

The Prince of Peace

by C.I. Scofield

The sermon emphasizes the glorious fulfilment of the Davidic covenant in the reign of the Prince of Peace, and highlights God's faithfulness to fulfill all of his covenants despite human failure.

Scripture: Isaiah 9:3

Topics: "Millennial Kingdom", "Davidic Covenant"

Description

C.I. Scofield delves into Isaiah 9:1-7, highlighting the Gentile Opportunity in verses 1-2, pointing to the blessing of the Gentiles before Israel. The sermon also explores the Millennial Blessing of Israel under the Prince of Peace in verses 3-7, emphasizing the fulfillment of the Davidic covenant. The heart of the lesson reveals the prophecy of Christ's first advent, the trials of the remnant of Jews before the kingdom's establishment, and the divine-human King sitting on David's throne, showcasing God's faithfulness in fulfilling His covenants despite human unbelief and wickedness.

Transcript

(Isaiah ix:1-7.)

I. The Analysis.

1. The Gentile Opportunity (verses 1-2).--In these verses there is a mere suggestion, mysterious doubtless to the Prophet himself (see 1 Peter 1:10, 11), in this reference to "Galilee of the Gentiles," and in a "great light" to people sitting in darkness, of the blessing of the Gentiles anterior to the full blessing of Israel. From Matt, iv:13-16; Rom. ix:30-33; xi, we know that the prediction refers to the present Gentile age.

2. The Millennial Blessing of Israel under the Prince of Peace, on David's Throne (verses 3-7).--(See below.)

II. The Heart of the Lesson.

Here we have the glorious fulfilment in the reign of the Prince of Peace, of that old, immutable Davidic covenant. Note the order.

First, there is the obscure prophecy of the first advent of Christ and of the present blessing of the Gentiles, which, in the New Testament, notably in Matt, iv:13-16, and in Romans ix:30-33, and Romans xi, is expanded into glorious fulness of meaning. It should be remembered that while the Old Testament

prophets did not see the church (Eph. iii:1-10) they did see a period of Gentile blessing which is fulfilled as they did not know, but we in the light of a fuller revelation do, in the church.

Secondly, there is a reference to the trials of the remnant of Jews in the land just before the setting up of the kingdom (Isa. viii:21, 22; ix:1, 4, 5). Other passages in Isaiah and in other of the prophets make clear what taken alone seems an obscure statement. Briefly, the prophetic fore-view is that before the setting up of the kingdom at the second coming of Christ, a remnant of Jews will return to the land. As the day draws near severe persecution falls upon them, even the "great tribulation" spoken of by our Lord (Matt, xxiv:21, 22). This culminates in the gathering of the Gentile powers against Jerusalem (Zech. xiv:1, 2) and the return of the Lord in glory for the deliverance of His people, and the establishment of His Kingdom (Zech. xiv:3, 5; Rev. xix:19-XX:4; Isa. ix:4, 5).

Thirdly, we have that wonderful description of the King which of itself, and if it stood alone, would establish forever the full deity and humanity of our Lord. Observe the exquisite accuracy of Scripture. The child is born, the Son is given. It could not be said of him who "was in the beginning with God, and who was God" that he was "born." No. Mary's child was born, and incarnate in that child the eternal uncreated Son was "given."

Fourthly, the divine-human King sits upon the throne of David. By no ingenuity can this be explained of the present. He is seated now on the throne of his Father, and is coming to sit on his own throne (Rev. iii:21).

And the heart of it all is, that despite the unbelief, wickedness and failure of man, God literally fulfills all of his covenants.

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