

Daily Worship Notes

March 2nd – 7th, 2026



Westminster Shorter Catechism

Question 56: What is the reason annexed to the third commandment?

Answer: The reason annexed to the third commandment is that, however the breakers of this commandment may escape punishment from men, yet the Lord our God will not suffer them to escape his righteous judgment.

Comment: Can we get away with taking the Lord's name in vain where civil law is concerned? Of course, God's name is blasphemed every day, but there is a day of judgement coming when men will not escape the consequences of this sin.

Scripture Proofs:

Deuteronomy 28:58-59; 1 Samuel 3:13; 1 Samuel 4:11

Psalm of the Week: Psalm 39B. The words are on page 8.

Please pray for:

Mon - Colin & Corine, Ella, Rose, Lucy, Mabel, Hendrik & Beatrice Postma

Tues - Andrew & Heather Quigley

Wed - Catherine Quigley

Thur - Louise Rock

Frid - Caleb Roseboom

Sat - Lorna Russell

Bible Questions for the week:

Question: What did Moses do from morning until evening?

Answer: Exodus 18:13, 15, 16

Question: Who did Moses listen to and then follow his advice?

Answer: Exodus 18:24

Please pray for the Holy Spirit's help as you study God's Word.

These notes have been written by Rev. Dr. Andrew Quigley, drawing heavily on Alec Motyer's book "The Prophecy of Isaiah".



Monday – Isaiah 9:1-7 - The reason for Hope!

Throughout chapter 8, the believing remnant of God’s people is marked by hope. They acknowledge that God rules and is with them, and because of that they have a different outlook on the future. For them, it is about waiting expectantly for the revealing of promises being made through Isaiah.

A few thoughts about Chapter 9:1-7 before we get into it:

1. These verses are written in the past tense, but the events they speak of are still in the future. Isaiah, like all the prophets, looked at what God had revealed to him by way of promise and then expressed it as if it had already happened. It’s the same as what Paul does in Romans 8:30 when he writes, “those whom he predestined he also called, and those whom he called he also justified, and those whom he justified he also glorified.” Predestination is a past event; ‘called’ is a past event; ‘justified’ is a past event in our lives while we still await our being glorified, yet Paul expresses it as a past reality. God’s promises are so certain that they can be stated as a ‘done deal’. Yes, the remnant of God’s people is in a season of real trial and darkness, but by faith they can see the coming light and are sustained by that in hope.

2. All the activity is on the part of God. As we shall when we come to it, verse 4 alludes to the exodus when God delivered His people from Egypt. The point is that on the great day being revealed here, that deliverance will be superseded. When the light comes, they will see it (verse 2). When their lives are marked by joy, they will rejoice like never before (verse 3), and they will enter a new kingdom, one ruled by a perfect king and marked by peace like no other.

3. The verses are written in poetic form, and they are full of royal Davidic themes, but still, there’s a difference between what this poem declares and the coronation songs of the kings of Judah, for here is a divine king who will be born. He is above all other kings.

Questions

1. Why are these verses written in the past tense?
2. Who is behind all that will happen?

Memory Verse

“the fear of the Lord is clean, enduring forever; the rules of the Lord are true, and righteous altogether.” *Psalms 19:9*



Tuesday – Isaiah 9:1-7 – Future Joy in the face of present gloom.

Verse 1 is long, and in the second sentence it reads as though it is stating a fact rather than expressing a prediction.

While the word ‘gloom’ appears for a second time in two verses (see also 8:22), and anguish follows hard on its heels, yet the eye of faith will read the situation differently. And that’s the challenge that confronts you and me - as we see the darkness around us, the apparent hopelessness, we have a choice to make. Either be overwhelmed by how the world is playing out and think that God has abandoned us, or remember that while the darkness is true and inescapable, it is not the whole truth of what is happening; and then choose to dwell on the promises of God, recall His past mercy and grace to us, and live not by sight but by faith and hope, in the future coming of the King of Kings.

Verse one ends with a list of regions within Israel; these are the first areas to fall to the Assyrians, with their people being deported and their lands becoming three Assyrian provinces. What’s interesting, though, is the reference to the “Galilee of the nations”; this is an indication of the transformation that is to come and an acknowledgment that the Messiah, the bringer of Hope, will be for the world.

Verse 2 contrasts the darkness and light, “a great light”! (Remember, we are reading here about the future as though it has already taken place.) This is all about the coming of the Lord Jesus Christ. The light of the world, as Jesus declares in John 8:12, “I am the light of the world. Whoever follows me will not walk in darkness, but will have the light of life”.

Verse 3 speaks of gathering in the elect from all nations. This divine triumph of grace, one which guarantees the ingathering of a vast number to glory, will bring joy and create rejoicing. Joy like the joy that is experienced when the harvest is brought in or when victory is gained over an enemy, resulting in the spoils of war. What a concept for a remnant in Israel to consider and dwell upon at this time of anticipated national decimation.

Questions

1. There are two ways to look at life. What are they?
2. Who is the light of the world?

Memory Verse

“the fear of the Lord is clean, enduring forever; the rules of the Lord are true, and righteous altogether.” *Psalms 19:9*



Wednesday - Isaiah 9:1-7 – Deliverance!

There are two sets of historical references here in verse 4.

First, there is what took place in Egypt, conveyed in the words the 'yoke', 'burden', 'staff for his shoulder', 'rod of his oppressor', which are drawn from Leviticus, the Psalms and the book of Exodus. The exodus, a phenomenal act of deliverance by God, provides a graphic background for the announcement of this coming child and what He will do.

Secondly, the defeat of Midian, recorded in Judges 6-8, is remembered as God's deliverance, yes, through the hand of Gideon, but the key point is that it was a victory wrought by God.

The metaphors of verse 5 all speak of one thing: the breaking of foreign power, which has gripped the people of God. The trampling of every warrior's boot, the rolling of every garment in blood, the burning of military hardware, speak of a war that has been brought conclusively to an end, ended by God.

The reason for this victory is simple – verse 6, the coming of a child. In his coming, all the results of his coming are immediately secured. This child is male. He is born from human parentage (his mother carries and gives birth to Him), but He is given from God, not just in the way that every child is a blessing from the Lord; this child is unique in the manner of how He is given (Matthew 1:20). His shoulders are unique, not in terms of their physical shape or form but in the fact that they are a symbol of bearing rule and authority. And He will have a given name or names, for there is a fourfold statement of His names here: Wonderful Counsellor, Mighty God, Everlasting Father, and Prince of Peace; and God willing, we will consider each of those tomorrow.

Questions

1. What are the two historical references, and what do they speak of?
2. Who will bring the victory referred to?

Memory Verse

"the fear of the Lord is clean, enduring forever; the rules of the Lord are true, and righteous altogether." *Psalms 19:9*



the book of
ISAIAH

Thursday - Isaiah 9:1-7 – Four Names/Titles.

We come today to look at the four names given to this child.

The first - Wonderful Counsellor. It's not that what he will do is 'wonderful', though what He will do will be wonderful; the idea here is that He is a counsellor of supernatural ability, and that will be seen in the counsel He gives.

The second - Mighty God. This child will be like God because He is God. The title Mighty God is that title given to God in Isaiah 10:21 and elsewhere in the Old Testament.

The Third – Everlasting Father. This title has been the cause of some confusion and misunderstanding among believers. They can see that yes, he can be called 'Mighty God', but does the name 'Everlasting Father' fit? The key is to see the title as pointing to the child's attributes. He will be like a father to those who will be his people. He will have concern for the helpless. Something seen throughout the gospels: the Lord Jesus looks upon people, whether they are an individual seeking to be healed of an incurable disease or ailment, or a mass gathering of four or five thousand who need to be fed. He will also be like a father, exercising discipline over those whom he loves, as is evident in His loving dealings with the disciples. But there is something more, and that's that the rule He will exercise upon his being anointed, Mediator King, will be an everlasting one, one which follows the pattern of the eternal rule of God the Father.

The fourth title given - Prince of Peace. At a fundamental level, 'peace' means fulfilment; for example, 'to die in peace' means that the person has lived a life blessed by God and achieved all that God planned for them. In life, 'peace' is about well-being (Genesis 29:6) and freedom from anxiety (I Samuel 1:17). In relationships, 'peace' is about living in harmony with others and is marked by goodwill; it's the opposite of aggression and war. So, this child will be a man who is marked by a wholeness, a man of perfection, a rounded personality, a man uniquely at one with God and mankind. But also, because he is the Prince of Peace, there will be benefits from his life of peace for those who know him.

Questions

1. What are the four names or titles given to this child?
2. What does each name mean?

Memory Verse

"the fear of the Lord is clean, enduring forever; the rules of the Lord are true, and righteous altogether." *Psalms 19:9*



Friday - Isaiah 9:1-7 – The Prince’s real rule and the blessing of God’s Jealousy.

This Prince will have a Kingdom, and we read that it will both increase and continue to grow until it rules over all! The use of the term “Government ” refers to the actual executive rule. He is not simply a symbolic monarch, with no role other than being a ceremonial figurehead. No, this Prince will have real power at his fingertips. The focal point of His kingdom will be David’s throne.

Because Ahaz (the king in Judah when Isaiah is prophesying) has already rejected these promises, we must therefore understand that the ‘son’ in verse 6 must mean the son of David. Which, of course, creates the tension prevailing throughout the Old Testament and stretching into the New Testament; namely, how can a son of David be Mighty God? A tension which Jesus called the Pharisees to face when in Matthew 22:44-46 he asked them the question: ‘What do you think about the Christ? Whose son is he?’

The reality is that the promise declares that the glory of Zion will be restored on the moral foundation of justice and righteousness, which this Prince will exercise. And it’s at this point, at the end of verse 7, that Isaiah now shifts from using language that seems to convey that he is looking back (‘perfect’ tense) to words that give the sense of his looking forward (‘future’ tense). He says this will all happen because the Lord’s zeal will make sure it does. The word ‘zeal’ means to be jealous for what is right. We often think of jealousy as a bad thing, but there can be a good jealousy, a jealousy that is right. For example, a man can be jealous for his wife’s care and protection; that’s a good jealousy. When we read about God being jealous, it is speaking of His love, in the sense that His love will not tolerate any rival seeking to take His place. He is jealous about the protection of His Name, His Character, His being, His holy reputation and will allow no one to impugn any of these. He is also jealous for His works, for the care and protection of His people, which sees His possession as a passionate commitment to fulfil His promises to and for them. Which is truly astonishing, given how we often regard God.

Questions

1. What sort of power will this Prince of Peace have?
2. Can you be jealous in a good way? How is God’s jealousy good for us?

Memory Verse

“the fear of the Lord is clean, enduring forever; the rules of the Lord are true, and righteous altogether.” *Psalm 19:9*



Saturday - Isaiah 9:8-17 – The Word sent, the Word rejected!

We are beginning this new section by considering the national disaster that awaits the people. “The Lord has sent a word against Jacob”. (Jacob is one of the three names, along with Ephraim and Israel, for the Northern Kingdom.) And this statement refers to the ministries of Amos and Hosea, who from around 760 BC prophesied against Israel. The Word of the Lord literally fell on Israel in the sense that what was predicted would come to pass. There would be no escape from the Word of the Lord: “all the people will know” the consequence of rejecting the Lord and His promises. Everyone will know exactly what is happening and why. And it will take place regardless of what their pride-filled hearts may boast about being able to rebuild, in a way that is even better than before, i.e., with dressed stones rather than bricks, and replacing the fallen sycamores with the more superior cedar trees. Nothing can thwart the Hand of Almighty God.

And as for the alliances they seek to make with godless nations, they have no hope of saving them. Their rejection of the promises of God, promises that He will be their protector if they humble themselves before Him, will see devastation come upon them. Devastation will come from both the east and the west, and it will seem as though the nation is being totally devoured by its enemies.

The Lord’s just wrath will soon be felt, and it will be terrible. What these people experienced will be nothing compared to the just terrible and eternal punishment that awaits those who despise the truth and reject the love of God, as it comes to them in the person of the Lord Jesus Christ. Oh! How thankful we should be that the Lord has opened our eyes to see and ears to hear the truth of His Word. That He has renewed our minds and regenerated our hearts to receive the free offer of the gospel, the good news of new life in Christ by saving faith. But for His mercy and grace, we would be without hope!

Questions

1. Whose word did the nation of Israel reject?
2. What should we be so thankful to God for?

Memory Verse

“the fear of the Lord is clean, enduring forever; the rules of the Lord are true, and righteous altogether.” *Psalms 19:9*

Psalm 39B

5. "And now, O Lord, what am I waiting for?
My expectation You have surely been.
Deliver me from all my sinfulness,
O make me not the scorn of foolish men.

6. I held my tongue; I opened not my mouth,
For this affliction came at Your command.
But now remove Your plague away from me;
I am consumed beneath Your chast'ning hand.

7. With Your rebukes You chasten man for sin;
His beauty fades beneath the touch of death.
You, like a moth, consume his precious things;
Oh, surely every man is but a breath.

8. LORD, hear my prayer, and heed my cry and tears;
I am Your pilgrim as my fathers were.
O turn Your gaze, let me be glad again,
Before I go away and am no more."