

Lesson 25 - Operation "No More Tears!"

The Rescuer will come; prophecies from Isaiah 9, 11, 40, 50, 53, 55, 60

The Jesus Storybook Bible - pgs. 144 - 151

Lesson

Isaiah writes in chapter 9, verse 6: “For to us a child is born, to us a son is given, and the government will be on his shoulders. And he will be called Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace.” Think about the four terms used here — each one is amazing.

- Jesus is the Wonderful Counselor. He is the true source of wisdom.
- He is Mighty God. The word “mighty” is the Hebrew word *gibor*, and it means hero, champion; the one who faces overwhelming odds, is willing to give his life, and saves the people.
- Everlasting Father means that Jesus brings you into an intimate family relationship with him — this champion is your “dad.”
- Lastly, he is Prince of Peace, Prince of Shalom. *Shalom* is the Hebrew word which means absolute spiritual and physical flourishing. Jesus does not just give you a wonderful relationship with him and deal with your problems on the inside. He is here to eventually create a new heaven and a new earth. He is here to bring peace and justice, and to ultimately rid the world of poverty, injustice, violence, war, disease, and death.

However, when we get to Isaiah chapter 53, this Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace, who is supposed to end violence, is instead the victim of violence: “Yet it was the Lord’s will to crush him and cause him to suffer” (53:10); “He was pierced for our transgressions, he was crushed for our iniquities; the punishment that brought us peace was on him, and by his wounds we are healed” (53:5).

Isaiah makes explicit the substitutionary character of Jesus’ death. We are told that Jesus was not a sinner who needed to pay for his own sins. He was “numbered with the transgressors” (53:12) — he was not himself a transgressor, but he was treated legally as if he were a sinner. He stood in our place: “The Lord has laid on him the iniquity of us all” (53:6).

Isaiah also spells out the effects of his death. It removes sin (53:10), brings peace (53:5), and brings justification (53:11).

At first, Isaiah 60 seems to be predicting a future era in which Jerusalem and Judah have a great deal of economic and political power and prosperity

("the riches of the nations"). If you look carefully, you will notice it is talking about something that not only has never happened but could never happen in human history as we know it. The viewpoint of this prophecy is looking out at the ocean where something white appears (Isaiah 60:8 – 10). It is a massive fleet of ships. Literally, all the wealth of all the nations of the world is streaming into Jerusalem for the honor and glory of God.

Then, verse 18 and following talk about a society where there is no violence, no war, no sorrow or sadness. There will no longer be a need for the sun or the moon (Isaiah 60:19). We are looking at the future, at the new heaven and new earth.

We are told in Isaiah 55:12 — amazingly — that when God comes back to renew the world, "You will go out in joy and be led forth in peace; the mountains and hills will burst into song before you, and all the trees of the fields will clap their hands." This is the destiny of God's people.

Memory Verse

The Lord has laid on him the sin of us all. (Isaiah 53:6)

***Lesson taken from *The Jesus Storybook Bible Curriculum*, written by Sally Lloyd-Jones and Sam Shammas.

If you do not have a copy of The Jesus Storybook Bible, we will have them for purchase in Cranmer Hall for \$10.