

Pine Knoll Sabbath School Study Notes
First Quarter 2021: Isaiah: “Comfort My People”
Lesson 5 “Noble Prince of Peace”

Read for this week’s study

Isaiah 9:1–5; Isaiah 9:6, 7; Isaiah 9:8–10:34; Isaiah 11; Isaiah 12:1–6.

Memory Text

“For unto us a Child is born, unto us a Son is given; and the government will be upon His shoulder. And His name will be called Wonderful, Counselor, Mighty God, Everlasting Father, Prince of Peace” (Isaiah 9:6, NKJV).

Lesson Outline from Adult Sabbath School Study Guide

- I. Introduction
- II. End of Gloom for Galilee (*Isa. 9:1–5*)
- III. A Child for Us (*Isa. 9:6, 7*)
- IV. The Rod of God’s Anger (*Isa. 9:8–10:34*)
- V. Root and Branch in One (*Isaiah 11*)
- VI. “You Comforted Me” (*Isa. 12:1–6*)
- VII. Further Study

Questions and Notes for Consideration

Facilitator: Jon Paulien

1. After a couple of fairly gloomy lessons, we now have a positive one. Read Isaiah 9:6. Which of the many titles given to this special child is your favorite? (Sabbath Afternoon)
2. Read Isaiah 8:19-22. What contrast is drawn in verses 19 and 20? Who are the ones who wander the land angry and hungry? Why do they blame God for their misfortune? How much good does that do for them? Read Isaiah 9:1-5. What does God do to mitigate Israel’s gloom? Why are Zebulon and Naphtali mentioned here? How does Matthew 4:12-25 become a fulfillment of the prophecy of Isaiah 9:1-5? Who does God use to deliver His people? On what basis does Matthew interpret Isaiah 9 the way he does? (Sunday’s lesson)
3. Read Isaiah 9:6-7. This is the third special birth in Isaiah. The first two were Immanuel and Maher-shalal-hash-baz. What is so uniquely special about the child

described in these verses? Given the attributes ascribed to this child, who alone could this be? What does Luke 2:8-14 have to add? (Monday's lesson)

4. Read Isaiah 9:8-21. List some of the things that the people of God suffered. According to Leviticus 26:14-20, why were these things happening? Why do the consequences of disobedience come in stages? What does this indicate about God's character and goals? Read Isaiah 10:1-22. What is going on in these verses and what is the role of the "remnant" toward the end? (Tuesday's lesson)
5. Read Isaiah 11:1-5. How does this passage build on Isaiah 10:33-34? Who is the shoot that comes out from the stump of Jesse? Why is this Davidic ruler also called the "root" of Jesse? What sense does this make? What does Revelation 22:16 have to say about this? Read Isaiah 11:6-16. How does this Davidic ruler reverse the evil effects of sin and apostasy? Is Isaiah 11 talking about just the first coming of Jesus or also of the Second Coming? If you can see both comings of Jesus in this text where do you see them? What is going on in verses 15 and 16? Where does that apply in history? (Wednesday's lesson)
6. Isaiah 12:1-6. How does this passage relate to chapter 11? How does this song compare to the song of Moses and the Lamb in Revelation 15:2-4? What is the primary characteristic of worship in these texts? What is the significance of the idea embedded in Jesus' name: Yahweh is my salvation? How is the name Isaiah related to the name Jesus? (Thursday's lesson)
7. The lesson spoke of the two comings of Jesus Christ being hinted at in Isaiah 11. If one reads Isaiah 11 without the New Testament in mind, can one see how some Jews might have misunderstood what the Messiah would be like at His first coming? What does this kind of ambiguity in prophecy tell us about God? Is it possible that believers in Jesus might make similar mistakes in regard to the Second Coming? (Friday's lesson)

Further Study with Ellen White

Satan has represented God as selfish and oppressive, as claiming all, and giving nothing, as requiring the service of His creatures for His own glory, and making no sacrifice for their good. But the gift of Christ reveals the Father's heart. It testifies that the thoughts of God toward us are "thoughts of peace, and not of evil." Jeremiah 29:11. It declares that while God's hatred of sin is as strong as death, His love for the sinner is stronger than death. Having undertaken our redemption, He will spare nothing, however dear, which is necessary to the completion of His work. No truth essential to our salvation is withheld, no miracle of mercy is neglected, no divine agency is left unemployed. Favor is heaped upon favor, gift upon gift. The whole treasury of heaven is open to those He seeks to save. Having collected the riches of the universe, and laid open the resources of infinite power, He gives them all into the hands of Christ, and says, All

these are for man. Use these gifts to convince him that there is no love greater than Mine in earth or heaven. His greatest happiness will be found in loving Me. {DA 57.1}

By His life and His death, Christ has achieved even more than recovery from the ruin wrought through sin. It was Satan's purpose to bring about an eternal separation between God and man; but in Christ we become more closely united to God than if we had never fallen. In taking our nature, the Saviour has bound Himself to humanity by a tie that is never to be broken. Through the eternal ages He is linked with us. "God so loved the world, that He gave His only-begotten Son." John 3:16. He gave Him not only to bear our sins, and to die as our sacrifice; He gave Him to the fallen race. To assure us of His immutable counsel of peace, God gave His only-begotten Son to become one of the human family, forever to retain His human nature. This is the pledge that God will fulfill His word. "Unto us a child is born, unto us a son is given: and the government shall be upon His shoulder." God has adopted human nature in the person of His Son, and has carried the same into the highest heaven. It is the "Son of man" who shares the throne of the universe. It is the "Son of man" whose name shall be called, "Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace." Isaiah 9:6. {DA 25.3}

In the Teacher sent from God, heaven gave to men its best and greatest. He who had stood in the councils of the Most High, who had dwelt in the innermost sanctuary of the Eternal, was the One chosen to reveal in person to humanity the knowledge of God. {Ed 73.2}

Christ's favorite theme was the paternal character and abundant love of God. This knowledge of God was Christ's own gift to men, and this gift He has committed to His people to be communicated by them to the world. {6T 55.1}

From the beginning it has been Satan's studied plan to cause men to forget God, that he might secure them to himself. Therefore he has sought to misrepresent the character of God, to lead men to cherish a false conception of Him. The Creator has been presented to their minds as clothed with the attributes of the prince of evil himself—as arbitrary, severe, and unforgiving—that He might be feared, shunned, and even hated by men. . . . {HP 8.2}

Christ came to reveal God to the world as a God of love, a God of mercy, tenderness, and compassion. By the world's Redeemer the thick darkness with which Satan had enshrouded the throne of the Deity was swept away, and the Father was again manifest to men as the Light of life. . . . {HP 8.3}

In word and in deed the Messiah, during His earthly ministry, was to reveal to mankind the glory of God the Father. Every act of His life, every word spoken, every miracle wrought, was to make known to fallen humanity the infinite love of God. {PK 696.3}

What speech is to thought, so is Christ to the invisible Father. He is the manifestation of the Father, and is called the Word of God. God sent His Son into the world, His divinity clothed with humanity, that man might bear the image of the invisible God. He made known in His words,

His character, His power and majesty, the nature and attributes of God. Divinity flashed through humanity in softening, subduing light. He was the embodiment of the law of God, which is the transcript of His character (MS 77, 1899). {5BC 1131.6}

The purpose and plan of grace existed from all eternity. Before the foundation of the world it was according to the determinate counsel of God that man should be created and endowed with power to do the divine will. The fall of man, with all its consequences, was not hidden from the Omnipotent. Redemption was not an after thought, a plan formulated after the fall of Adam, but an eternal purpose, suffered to be wrought out for the blessing, not only of this atom of a world, but for the good of all the worlds that God had created. {ST, February 13, 1893 par. 3}

Satan led men to conceive of God as a being whose chief attribute is stern justice—one who is a severe judge, a harsh, exacting creditor. He pictured the Creator as a being who is watching with jealous eye to discern the errors and mistakes of men that He may visit judgments upon them. It was to remove this dark shadow, by revealing to the world the infinite love of God, that Jesus came to live among men.—SC 11 (1892). {1MCP 250.1}

Had God the Father come to our world and dwelt among us, veiling His glory and humbling Himself, that humanity might look upon Him, the history that we have of the life of Christ would not have been changed in unfolding its record of His own condescending grace. In every act of Jesus, in every lesson of His instruction, we are to see and hear and recognize God. In sight, in hearing, in effect, it is the voice and movements of the Father.—Letter 83, 1895.

Had Christ come in His divine form, humanity could not have endured the sight. The contrast would have been too painful, the glory too overwhelming. Humanity could not have endured the presence of one of the pure, bright angels from glory; therefore Christ took not on Him the nature of angels; He came in the likeness of men. {TMK 25.4}

God does not force the will or judgment of any. He takes no pleasure in a slavish obedience. He desires that the creatures of His hands shall love Him because He is worthy of love. He would have them obey Him because they have an intelligent appreciation of His wisdom, justice, and benevolence. And all who have a just conception of these qualities will love Him because they are drawn toward Him in admiration of His attributes. {GC 541.3}

Christ does not drive but draws men unto Him. The only compulsion which He employs is the constraint of love. {MB 127.1}

The law of ten commandments is not to be looked upon as much from the prohibitory side, as from the mercy side. Its prohibitions are the sure guarantee of happiness in obedience. As received in Christ, it works in us the purity of character that will bring joy to us through eternal ages. To the obedient it is a wall of protection. We behold in it the goodness of God, who by

revealing to men the immutable principles of righteousness, seeks to shield them from the evils that result from transgression. {1SM 235.1}

We are not to regard God as waiting to punish the sinner for his sin. The sinner brings the punishment upon himself. His own actions start a train of circumstances that bring the sure result. Every act of transgression reacts upon the sinner, works in him a change of character, and makes it more easy for him to transgress again. By choosing to sin, men separate themselves from God, cut themselves off from the channel of blessing, and the sure result is ruin and death. {1SM 235.2}

God might have created man without the power to transgress His law; He might have withheld the hand of Adam from touching the forbidden fruit; but in that case man would have been, not a free moral agent, but a mere automaton. Without freedom of choice, his obedience would not have been voluntary, but forced. There could have been no development of character. Such a course would have been contrary to God's plan in dealing with the inhabitants of other worlds. It would have been unworthy of man as an intelligent being, and would have sustained Satan's charge of God's arbitrary rule. {PP 49.1}

I saw that the angels of God are never to control the will. God sets before man life and death. He can have his choice. {EW 221.1}

There, immortal minds will contemplate with never-failing delight the wonders of creative power, the mysteries of redeeming love. There will be no cruel, deceiving foe to tempt to forgetfulness of God. Every faculty will be developed, every capacity increased. The acquirement of knowledge will not weary the mind or exhaust the energies. There the grandest enterprises may be carried forward, the loftiest aspirations reached, the highest ambitions realized; and still there will arise new heights to surmount, new wonders to admire, new truths to comprehend, fresh objects to call forth the powers of mind and soul and body. {FLB 371.3}

That which alone can effectually restrain from sin in this world of darkness, will prevent sin in heaven. The significance of the death of Christ will be seen by saints and angels. . . .The angels ascribe honor and glory to Christ, for even they are not secure except by looking to the sufferings of the Son of God. It is through the efficacy of the cross that the angels of heaven are guarded from apostasy. Without the cross they would be no more secure against evil than were the angels before the fall of Satan. Angelic perfection failed in heaven. . . The plan of salvation, making manifest the justice and love of God, provides an eternal safeguard against defection in unfallen worlds, as well as among those who shall be redeemed by the blood of the Lamb. {ST, December 30, 1889 par. 4}

For centuries God looked with patience and forbearance upon the cruel treatment given to his ambassadors, at his holy law prostrate, despised, trampled underfoot. He swept away the inhabitants of the Noachian world with a flood. But when the earth was again peopled, men

drew away from God, and renewed their hostility to him, manifesting bold defiance. Those whom God rescued from Egyptian bondage followed in the footsteps of those who had preceded them. Cause was followed by effect; the earth was being corrupted. {RH, July 17, 1900 par. 4}

A crisis had arrived in the government of God. . . All heaven was prepared at the word of God to move to the help of his elect. One word from him, and the bolts of heaven would have fallen upon the earth, filling it with fire and flame. God had but to speak, and there would have been thunderings and lightnings and earthquakes and destruction. {RH, July 17, 1900 par. 5}

The heavenly intelligences were prepared for a fearful manifestation of Almighty power. Every move was watched with intense anxiety. The exercise of justice was expected. The angels looked for God to punish the inhabitants of the earth. . . {RH, July 17, 1900 par. 6}

The heavenly universe was amazed at God's patience and love. To save fallen humanity the Son of God took humanity upon himself, . . . {RH, July 17, 1900 par. 7}

Recommended Reading: *Desire of Ages* Chapter 1 – “God With Us” <https://egwwritings.org>