

# SUNDAY SCHOOL LESSON

Lesson XIII. Dec. 24, 1916.  
 What Is a Son to Given Christmas Lesson.—Isaiah 9: 3, 7.

Commentary. I. Light in darkness (vs. 1, 2). The people that walked in darkness—Isaiah had been showing the deplorable condition into which his people had fallen because of their sin. Ruler and subject were far from God. The nation's enemies were permitted to overrun the country. The prophet turns toward the future and paints a brighter picture. People do not need to walk in darkness. The darkness comes from the failure to make the right use of knowledge and opportunity. Rejected light, and truth spurned, leave one in a state of spiritual night. There was also social and political darkness, for temporal adversity came upon the nation because of their rejection of the true God. Have seen a great light.—The prophet uses the perfect tense, speaking as if the light had already come. "The perfect" tense is used of prophetic certainty; the writer is transported into the future.—Cam. Hib. The prophecy is twofold. In its lower sense, there was its fulfillment in the temporary and partial removal of the Assyrian oppression; but in its higher sense its fulfillment meant the coming of Christ. This represents a shadow of destiny. This represents a condition in which spiritual death prevails. Some think the Babylonish captivity is meant. There would be deliverance from that captivity, and the light would shine upon the nation in its fulness with the appearing of the Messiah. 3. How and multiplied the nation.—Isaiah's prophetic vision beholds the rising and spreading of the Redeemer's kingdom. And not increased the joy. Dr. Clarke, as well as most recent scholars, thinks the text should read, "Thou hast increased their joy." Many ancient manuscripts have "the latter rejoicing." They rejoice, according to the joy in harvest.—The springtime prophecy of harvest is fulfilled, and there is joy because of the fruitage obtained. "They joy before thee" is an expression which shows that the joy is still a common usage in Palestine after festive seasons after harvest and after the outward manner, not in its quality or kind, compared with this also with the joy which occurred in old time in the division of spoils of war after great victories.—Whetton. As men rejoice when they are victorious—This is the joy of victory and conquest. The coming of Jesus means the defeat of Satan and victory over sin. In earthly affairs there is rejoicing over gaining the victory; in the spiritual warfare also there is abundant reason for gladness over the victories gained.

II. Deliverance from oppression (vs. 4, 5). The yoke has broken the yoke. The prophet in his vision saw clearly that deliverance from oppression had come, that he spoke of it as already realized. Many deliveries came to Israel, such as that from the Assyrians, that from the Chaldeans, and those from the Persians and Macedonians. The great deliverance would come when the power of Satan would be broken by the coming and complete work of the Messiah, the staff of his shoulder—a sort of yoke fitted to the shoulders, upon the ends of which burdens were balanced, the rod of his oppressor.—The rod is the symbol of oppression and authority. There was to be complete deliverance from Judah from Assyrian oppression, but the prophecy would have its complete fulfillment in the deliverance of the people from the power and oppression of Satan, as in the day of Midian—Reference is here made to the marvelous deliverance from the hands of Midian (Judg. 7), wrought for Israel by the Lord, through Gideon, and his small company of men. 5. For every battle, etc.—See the Revised Version. It was an ancient custom to gather the armor and weapons of the blood-stained garments, into a heap to be burned. "The idea of the verse is, that after Jehovah's great victory every vestige of war shall be burned up in preparation for the kingdom of universal peace."—Skinner. The time is coming when the war shall be no more.

III. The Messiah (vs. 6, 8). For—There is a great difference between the sentiment of this verse and the one which precedes it. The word "for" introduces the reason for the victory, deliverance and joy that were coming to the nation and to the world, unto us.—One of the names of Jesus is Emmanuel, "which being interpreted, is God with us" (Matt. 1:23). The one whom the prophet saw in his vision was identified with the Israelitish nation, and not only with them, but with the entire race of mankind. A child is born... a son is given.—As son of man Jesus was a child born; as Son of God he was a son given.—Spurgeon. He came to the earth as an infant, being thus most intimately joined to the race. government... upon his shoulder.—He would be born to rule. All power is vested in him, his name.—All the names applied to Jesus are expressive of his nature or work. Wonderful—Jesus stands alone in all the universe. There is no other being with whom he may be compared. He is wonderful in his nature, human and divine; wonderful in his works he performed; wonderful in his manifestations of love; wonderful in his sacrificial death; wonderful in his resurrection and ascension; and wonderful in his intercession. Counsellor—Guide. Some have ever submitted to his leadership and been led astray. The mighty God—living in the absolute sense.—The everlasting Father—He sense. He possesses the attribute of eternity but the thought is, he continually acts as a Father to his people, in provision, protection, and in loving kindness. The Prince of peace.—His reign is promotive of peace. He sets up his kingdom in peace. He conquers individual hearts, and that kingdoms in peace, wherever he reigns.—He prevails, fratricides, communities, be-

panions and nations that act in harness with the Prince of Peace are not engaged in strife and warfare. The horrible wars of the world, and all wars are horrible, indicate the absence of the spirit of the Prince of Peace. IV. Messiah's kingdom (vs. 7, 8). Of the increase... no end.—The kingdom of Jesus Christ is an expanding and an enduring kingdom. Its progress can not be stopped. It is irresistible. Earthly kingdoms have their rise and fall, but the kingdom of Christ shall have no end. Upon the throne of David—Christ sprang from the family of David, and he is spoken of as ruling over Israel. He is the ruler of the people of all ages and climates, who accept the great salvation which he has provided. To order it.—To rule it. With judgment and with justice—His administration is absolutely just, and unimpeachable. Zeal.—Earnest care, intense, glowing love, and determined purpose. "It is that overflow of the love that can not keep still, which when men think God has surely done all he will or can do for an ungrateful race, visits them in their distress, and carries them forward into unconceived dispensations of grace and glory. It is the Spirit of God, that yearns after the lost, speaks to the self-despairing of hope, and surprises rebel and prophet alike with new revelations of love. We have with our systems representing God's work and the limits of our experience, and we settle upon them; but the Almighty is ever greater than his promise or than his revelation of himself."—Expositor's Bible. Lord of hosts.—It is he who commands all forces on the universe and who will carry his purposes into execution. Men and nations may conspire to defeat God's purposes, but he is the Almighty and is able to defeat the plans of his enemies.

Questions.—Who is the writer of the words of this lesson? When and where did he live? Who was king of Judah at the time he wrote these words? To what people did he write? What was their condition? Whom was he to foretell? How was the Messiah to come to earth? What names are given to Christ and what do they mean? Describe the kingdom which he was to establish.

### PRACTICAL SURVEY.

Topic.—The divinity of Christ.  
 I. The foundation of the world's hope.  
 II. The certainty of full redemption.

I. The foundation of the world's hope. In his prophecy Isaiah contemplated the world at large in a picture of the spiritual conditions as they were and would be when Jesus should come. That which was typified was the advent and mission of Christ. His incarnation, His advancement, bringing rule and authority, bringing light and liberty, constituted the design of God for a lost world. He was to be the marvelous light in the midst of a dreadful darkness, working an astounding change such as only God could work. The enrapturing view of the prophet's soul was in bright contrast to the preceding gloomy outlook which had filled his mind. The long dark shadow which was so evident had fallen over all the pursuits and hopes of human life. The glory which God revealed at that time was out the prevalent to that greater glory which the incarnation made manifest. The era in which Jesus was born was one of peculiar darkness, ignorance, vice, superstition, violence, fanaticism, unbelief and despair. His coming was to undo and expel blighting error, to uproot pride, cruelty and selfishness to abolish iniquity, to plant and nourish in the mind and heart of man the op- posites of all these and so to exercise a beneficent and transcendent power, and thus to take the government of the world upon his shoulder. The only way to do this was by winning the world's devotion to Himself through His undying love. Therefore Christ entered and pursued the path which led to Gethsemane and Calvary. As a atood pre-eminently glorious as a great light dividing the darkness from the day, possessing in Himself a fullness commensurate with His divinity. II. The certainty of full redemption. God designed to reveal himself at last to his creatures through an earthly Son. The very person of Jesus Christ revealed the Father. In announcing the birth of the child and the gift of the Son, the prophet included the purpose for his suffering, his death and resurrection. God's namings always meant character. They were always revelations. All the perfections of "the mighty God" are, in scripture, ascribed to the distinct part of his nature, reveals some that may not have been familiar with the doctrine of the Trinity, but he could apprehend the thought of God incarnate. The names by which Isaiah designated the coming Redeemer include his past, present and future. 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