

Names of Christ

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Adapted in part from commentary by John Gill

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, Counselor, The mighty God, The everlasting Father, The Prince of Peace.

I. and his name shall be called Wonderful:

not that he should be commonly called among men by this name, nor by any of the following; but that he should appear to be, or to have that in him, or to do what would sufficiently answer to this name, and to the rest:

- ❖ he is wonderful in his person, and in the glory and beauty of it;
 - that he should be **God and man in one person**, and **have two natures, so different from each other**, united in him; that he,
 - being truly God, should become man;
 - and that he should be born of a virgin;
 - wonderful in the disposition of his mind, and
 - in the qualities he has;
 - in his love to his people, and his sympathy with them;
 - in his humility, meekness, and patience;
 - in his wisdom, conduct, courage, and greatness of soul: wonderful in his life;
 - in his private life many wonderful things are recorded of him;
 - (Wonderful as to) the direction of the wise men to him by a star, and their worshipping of him;
 - the preservation of him from Herod's cruelty;
 - his disputation with the doctors in the temple at twelve years of age; and
 - his living such a mean and obscure life for thirty years together: and
 - his public life was nothing but a continued series of wonders;
 - his baptism in Jordan;
 - his temptations in the wilderness;
 - his doctrines and miracles, and his transfiguration on the mount:
- ❖ Wonderful in his death;
 - that he should die at all, who is the Prince of life, the Lord of life and glory;
 - **Act 3:14-15** “But ye denied the Holy One and the Just, and desired a murderer to be granted unto you; 15 And killed the Prince of life....”

- The phenomenon of the Prince and Lord of life yielding to the violent actions of wicked men.
 - The answer is in this: **Acts 2:23** Him, being **delivered by the determinate counsel and foreknowledge of God**, ye have taken, and **by wicked hands** have crucified and slain:
 - This truth also reveals another wonderful aspect about the death of Christ: namely, that he should die with his own and his Father's consent,
 - This was evidence of Omnipotent planning
 - How to make death a function in Him who has complete power over life and death?
 - ◆ This is the way it HAD to occur: **John 10:18** No man taketh it (my life) from me, but I lay it down of myself. I have power to lay it down, ...”and I have power to take it again. This commandment have I received of my Father.
 - Consent: Think of the wonder of the fact that a most holy God consenting **in Himself** and **with the Son**, to plan and allow the actions that occurred against Christ.
 - ◆ and that for sinners, even the chief of sinners;
 - ◆ One of the most wonderful and profound verses in the bible about this **1Cor. 15:3** “For I delivered unto you first of all that which I also received, how that Christ **died for our sins** according to the Scriptures...”
 - ◆ by dying he would procure life for us; abolish death; **John 10:9-10** I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture. **10** The thief cometh not, but for to steal, and to kill, and to destroy: **I am come that they might have life**, and that they might have *it* more abundantly.
 - ◆ By omnipotent design, the omnipotent God determined to destroy him that had the power of death, the devil;
 - ✓ **Heb. 2:14** Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil;
 - ✓ Now that Christ has overcome death, He declares in **Rev. 1:18** I am he that liveth, and was dead; and, behold, I am **alive forevermore**, Amen; and **have the keys of hell and of death**.
- ❖ Wonderful in His death in that He obtained eternal salvation and redemption:
 - In describing this fact as it related to the Jewish practices of blood sacrifice

the writer of Hebrews says (**Heb. 9:12**) “Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, **having obtained eternal redemption for us.**”

- **John 11:26** And whosoever liveth and believeth in me **shall never die.**
- ❖ The circumstances attending his death were wonderfully marvellous:
 - such as the darkness that was upon the earth; (**Mat. 27:45**)
 - the rending of the veil, and cleaving of the rocks: **Mat. 27:51**)
 - the confession of hardened men that Jesus was the Son of God (**Mat. 27:54**)
- ❖ Wonderful in his resurrection from the dead,
 - which was by his own power,
 - No man taketh it (my life) from me, but I lay it down of myself. I have power to lay it down, and **I have power to take it again.** This commandment have I received of my Father.
 - before he saw corruption,
 - natural processes of decay begin at once after death.
 - By prophecy: **Acts 2:25-27** “For David speaketh concerning him, I foresaw the Lord always before my face, for he is on my right hand, that I should not be moved: **26** Therefore did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope: **27** Because thou wilt not leave my soul in hell, **neither wilt thou suffer thine Holy One to see corruption.**”
 - The body he came forth with was completely whole and glorified - in the upper room, he invited the apostles to examine that body: **Luke 24:38-40** And he said unto them, **Why are ye troubled? and why do thoughts arise in your hearts?**
39 Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have. 40 And when he had thus spoken, he shewed them *his* hands and *his* feet
 - and which both secures and promises to us a like resurrection
 - **Php. 3:20-21** “For our conversation is in heaven; from whence also we look for the Savior, the Lord Jesus Christ: **21** Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.”
- ❖ Jesus Christ is wonderful in his ascension to heaven,
 - in the manner of it, in a cloud,
 - and in putting the end to the captivity of His people and in the effects of it,

receiving gifts for men, and giving them to them; **Eph. 4:8** “Wherefore he saith, When he ascended up on high, he **led captivity captive**, and **gave gifts unto men.**”

- (This “led captivity captive” imagery has to do with Romans chaining their captives and leading them about for public viewing. Thus, all the enemies and opponents of Christ that would have lasting effect on the welfare and purpose of the people of God are captive to Christ as He influences their actions so that they are neither permanently destructive to the purposes of God; nor do they always accomplish all that they hope)
- **Christ’s ascension to heaven** opened the door for the incoming of the Holy Spirit and all the resultant **empowerments of gifts** that God’s people have by which they build up the saints and glorify Christ.
- ❖ In his entrance into heaven; seated at the right hand of God;
 - This occasion marked the final work of God for the securing of eternal life for His people
 - He **entered** heaven **with power, with authority**
 - **Rom. 8:34** Who *is* he that condemneth? *It is* Christ ...who is even at the right hand of God, who also maketh intercession for us.
 - He **sat down**.
 - He entered as a **sin substitute**,
 - His entry into heaven signified that whatever had become of sin, it was gone)
 - This occasion marked a victory over all things that are anti-God
 - This occasion marked a demonstration or proofing of the power of God over all things
 - and intercession for transgressors
 - **Rom. 8:34** *It is* Christ ...who also maketh intercession for us.
 - there is no charge brought before the bar of God that did not have to pass through the Supreme lawyer
- ❖ Wonderful he will be in his second coming to judgment;
 - the signs of it are many and marvellous; (see **Mat. 24:27, 29-31**)
 - the manner of it wonderfully glorious:
 - **Rev. 1:7** Behold, he cometh with clouds; and every eye shall see him, and they *also* which pierced him:
 - **Mat. 25:31** When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his

- glory:
- **1Cor. 15:51-54** Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, **52** In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. **53** For this corruptible must put on incorruption, and this mortal *must* put on immortality. **54** So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory.
 - **1Thess. 4:14-17** For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will **God bring with him.** **15** For this we say unto you by the word of the Lord, that we which are alive *and* remain unto the coming of the Lord shall not prevent them which are asleep. **16** For **the Lord himself shall descend from heaven with a shout**, with the **voice of the archangel**, and with **the trump of God**: and the **dead in Christ shall rise first**: **17** Then we which are alive *and* remain shall be **caught up together with them in the clouds, to meet the Lord in the air**: and **so shall we ever be with the Lord.**
 - **2Thess. 2:8** And then shall that Wicked be revealed, whom the Lord shall **consume with the spirit of his mouth**, and shall **destroy with the brightness of his coming**:

❖ **SUMMARY:**

- ❖ Christ is wonderful, in all he is, has, and in what belongs unto him; in his person, offices, and relations; in his people, who are for signs and wonders; in his doctrines and ordinances; and in the manifestations of himself and of his grace to his people, now and hereafter. Actually the word signifies not only "wonderful", but a "miracle" itself, as Christ is in his person.
- ❖ **II. Counselor**; this some read in conjunction with the former title, thus, "Wonderful Counselor"
- ❖ "who does wonderfully in council;" which agrees with **Isaiah 28:29** "This also cometh forth from the LORD of hosts, *which* is wonderful in counsel, *and* excellent in working."
- ❖ This title belongs to Christ, as concerned with his Father, and the blessed Spirit, in the works of nature, providence, and grace. God stands in no need of counsel, nor does it properly fall on him, though it is sometimes ascribed to him,

speaking after the manner of men. Creatures are not consulted by Him, but Christ is;

- Christ was privy to all his thoughts, purposes, and decrees;
- he was consulted in creation, and in the works of providence, (**Gen 1:26**), “And God said, Let us make man in our image, after our likeness: and **Gen. 11:7** “Go to now, let us go down....”(about investigating Babel).
- and in the great affair of redemption and salvation;
 - the council held may be called the council of peace. In the prophecy concerning Christ, the Branch, (**Zec. 6:13**) scripture speaks of the council held between Christ and the Father: “Even he shall build the temple of the LORD; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne: and the **counsel of peace shall be between them both.**”
 - in which the **scheme of salvation was fixed**; the **author** of it was **declared, and settled upon; Heb. 5:9** (Christ) "...became the author of eternal salvation unto all them that obey him"
 - **the way** of it agreed on,
 - ◆ to be through the assumption of human nature, (“a body hast thou prepared me....” **Heb. 10:5**; and "For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh" **Rom. 8:3**
 - ◆ and by obedience, sufferings, and death; (**Heb 2:9**) "But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that he by the grace of God should taste death for every man."
 - and the **time of Christ's incarnation and death settled**, ("But when the fulness of the time was come, God sent forth his Son" (**Gal. 4:4**) and "...it is finished...." [**Jn. 19:30**]).
 - as well as all blessings of grace and glory, for the persons who were to share in this salvation. (**Eph. 1:4**) “According as he hath chosen us in him **before the foundation of the world**, that we should be holy and without blame before him in love....”
- ❖ This title (of Counselor) also agrees with Christ in part of His role among His people, and even toward unbelieving people:
 - he is counselor to mankind
 - he gives them council; so he did in person, when on earth;
 - he advised sinners to repent; **Mat. 4:17** From that time Jesus began to

- preach, and to say, Repent: for the kingdom of heaven is at hand.
- encouraged souls to believe in him; **John 6:35** And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst.
 - directed the weary to come to him for rest; **Mat. 11:28** Come unto me all ye that labor and are heavy laden, and I will give you rest.
 - Concerning spiritual needs: **John 4:14** But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life.
 - **John 6:35** And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst.
 - counseled the hungry and thirsty about food and water;
- **he is special counselor to his people:**
- such as were healed and pardoned, he counselled them to sin no more; (**John 5:14; John 8:11**- the impotent man in the first case; the woman taken in adultery in the second case)
 - and he advised his followers to do to all men as they would men should do to them; **Matthew 7:12**
 - Concerning physical needs: **Mat 6:25** Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?
 - to behave in an humble and modest manner; **Matthew 18:4**
 - He counsels about business practices - **Luke 16:9-13** (advice about handling earthly possessions and how to use them)
 - He continues to counsel His churches after ascension as we see He did to the church at Laodicea: (**Rev. 3:18**) “I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and *that* the shame of thy nakedness do not appear; and anoint thine eyes with eye salve, that thou mayest see.”
 - Counsels the spiritual leaders of his churches: **1 Peter 5:1**; which is beneficial to both the leaders and the churches
 - Counsels us to bear reproaches and persecutions cheerfully; **Matthew 5:11-12**
 - Counsels us to love one another; **John 13:34; 15:12**
 - Counsels us to abide in him that we might bear fruit and have the requests we ask him for (**John 15:4, 7**).

- Counsels us to pray to his Father, in his name, for all things they wanted: **John 14:13-14**
- and now he gives his people counsel by the **ministry of the word**,
 - which is the counsel of God, the produce of his wisdom, a transcript of his eternal council and covenant (Paul calls it the "all the counsel of God" in Acts 20:27)
 - Counsels about attitudes toward life and righteousness - **Matthew 6:33**
 - Counsels by warning about the deceptiveness of sin - **James 1:15**
- Now, we also note that not only is Jesus Christ a counselor to his people, but he is a counselor FOR his people:
 - he is council **for** them in heaven;
 - he appears there in the presence of God for them;
 - represents their persons,
 - and presents their petitions;
 - answers to all charges exhibited against them;
 - and, as their advocate, pleads their cause;
 - and calls for blessings agreed to be bestowed upon them, which they want;

- ❖ **AS FOR HIS RIGHT AND FITNESS TO BE COUNSELOR:** he is abundantly qualified
 - being the only wise God, **1 Tim. 1:17; Jude v. 25**
 - the Ancient of days; **Daniel 7:22**
 - the Father of his people; (our text verse)
 - and, as Mediator, **1Tim. 2:5**
 - the Wisdom of God, in whom all the treasures of wisdom and knowledge are, and on whom the Spirit of wisdom and understanding, and of counsel and might, rests: **1Cor. 1:24**

III. The Mighty God; Christ is God, truly and properly so;

- ❖ as appears from his name Jehovah, which is peculiar to the most High;
- ❖ "**Gen. 17:1** ---the LORD appeared to Abram, and said unto him, I am the Almighty God. **Exodus 6:3** -- I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty, but by my name JEHOVAH was I not known to them." God the Word introduced himself to Abraham as the Almighty God. The Almighty God told Moses that his name was Jehovah. Therefore, Lord Jehovah is the Almighty God.

- ❖ So, looking further, we can see from scripture that Jesus Christ is the Almighty God:
 - When the Lord Jesus Christ visits Apostle John at the island of Patmos, he identifies himself as 'the Almighty'. "**Rev. 1:1** The Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things ... **8** I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty."
 - from his nature and perfections, being the same with his Father's:
 - from the works performed by him, such as the works of creation, providence, miracles, redemption, resurrection from the dead, &c.;
 - **John 1:1-3** In the beginning was the Word, and the Word was with God, and the Word was God. **2** The same was in the beginning with God. **3** All things were made by him; and without him was not any thing made that was made.
 - and from the worship given him, which only belongs to God; (Mat. 2:11-wise men worshipped Him while he was a young child; the leper worshipped him (and was not forbidden) in **Mat. 8:2**; **Mat. 9:18**, a ruler worshipped him; the disciples in the ship when Christ quieted the storm worshipped Him; etc. etc.)
 - also he is called our God, your God, their God, my God, by which titles those that are not truly God are never called;
 - he is said to be God manifest in the flesh (**1Tim. 3:16**); God over all, blessed for ever (**Rom. 9:5**); the great God (**Titus 2:13**), the living God (**1Tim. 4:10**), the true God, and eternal life (**1John 5:20**);
 - and he is "the mighty One" as appears by the works he did, previous to his incarnation;
 - as the creation of all things out of nothing;
 - the upholding of all things by the word or his power;
 - the management of all the affairs of providence,
 - there being nothing done but what he was concerned in; as the confusion of languages; the burning of Sodom and Gomorrah; bringing the children of Israel out of Egypt; leading and going before them through the Red Sea and wilderness; and bearing and carrying them all the days of old:
 - and also by the works he did when here on earth;
 - as his miracles, called his mighty works;
 - ◆ such as healing all manner of diseases by speaking a word,
 - ◆ or by touching the person, or by the person touching him, even his garment,

- ◆ or without seeing the person at all,
- ◆ and always without the use of medicines;
- ◆ dispossessing devils out of the bodies of men;
- ◆ power over the elements,
- ◆ as to change water into wine,
- ◆ rebuke the wind and seas, &c.;
- ◆ raising the dead, and even his own body when dead;
- ◆ and, above all, the great work of redemption,
 - ✓ by which he appears to be the mighty One indeed;
 - ✓ his Father's call of him to it shows it;
 - ✓ his undertaking it confirms it;
 - ✓ and his actual performance of it puts it out of all doubt;
 - ✓ as well as what was then done by him;
 - such as bearing all the sins of his people;
 - engaging with all their enemies;
 - conquering them, and delivering them out of their hands:
- ◆ likewise by what he does now,
 - partly in the conversion of his people;
 - quickening men dead in trespasses and sins;
 - causing dry bones to live;
 - giving spiritual sight to such as were born blind;
 - plucking out of the hands of Satan, and turning from his power to God; which shows him to be stronger than the strong man armed; beginning, carrying on, and finishing the work of faith with power on them;
 - as well as at first making them willing to submit to his righteousness and to be saved by him;
 - and partly in his care of them afterwards;
 - he having the government of them on his shoulders;
 - supplying all their wants;
 - bearing all their burdens;
 - and supporting them under all their afflictions, temptations, and desertions;
 - protecting them from all their enemies;
 - strengthening them to do his will and work;
 - and keeping them from falling totally and finally,
 - and preserving them safe to his everlasting kingdom and

glory:

- ✓ moreover, by what he will do hereafter;
 - binding Satan, and confining him for the space of a thousand years; clearing the world of all his and his people's enemies;
 - raising the dead; and judging the world; and destroying wicked men and devils with an everlasting destruction.

❖ **IV. The Everlasting Father;**

- ❖ the thing about this title is that it does not point to Christ in His relationship in what we call the Trinity (Father, Son, Holy Spirit); rather, it points to other aspects of what and who Christ is, which we will look at in this message.
- ❖ First, let's establish as a statement that there is but one Father in the Godhead, and that is the first Person; indeed Christ and the Father are one (**John 10:30 I and my Father are one.**)
 - and the Father is in him, and he is in the Father (**John 17:21 "...thou, Father, art in me, and I in thee..."** also in **John 14:11 He states, "I am in the Father, and the Father in me"**)
 - and he that has seen the one has seen the other (**John 14:8-9 Philip saith unto him, Lord, shew us the Father, and it sufficeth us. 9 Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father?**)
 - and yet they are distinct, (Jesus clearly indicates this distinct difference in such bible references as **Mat. 10:32; 12:50; 26:53; Mark 13:32.**)
- ❖ Christ is not the Father; the Son and Spirit may be considered with the first Person as Father in creation and regeneration, they being jointly concerned therein, but not in the Trinity:
- ❖ it is easy to make it appear Christ is not the Father, but is distinct from him,
 - since he is said to be with the Father from eternity,
 - to be the Son of the Father in truth and love,
 - his own Son, his only begotten and beloved Son;
 - **John 1:14** And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.
 - **John 3:35** The Father loveth the Son, and hath given all things into his hand.

- ❖ Christ frequently calls the first Person his Father,
- ❖ prayed to him as such, and is our advocate with him, as well as the way unto him; (**John 17**)
- ❖ And distinctly sets the two apart in v.1
- ❖ he is said to be sent by the Father,
- ❖ to come from him: **John 16:28**
- ❖ and to go to him: **John 16:16**
- ❖ and many things are said of Christ that cannot be said of the Father,
 - as his being made flesh, suffering
 - and dying in the place of his people;
- ❖ and the Father is said to do many things unto him,
 - **as to anoint him (Acts 4:27 "...thy holy child Jesus, whom thou hast anointed....",**
 - **to seal him: John 6:27 Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed.**
 - **To do things which the Son saw and would follow: John 5:19 Then answered Jesus and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise.**
 - **to show him all he did: John 5:20 For the Father loveth the Son, and showeth him all things that himself doeth: and he will show him greater works than these, that ye may marvel.**
 - **to commit all judgment to him: John 5:22 For the Father judgeth no man, but hath committed all judgment unto the Son:**
 - **To give Christ power and authority and divine ability to have life in himself: John 5:26 For as the Father hath life in himself; so hath he given to the Son to have life in himself;**
- ❖ but Christ is a Father with respect to chosen men, who were given him as his children and offspring in covenant; **Heb. 2:13** And again, I will put my trust in him. And again, **Behold I and the children which God hath given me.**
 - **who are adopted into that family that is named of him:**
 - **Eph. 1:5** Having predestinated us unto the **adoption of children by Jesus Christ to himself**, according to the good pleasure of his will,
 - **Eph. 3:14-15** For this cause I bow my knees unto the Father of our Lord Jesus Christ, **15** Of whom the whole family in heaven and earth is named,

- and who are regenerated by his Spirit and grace: (it is Christ who sent the Spirit into the world to work His works and give the new birth).
- ❖ so, to these, he is an "everlasting Father";
- ❖ he was so from everlasting; **Heb. 1:8** But unto the Son *he saith*, Thy throne, O God, *is forever and ever*: a scepter of righteousness *is* the scepter of thy kingdom.
 - because regeneration and faith do not make men temporal children, but it does **reveal** them to be spiritual children...children of God;
 - **Rom. 8:15** For ye have not received the spirit of bondage again to fear; but ye have received the **Spirit of adoption**, whereby we cry, Abba, Father.
 - **Gal. 4:6** And because ye are sons, God hath sent forth the **Spirit of his Son into your hearts, crying, Abba, Father.**
 - And, God's elect are children previous to the Spirit's work upon them (**Rom. 5:8** But God commendeth his love toward us, in that, **while we were yet sinners, Christ died for us**).
 - and even previous to the incarnation and death of Christ; (Note **John 13:33** "Little children, yet a little while I am with you.)
 - Also: **Rom. 8:16** The Spirit itself beareth witness with our spirit, that **we are the children of God**:
 - adoption is an act of the will of God in covenant from eternity: (**Eph. 1:4-5** According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: **5** Having **predestinated us unto the adoption of children** by Jesus Christ to himself, according to the good pleasure of his will)
 - Go back to **Rom. 8:15** and **Gal. 4:6** above and connect the two to show that it was Christ who performed the adoption into the family of God...everlasting Father.
 - and Christ is a Father to these unto everlasting; he will never die, and they shall never be left fatherless;
 - he and they will ever continue in this relation;
 - he as such supplies them with everlasting provisions,
 - he clothes them with everlasting raiment,
 - he gives them an everlasting portion,
 - promotes them to everlasting honour,
 - saves them with an everlasting salvation,
 - bearing an everlasting love to them: **Jer. 31:3** The LORD (i.e. JEHOVAH; i.e. Christ) hath appeared of old unto me, *saying*, Yea, I have loved thee with

an everlasting love: therefore with lovingkindness have I drawn thee.

- ❖ **V. The Prince of peace;** A central thought to keep when we look at this title is the entire title...Prince of Peace. Here's why:
 - A prince in the Hebrew language is a "chief" or highest leader of a group.
 - Since we know that Christ is the king of kings, and not just a chief, we can see the rationale of calling him the chief or leader of peace.
 - In this context, He has no equal regarding the subject of peace, the holder of peace, the giver of peace, the source of peace, and the unequaled authority on peace. So, let's think about peace for a moment:
 - Peace is the proverbial pot of gold at the end of the rainbow that mankind seeks
 - Kings and leaders want it, slaves certainly want it, poets write about it, soldiers in trenches and foxholes dream of it and die for it
 - But it escapes humanity
 - Ever since Cain killed Abel, humans have been unable to win it and keep it
 - In fact, ever since Adam and Eve ate of the forbidden fruit, natural man has had no peace
 - War after war has afflicted the earth all these thousands of years as numberless multitudes have died in uniform to win it, but such won peace is always relatively short-lived
 - These wars will go on until that final war which will be declared by the Prince of Peace in which a final peace will afterward prevail.
 - The reason that wars continue is that humans still wage the inner war
 - Humans fight against their God, against their own best interests, and against the forces of righteousness in general.
 - Peace and Safety! will be the final global cry of humanity before sudden destruction comes. (**1Thess. 5:3**)
 - So, what do we need to say about this groping after peace which has marked the history of mankind?
 - It is hopeless to seek peace in the places where natural man seeks for it: "There is no peace, saith my God, to the wicked." (**Isaiah 57:21**)
 - It is groundless for humanity to seek peace in the multitude of human devices where they look. Ice is not found in fire; hundred dollar bills are not sought after in the pockets of beggars. No peace will be found in sin scarred philosophies and devices of men.
 - The fact of this groundless hunt for peace in all these man-made places

- gives us an opportunity to point men to where peace lies
- We can tell men where peace is to be found...at the feet of the Prince of Peace.
- ❖ It is Christ who says in **Isaiah 57:19** "...Peace, peace to *him that is far off*, and to *him that is near*, saith the LORD; and I will heal him".
 - ❖ **He is the Prince of Peace by office, power, and authority** and how He has conducted Himself in those things
 - "Peace, good will toward men" was the message of angels that accompanied His birth. More than anything else related to His birth, this points to Jesus Christ as the Prince of Peace
 - His war against sin by the power given to Him by the Father is all about destroying that which destroys peace in creation
 - His remedy for the peace-destroying effect of sin is the gospel of peace (**Rom. 10:15; Eph. 6:15**)
 - He is called the "Prince of peace", because he is the author of peace; **Acts 10:36** The word which *God* sent unto the children of Israel, preaching peace by Jesus Christ: (he is Lord of all:)
 - **He is the author of peace between Jew and Gentile**, by abrogating the ceremonial law, the enmity between them, and by sending the Gospel to both, and making it the power of God to salvation to some of each of them, and by bringing them into the same family (of God), and making them partakers of the same privileges and blessings, internal and external, **Eph. 2:12-14** That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world: **13** But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. **14** For **he is our peace, who hath made both one**, and hath broken down the middle wall of partition *between us*;
 - **He is the author of peace between God and sinners:**
 - He has made that peace by the blood of the cross (**Eph 2:15**) "Having abolished in his flesh the enmity, *even* the law of commandments *contained* in ordinances; for to make in himself of twain one new man, *so* making peace..."
 - **Having the chastisement of their peace laid upon him (Isa. 53:5)** "But he *was* wounded for our transgressions, *he was* bruised for our iniquities: the chastisement of our peace *was* upon him; and with his stripes we are healed."
 - **Having provided faith to us by grace (Rom. 5:1)** "Therefore being

justified by faith, we have peace with God through our Lord Jesus Christ:"

- **He is called Prince of peace likewise, because he is the giver of peace;**
 - **John 14:27** Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.
 - **John 16:33** These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world.
 - This peace comes through several means:
 - by enabling us through the Holy Spirit to believe in Him,
 - outward peace and prosperity to his churches,
 - rest from their enemies, concord among themselves,
 - internal peace through the discoveries of his love,
 - through empowerment to live according to the principles of His righteousness,
 - and in a state and attitude of obedience to him;
 - and likewise of eternal peace and rest in the world to come and the contemplation of it now in this present world
- ❖ A historical fact: It is observable that at his birth there was a general peace, not only in the Roman empire, but in all the world; and it is remarkable, that whereas at this time the Chinese empire enjoyed a profound peace, the emperor of it changed his name, and would not be called by his name Ngayus, but Pingus, which signifies "peaceable."