)
8. Even after all the acts of judgment against their sin what did Israel refuse to do in verse 13?
9. What refrain did Isaiah use to emphasize the seriousness of God's wrath? (9:12, 17, 21, and 10:4; see also 5:25)

James Smith notes,

In the midst of the Syro-Ephraimitic invasion Isaiah offered his people a message of hope. Ephraim's fate as a nation was sealed. The point of the unit is that Judah has nothing to fear from Ephraim since Ephraim had troubles of its own. In four artistic strophes Isaiah described Ephraim's impending confrontation with the God of judgment. Each strophe concludes with the thunderous warning, "In spite of all this His anger does not turn away, and His hand is still stretched out" (9:12, 17, 21; 10:4).⁴

10. What groups of people would come under God's judgment in this passage? (9:14-17)
11. What would happen to family loyalties when Israel was being punished and destroyed? (9:19-21)
12. How can we evaluate ourselves objectively without attitudes of pride or stubbornness?
13. What does it mean to trust Jesus as our "Wonderful Counselor"?
14. What does it mean to trust Jesus as our "Prince of Peace"?
15. How has God brought light into the darkness of your world?
16. Who do you know who is still "walking in darkness" for whom you can be a light?

⁴ James E. Smith, *The Major Prophets* (Joplin, MO: College Press, 1995), 50.