

New Faith Church
Celebrate the Joy of God With Us: Isaiah 9:6-7
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I. Introduction

- A. The Advent season will run from November 27- December 24, 2022. It is a time when hope should be central and concrete in our lives.
- B. Despite hurt, disappointments and the setbacks in our personal lives and communities' believers can hold onto hope. Through obedience to God's word, we can reimagine our lives.**
- C. It is Advent that allows two great realities of the human experience, hurt and hope to collide.**
- D. The book of Isaiah is the long account of Israel's life during a number of imperial powers. Isaiah chronicles the Assyrian Empire, the deliverance of Jerusalem from Sennacherib in 701; the Babylonian Empire under the domination of Nebuchadrezzar, the policies of the Persian Empire under Cyrus.
- E. Isaiah not only tells of the political life of Judah but tells the unfailing love and attention of the God toward His people.** The book offers hope and the power of imagination to see life as it should be and as God attended.
- F. Rev. Dr. Martin Luther King, Jr. in his "I Have a Dream" speech, "So even though we face the difficulties of today and tomorrow, I still have a dream".

II. Isaiah was a prophet during the time when the original nation of Israel had been divided into two kingdoms, Israel in the north (Northern Kingdom) and Judah in the south (Southern Kingdom).

- A. The Northern Kingdom sinned against God by practicing injustice, oppressing the poor, worshipping idols and seeking military help from pagan nations rather than God.
 - 1. Isaiah's ministry starts with warning Judah and serve as that nations prophet however his prophecies were also for the Israel Kingdom.
 - 2. The book of Isaiah begins with Isaiah's vision concerning Judah and Jerusalem also known as the Southern Kingdom. Isaiah 1:1 reads **1** The vision of Isaiah the son of Amoz concerning Judah and Jerusalem, which he saw during the reigns of Uzziah, Jotham, Ahaz *and* Hezekiah, kings of Judah.
- B. The first chapter of Isaiah deals with Judah's rebellion (Isaiah 1:1-15) and calls them to repentance and redemption (Isaiah 1:16-31). God is holy and cannot tolerate sin.**
- C. In chapter 2 we find Isaiah shares the poetic vision, he calls the coming of nations and people to the Lord's house on the maintains. The Lord reminds the people of his covenant faithfulness, that He will judge the nations. Finally, the Lord calls the people to exchanging their tactics and techniques of war and trust God. **Throughout Isaiah we see a gathering of all nations, the reality of peace was God's ways for his people.** The desire for peace is common to all of us.

- D. **The people are asked to re-imagine life and to obey God's commands** to in real time. It is through obedience and applying God's Word to their lives that they could enjoy the benefits of obedience.

III. In Chapter 3 Isaiah's vision tell Jerusalem, the capital of Judah would be attacked. Even worse the leaders would be destroyed because of their disobedience. In Deuteronomy 28 we find God had outlined the blessings for obedience and the curses for disobedience. However, God always extended His love and way of redemption in the face of human sin.

IV. In chapter 4 we see the term "the branch of the Lord" which probably refers to the Messiah. Gods loving grace is demonstrated in that there will be relief from the predictions by Isaiah. There would be those that would be protected, and it would be their holiness, a sincere desire to obey God. Isaiah uses images that remind the people of God's diving protection.

- A. He uses terms they would recognize from how God protected during their exodus from Egypt (Exodus 13:21-22, 14:21-22) **Chapter 5 presents the song of the vineyard which show God's chosen nation was to bear good fruit,** Isaiah 6 includes Isaiah's call and commission to be God's prophet and messenger.
 - B. **The Lord's holiness is highlighted in Isaiah 6: 1-4. It is here Isaiah acknowledges his own sinfulness and pleads for forgiveness (6:5-7). In verse 8-10 the prophet is qualified for serve as the Lord's spokesperson.** Verses 11-13 include a question the prophet asks "How long, O Lord? Isaiah's anxiety about the length of his commission is clear. The Lord replies with a message of hope. Even though the people would not learn from his message and call to obedience, because of their hard hearts. Yet God would be patience with their chronic rebellion.
 - C. **The book of Isaiah begins with a list of the four kings of Judah: Uzziah, Jothm, Ahaz and Hezekiah (1:1).** King Ahaz is the subject of chapter 7 and demonstrates the epitome of rejecting the Lord's command. Isaiah counseled Ahaz to trust God in the face of Assyrian threats. Isaiah warned him to not form alliances with the Northern Kingdom (Israel) or Syria. In chapter 7 Isaiah and Ahaz' encounter. Ahaz is told not to fear however he does not depend on God. Eventually Ahaz's refusal to depend on God leads to Assyrian threat, invasion, capture and fear.
 - D. **When we refuse to rely on God, to reject His counsel it results in hardship.**
- II. In Chapters 7-8 we see more of Judah's rejection of God and rebellion.** Israel would be destroyed and Judah punished by the Assyrians.
- A. **Most important these chapters are a call to hope in the Lord. We see the name Emmanuel appears.**
 - B. God promises a sign (Isaiah 7:14) which was not uncommon. **Emmanuel would be a sign that God would be present.** The Bible is filled with signs of God's love and covenant promise (Gen 9:12, 13, 17, see God freeing the Israelites from slavery Deut 7:19, 26:8, 34:11)

- C. In the New Testament Jesus' mighty miracles are designated as sign and reveal His true. (See John Chapters 2-11)
 - D. Isaiah teaches us there is always hope even after a nation or an individual sins. The believer is called away from hopelessness.
 - E. While we may feel fear and despair there is hope. In times of great darkness (Chapter 9:2-6) God promises to send light.
- III. In chapter 9 Isaiah offers judgement and hope.
- A. **There will be a future king who will possess authority and will ensure peace.** There was only sorrow, exile and despair facing Judah. However, in the future there would be a Davidic child rising to over through wickedness and war.
 - B. **Isaiah 9:1-3 offers "a great light"**. Starting in verse 2 a song of thanksgiving is presented and praising God for his new acts of eternal peace not just military victory emerges. The people would experience God in a new. There would be a time of liberation, the former latter times refer to the a previous time of oppression in the land.
 - C. **Isaiah 9:4-5 reassured Judah and offered a reimagining of their lives.** Five images are used to describe the joy _yoke, bar, rod, boots, uniforms. The prophets uses the analogies of the Lords victory over previous foes.
 - D. **Isaiah 9:6-7 offers the joy of a royal birth announcement.** A baby would be the source of Israel's hope for peace.
 1. The psalms show us that the names used for the new baby were terms of kingship that Israel would understand. (Psalms 2:7)
 2. These titles would restore Israel's hope and should restore our hope as well.
 3. God is the *Wonderful* counsel. *Mighty God* or another way to say this is "heroic God" which reflects the thinking behind Psalm 45:6.
 4. In the Hebrew bible the text addresses the king as "god" and this reflects the respect and authority due to the king. It would be a respect that other men would not deserve.
 5. Psalms 2:7 show the king was adopted as son of God when he ascended to the throne.
 6. *Everlasting Father* is another divine attribute given to the unborn child. It is also a traditional divine title.
 7. *Prince of Peace* reflects the role of the king in all areas of the nation's life.
 - E. **As we go through Advent we must embrace hope and allow it to give us strength to face our realities with an expectation of victory and deliverance.**
 1. **The role of the baby is messianic, and his rule would not end.**
 2. It was clear this baby would not have an earthly father; Ahaz could not have a descendent that would fulfill these promises.
 3. Lasting peace would only be reviled in Jesus Christ and Isaiah's prophecy was preparing the way of holy imagination and hope.