

ISAIAH 9:6-7 (PART 2)

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“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. 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 forever. The zeal of the Lord of hosts will perform this” (Isaiah 9:6-7).

In addition to its prophecies of the coming of the Messiah and the establishment of the Lord’s church, this passage also prophesies about the nature of Christ and his work. Each of the terms in verse 6 (*Wonderful, Counselor, the mighty God, The everlasting Father, The Prince of Peace*) teaches an important point about who Jesus Christ is.

“Wonderful, Counselor, The mighty God”

Isaiah 9:6 prophesied that Jesus would be called “Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace.” “Wonderful” is a word used in the context of *miraculous* wonders, and Jesus is certainly renowned for the great miracles that he performed (John 2:6-11; 2:23; 3:1-2; 6:2-15; 7:31; 9:16; 11:43-48; 12:17-19; Acts 2:22; 10:38-39). “Counselor” is associated with the giving of God’s word. The Lord and His testimonies are our counselors (Psa 16:7; 119:24; Luke 7:30; Acts 20:27; Rev 3:18-22). Jesus is known as the Word, because he is the one by whom the New Testament was revealed (Matt 17:5; 24:35; Luke 4:32; John 1:1,14; 8:31-36; 12:47-50; 14:23-24; Heb 1:1-2; 2:1-4; 8:6; 12:24-26; 1 John 1:1; Rev 19:13). Even the inspired word which was given after Christ’s ascension to heaven came through him (John 16:12-15; Col 3:16). “The mighty God” refers to the divinity of Christ and the might that goes with it. Jesus Christ is divine (Zech 13:7; John 1:1-3; Heb 1:8-9; Exod 3:14 + John 8:58; 1 Thes 4:14-17; 1 Tim 3:16; Titus 2:13).

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(continued)

“The everlasting Father”

“The everlasting Father” does not mean that Jesus *is* the heavenly Father. The Father and the Son are separate beings (Matt 3:13-17; John 1:1-2; 14:28; 20:17; Rom 15:6; 2 Cor 1:3; 11:31; Eph 1:3; 3:14; Col 1:3; 2 Pet 1:3). But the term father is sometimes used in a spiritual sense. Satan is the spiritual father of all who do his works (John 8:38,41,44; Acts 13:10; Eph 2:2-3; 5:6; Col 3:6; 2 Thes 2:3; 1 John 3:10). Abraham is the spiritual father of all the faithful (John 8:39; Rom 4:9-17; 9:6-8; Gal 3:6-9,27-29). Paul (1 Cor 4:15-17; 2 Cor 6:13; 12:14-15; Gal 4:19-20; Php 2:22; 1 Thes 2:11; 1 Tim 1:2,18; 2 Tim 1:2; 2:1; Titus 1:4; Phm 10) and John (1 John 2:1,18,28; 3:7,18; 4:4; 5:21; 3 John 4) were the “father” of those whom they had converted to Christ. And Jesus too is our father in a spiritual way. Jesus is the founder and king of the heavenly kingdom, the church, and we are the “children of the kingdom” (Matt 13:38). Jesus is the Light (Luke 2:28-32; John 1:4-5,9-14; 3:16-21; 8:12; Acts 13:47; 2 Cor 4:6; 2 Tim 1:10), and we are the “children of light” (Luke 16:8; John 12:36; Eph 5:8; 1 Thes 5:5). Jesus is our Savior and Master, and we are his disciples, his “house” (Heb 3:6). Jesus called his disciples his “children” (Mark 10:24; John 13:33; 21:5; Heb 2:13). And Jesus is also eternal (Mic 5:2; Rev 11:15).

“The Prince of Peace”

“The Prince of Peace” refers to Christ’s position as our Redeemer and Mediator. Jesus taught his disciples to “have peace one with another” (Mark 9:50; Rom 14:19; 1 Cor 1:10-13; 3:1-4; 2 Cor 13:11; 1 Thes 5:13; Heb 12:14; Jas 3:14-18). But, most importantly, Jesus is the one who has made peace between God and man (Luke 2:14; John 14:27; 16:33; Acts 10:36; Rom 5:1; 14:17; Eph 2:12-22; Col 1:19-22). Jesus truly is worthy to be called “Wonderful, Counselor, The Mighty God, The everlasting Father, The Prince of Peace.”