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# “Open Church – Open Bible

Min. Marossa Davis

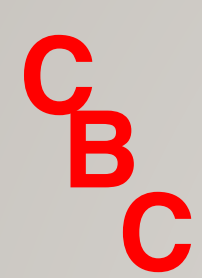


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# Sunday Church School

## DECEMBER 12, 2021

“A King Comes Forth”  
Isaiah 9:6-7; John 12:12-16



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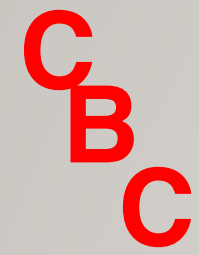
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Isaiah 9: 6-7; John 12:12-16 ( KJV )

**Isaiah 9:6. “For 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, The mighty God, The everlasting Father, The Prince of Peace.**

**v. 7** Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the LORD of hosts will perform this.”

**John 12:12. “On the next day much people that were come to the feast, when they heard that Jesus was coming to Jerusalem,**



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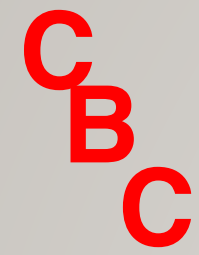
Isaiah 9: 6-7; John 12:12-16

**v. 13. Took branches of palm trees, and went forth to meet him, and cried, Hosanna: Blessed is the King of Israel that cometh in the name of the Lord.**

v. 14. And Jesus, when he had found a young ass, sat thereon; as it is written,

**v. 15. Fear not, daughter of Sion: behold, thy King cometh, sitting on an ass's colt.**

v. 16. These things understood not his disciples at the first: but when Jesus was glorified, then remembered they that these things were written of him, and that they had done these things unto him.”



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**While there are still kings in today’s world**, they do not usually yield the kind of power that was common throughout history. But when we think of kings, ideas such as thrones, crowns and absolute authority commonly come to mind.

**Clearly, the Old Testament prophesied** that Messiah would be a king ( Gen. 49:10; II Sam. 7:16 ). Those anticipating His appearance seemed to have focused on this aspect of His person almost to the exclusion of His other prophesied attributes, especially His role as Suffering Servant ( cf. Isa. 53 ).

**To be sure, Messiah is a king.** He is in fact King of kings and Lord of lords ( Rev. 19:16 ). But the nature of His kingship varies, depending upon whether we are considering His first advent or His second coming. Standing

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before Pilate prior to His death, Christ declared, “ My kingdom is not of this world “ ( John 18:36 ).

**One of the greatest evidences of the inspiration of Scripture** is the fulfillment of numerous prophecies concerning the Messiah. In our lesson today, we will study a prophecy which predicted the coming of the King.

**Our lesson today discusses a message of hope** given to people in a dark time. The message let them know that Jesus was with them and would one day save them from despair. The good news for us today is that **God still hears us** and that the Gospel proclaimed in the Bible is just as relevant now as it was when it was originally given.

**Jesus did not come on His own** initiative with His own agenda but came to do the will of His Father, who sent Him. He has conquered sin for us so that we would not have to live in sin any longer. Because of Jesus we have hope.



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## TODAY’S AIM

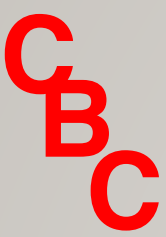
**FACTS:** to know that Isaiah prophesied the birth of a King centuries before Jesus entered Jerusalem as that King.

**PRINCIPLE:** to recognize Jesus as that King who brings peace with God and eternal life by conquering sin.

**APPLICATION:** to accept His gift of peace and to follow His example and live peacefully with those who oppose and persecute us.

## LESSON OUTLINE

- |      |                           |               |
|------|---------------------------|---------------|
| I.   | PROPHECY OF THE KING      | ISAIAH 9: 6-7 |
| II.  | WELCOMING THE KING        | JOHN 12:12-15 |
| III. | MISUNDERSTANDING THE KING | JOHN 12:16    |



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## I. PROPHECY OF THE KING

ISAIAH 9: 6-7

**While Jewish rabbis had many theories** about when and how the Messiah would arrive, Scripture taught that He would be born of a virgin ( 7:14 ) in the town of Bethlehem ( Mic. 5. 2 ).

**Jesus, of course, would be no ordinary child**, since He was in no way tainted by sin ( Heb. 4: 15 ) - neither in His human nature nor in any thought, word or deed during His earthly life. He could therefore offer Himself as a sinless sacrifice for sinners ( cf. II Cor. 5:21 ).

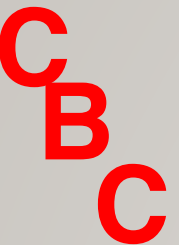
**Isaiah is often called the “ gospel prophet ”** because he said more about the coming Messiah than any other prophet. The character of Messiah’s reign is revealed in the titles given to Him by Isaiah’s prophecies. “ The government shall be upon his shoulder ” ( 9:6 ) indeed indicates that Messiah would govern as king. Even the best of Israel’s kings had many shortcomings, but Messiah would be a perfect king.

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**What follows are some titles rightfully given to Messiah.** The first is “ Wonderful,” or as many prefer , “ Wonderful Counsellor. ” In Hebrew, “ Wonderful ” is used in connection with the Angel of the Lord in Judges 13:18. Although the word is rendered as “secret” in that verse. It is usually translated as “ wonder “ or “ miracle ” throughout the Scriptures. Since many believe that the Angel of the Lord here was actually the preincarnate Christ, this could be seen as a confirmation that Messiah’s name is “ Wonderful”.

**The birth of Jesus to a virgin was certainly a wonder,** or miracle, and Christ counsels us with truth that leads to eternal life ( cf. John 6:68 ) . Notice the usage of the definite article in verse 6 stating that the Messiah is *the* Mighty God, *the* Everlasting Father, and *the* Prince of Peace. There can only be salvation through a Messiah that is both fully God and fully man. This meant that no mere human being could serve as the Messiah. He must be divine - God’s Son.



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**There is no limit to the scope, power, and time** of the Messiah’s government. Justice will prevail in His reign, and no one will be mistreated or abused any longer.

**As we think of Jesus’ life and ministry**, there are indeed many ways it could be described as wonderful. He spoke amazing words and performed miraculous deeds, confirming that He is both Savior and Lord.

**Christ is also “Counsellor.”** This Hebrew word denotes one who is the source of wise counsel, one who provides wisdom, meaning, determination, and purpose. During His ministry, Jesus never sought counsel from anyone other than His Heavenly Father ( John 5:30; 6:38 ). As Creator ( 1:1-3 ) He never needs to seek counsel from any of His creatures.

**Whether counseling a Pharisee like Nicodemus** ( John 3: 1-19 ) , a sinful Samaritan woman ( 4: 4-26 ) , or the grieving Mary and Martha ( 11:23-26 ) ,



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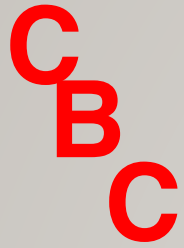
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Jesus always had the wise, timely, comforting words they most needed to hear.

**The title “ The Mighty God “ ( Isa. 9:6 )** is the designation “ God Almighty.” While some In Isaiah’s day might have been puzzled about how this could be true New Testament believers can readily understand how Jesus deserves this prophetic title. As God incarnate , Christ was both with God and also was God ”( John 1:1 ). As the title “ Immanuel” ( Isa. 7:14 ) indicates , Jesus is “ God with us” ( Matt. 1:23 ).

**When Jesus claimed to have existed before Abraham** as the great **I AM** ( cf. John 8:58 ) , He was declaring Himself equal with God ( cf. 5:18 ) . He Himself asserted , “ I am the Son of God ” ( 10:36 ; Matt. 27:43). This is also affirmed elsewhere in Scripture ( Phil. 2: 5-6; Col. 1:15; Heb. 1:1-3).

**Closely related to the preceding title is “ everlasting Father ”** ( Isa. 9:6 ). Some think this might be better rendered “ Eternal Father.” Christ Himself affirmed the truth of this title when He declared, “ I and my Father are one”



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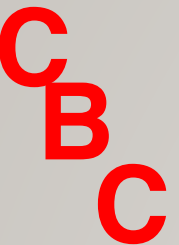
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(John 10:30 ). In answering Philip’s request to see the Father, Jesus replied, “ He that hath seen me hath seen the Father ” ( 14:9 ).

**Perhaps the best - remembered of the titles given** to the Messiah, especially at this time of the year, is “ **Prince of Peace** “ ( Isa. 9.6). While many think of peace as only the cessation of earthly hostility, Christ offers so much more.

**At His birth, the angels announced,** “ Peace, good will toward men “ (Luke 2: 14). This peace is only possible when we receive Jesus Christ as our Lord. Neither individuals nor nations can enjoy lasting peace if they reject the Prince of Peace. The apostle Paul writes, “ Therefore being justified by faith, we have peace with God through our Lord Jesus Christ “ ( Rom. 5:1 ). This is the peace that matters most.

**Concerning the Messiah’s kingdom and the peace He brings,** the prophet describes it as without end. All the earth will be subject to His divine



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authority .

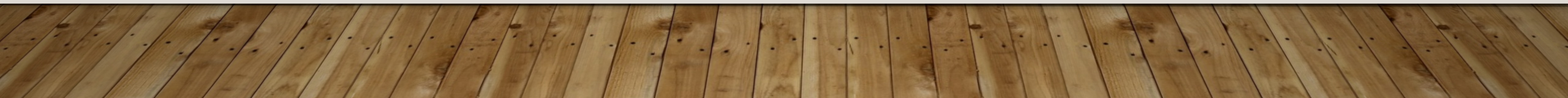
**When Gabriel appeared to Mary**, he told her that “ the Lord God shall give unto [ Jesus ] the throne of his father David: and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end” ( Luke 1:32-33 ).

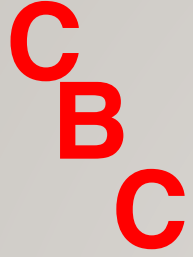
**While we may wonder how Isaiah’s original audience** interpreted this message- which was given during a desperate time for their nation - we do know how it is to be accomplished. “ The zeal of the Lord of hosts will perform this.” Indeed, the Lord is zealous to establish Messiah’s kingdom, and whatever He ordains will occur.

## **II. WELCOMING THE KING**

**JOHN 12:12-15**

**Our second text begins shortly after** the events of last week’s lesson





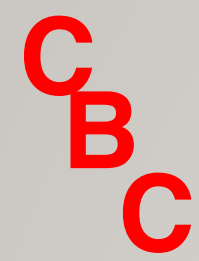
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text, when Mary anointed the Lord with expensive perfume. Apparently, the chief priest wanted to kill not only Jesus, but Lazarus too ( vs. 9 ). Raised from the dead, Lazarus was a living, breathing, testimony to the messianic power of Jesus. Those who reject Jesus Christ will often go to great lengths to eliminate uncomfortable evidence about Him.

**While the chronology of some of the events of the final week** of Jesus’s earthly life may seem reasonably complex , we can be reasonably sure that “ the next day “ was Sunday. Since Jews would abstain from travel on the Sabbath ( Saturday ) , not even venturing very far from home on that day, we can assume that the Passover pilgrims would be making their way to Jerusalem on the first day of the week.

**Passover was a required feast for Jewish men** ( Ex: 23: 14-17 ); multitudes, therefore, would be on their way to the city at this time. As was true with Pentecost, even Jews from distant lands commonly journeyed to



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Jerusalem for important gatherings such as this ( cf. Acts 2: 5-12 )

**John records many visits by Jesus to Jerusalem** during His ministry. Although the other Gospels focus largely on His Galilean Ministry, residents of Jerusalem as well as those from Galilee and other outlying regions would have heard that Jesus was coming to the city. Since people often traveled in large groups to these feasts, word would have spread very quickly concerning His imminent arrival.

**Since Jesus’ triumphal entry into Jerusalem** is mentioned in all four Gospels, it was obviously considered a very significant event in Jesus’ life. While the other Gospels all mention people casting their garments on the road as a carpet for the arrival of Jesus, only John specifically mentions the use of palm branches for this purpose. Thus, it is because of the account in John’s Gospel that we now refer to the day honoring this event as Palm Sunday.

**While nothing specific is mentioned** in the Old Testament concerning palm branches at Passover, their use was common during the Feast of

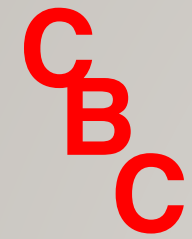
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Tabernacles ( Lev. 23:40 ). **During the Maccabean Revolt**, almost two hundred years previous to Palm Sunday, **palm branches** were used to celebrate the rededication of the temple. The apocryphal book called II Maccabees says “ Therefore, they now carried boughs, and green branches and palms for Him that had given them good success in cleansing his place” ( 10:7, Douala- Rheims American Edition , 1899 ).

**Consequently, the palm branch became something of a symbol** of liberation for Israel. On this occasion then, the palm- branches may have signified the people’s expectation of imminent national liberation, and this is supported by the words with which they greeted our Lord “ ( Bruce, The Gospel of John, Eerdsmans ). It was therefore significant that they welcomed Christ in this manner.

**The exclamation “ Hosanna”** in verse 13 means “ give salvation now” or “ give victory now “( Bruce ). Since God had liberated Israel from Egyptian



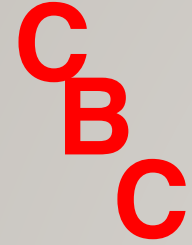
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oppression at the first Passover, there was perhaps at this time an expectation that He might do the same thing by **freeing His people** from the oppression of the Romans.

**We are all products of our times**, especially with regard to our perceived needs. So it was with the Jews of Jesus’ day; they thought their greatest need was freedom from Roman oppression. Thus their view of Messiah was one of a political deliver and a military leader. Since he was to be the heir to David’s throne, they assumed that he would be a great warrior, as was David.

**What the crowd shouted came directly from the Psalms:** “ Save now ..... Blessed be he that cometh in the name of the Lord ( 118:25-26 ). In quoting this psalm, instead of using “he,” the people inserted the phrase “ the King of Israel “ . The idea that they wanted Jesus to be their king was nothing new. A year previous, the people had actually wanted to “ take him by force, to make him a king” ( 6:25 ). Had Jesus wanted to be the kind of



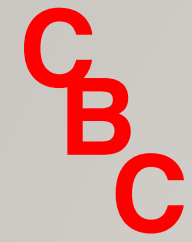
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king they sought, He could have submitted to their desires at that time. Recall also that Satan had also offered Him all the earthly kingdoms, but He refused ( Matt. 4: 8-9 ).

**While the other Gospels give details** concerning how the donkey Jesus rode was procured, John merely informs us of the fact that He rode such an animal. ( II Sam. 16: 1-2 ; I Kings 1: 32-34 ). They were often seen as a poor man’s beast and symbolic of **peace and humility**. Roman generals usually rode white horses. If Jesus had wanted to make a statement about His royal objectives, He would have secured such a large and impressive animal. At His second coming, Christ indeed is depicted as riding just an impressive white war horse ( Rev. 19: 11-16 ) . “ Jesus riding into Jerusalem on a donkey was an active parallel, designed to correct the misguided expectations of the pilgrim crowds and to show the city its true way of peace. ( Bruce ).

**Mentioned also in Matt. 21:5**, John quotes Zechariah 9:9: “ Rejoice



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greatly, O daughter of Zion; shout , O daughter of Jerusalem: behold; thy King cometh unto the: he is just, and having salvation; lowly and riding upon an ass , and upon a colt the foal of an ass. ”

**Of course, Christ is a king;** He simply was not the kind of King was expecting today. To some extent this is still true today. People say they believe in Christ, but what they believe about Him is very often very different from what we find in Scripture. Just as Paul declared some so called apostles of Christ to be false apostles and ministers of Satan ( II Cor. 11:13-15 )

**Clearly, what Christ came to offer at His first advent** differs what will occur at His second coming. At his first advent , it was necessary for Him to be “ wounded for our transgressions “ and “ bruised for our iniquities” because “ all we like sheep have gone astray” and “ the lord hath laid on him the iniquity of us all ( Isa. 53: 5-6 ). As Hebrews 9:28 says, “ So Christ was once offered to bear the sins of many ; and unto them that look for him shall

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he appear the second time without sin unto salvation,”

## III. MISUNDERSTANDING THE KING

JOHN 12:16

**That the disciples of Jesus did not comprehend many things** should not surprise us. All of the Gospels seem to indicate that they were confused about many of His teachings, especially about certain aspects of His mission of salvation. This may be partly due to the fact that He so often spoke in parables. Nor had they as yet received the fullness of the Holy Spirit, who would later greatly illuminate their understanding of His words ( Luke 24:45; ; John 14:26; 16:13 )

**After Christ’ death, resurrection, and ascension,** His disciples would receive divine illumination through God’s Spirit. What once had been unclear, the Spirit would make perfectly clear.

**Today, the Holy Spirit likewise aids us** in our comprehension of the Scriptures and our application of its teachings. For the unbelieving , it is not so: “ But the natural man receive the not the things of the Spirit of God: for they are



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foolishness unto him. Neither can he know them, because they are spiritually discerned” ( 1 Cor. 2:14 )

**After Jesus’ ascension, the disciples “ remembered “** all these things verse 16 tells us. In other words, they were able to *connect the dots* regarding the promise of the Hebrew prophets with the prophetic words of Christ.

**In conclusion**, we have peace with God today because of the faith we have in what Christ has already accomplished for us ( cf. Rom 5:1 ) . The disciples did not understand this at first, but they did after Jesus was resurrected. Likewise, we do not always understand what God is doing, but by faith, we can trust that He is working for our good. Jesus came to bring peace to all who believe in Him.

**Isaiah prophesied that God would send His Anointed One** to set His people free. Our part is to trust in God’s Messiah as the salvation from our sin. Be encouraged. God’s is working for your benefit and He will not fail you.

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## Practical Points

1. Jesus is the King who meets all needs ( Isa. 9:6 ).
2. Though the world may be in a state of turmoil and confusion, God brings peace to those who believe in His Son ( v. 7 ).
3. When God has been faithful, we cannot help telling others about Jesus and what He has done ( John 12:12-13 ).
4. Jesus’ example shows us the humility we are to demonstrate when we live out and proclaim the Gospel ( vs. 14-15 ).
5. We will fully understand the ways of God when the time is right ( v. 16 ).

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## “ A King Comes Forth ” Questions For Reflection

1. What are two qualities that will characterize Messiah’s reign?
2. What did Jesus riding on a donkey symbolize?
3. What kind of a king were the Jews seeking at this time?
4. Explain the meaning of each name that is ascribed to Jesus:  
“Wonderful, Counsellor,” “The mighty God,” “ The everlasting Father,” “ The Prince of Peace” ( Isaiah 9:6 ).

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