

THE CHRISTMAS NAMES OF GOD

Part One

December 22, 2013

Introduction

We find that there are many names of God in the Christmas story:

1. Christ / Messiah / Anointed One
2. Emmanuel (Isa 7:14)
3. Branch (Jer 23:5-6; 33:15; Isa 4:2; 11:2-4; Zec 3:9; 6:12-13)
4. God's Servant (Isa 42 - 53)
5. Root of Jesse (Isa 11:10; Rom 15:12)
6. Son of David (Ps 89:28-34; Mat 1:1; Ac 13:34; 2 Tim 2:8; Rev 20:6)
6. Banner (Isa 11:10)
7. Companion (Zec 13:7)
8. Covenant of the people (Isa 42:6)
9. Desire of all nations (Hag 2:7)
10. Horn of the house of Israel (Ezk 29:21)
11. Ruler (Mic 5:2)
12. Seed (Gen 3:15)
13. Star out of Jacob (Num 24:17)
14. Dayspring (Luke 1:78)
15. A child born (Isa 9:6-7)
16. A Son given (Isa 9:6-7)
17. Wonderful / Counselor (Isa 9:6-7)
18. Mighty God (Isa 9:6-7)
19. Everlasting Father (Isa 9:6-7)
20. Prince of peace (Isa 9:6-7)

Isaiah 9:6 Today we will look at the last six names from Isaiah 9:6.

Isa 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 will be called Wonderful, Counselor, Mighty God, Everlasting Father, Prince of Peace.

Isaiah has been called the evangelist of the Old Testament. This is due in part to the second half of Isaiah's prophecy, which emphasizes salvation rather than judgment. But the primary reason Isaiah is called the evangelist of the Old Testament is that his book is filled with images and prophecies concerning the coming Savior.

One of the clearest and most powerful of these prophecies is found in Isaiah 9:6-7. The references to David and his throne make it unmistakably clear that this passage is about the Messiah. It not only predicts an everlasting and peaceful rule for the Messiah, but it also contains several names and titles.

1. A CHILD BORN

This title is a clear reference to the Messiah's humanity. He will enter the world as a child through the normal process of birth. As Isaiah wrote;

Isa 53:2 "He shall grow up before Him as a tender plant, and as a root out of dry ground. He has no form or comeliness, and when we see Him, there is no beauty that we should desire Him"

As Jesus lived His life on earth, there seemed nothing special about Him. As a human born child, Jesus had no special form or comeliness that would prompt people who saw Him to immediately acclaim Him as their Messiah and King.

Born speaks of the Child's humanity and **given** of His deity.

See here the humanity of Christ ("a Child is born") and the deity of Christ ("a Son is given"). Then the prophet jumps from His humble birth to His glorious reign, when He shall rule from Jerusalem and there shall be perfect peace.

Luke 1:32-33 "He will be great and will be called the Son of the Most High; and the Lord God will give Him the throne of His father David; and He will reign over the house of Jacob forever, and His kingdom will have no end."

2. A SON GIVEN

The Savior, while born into this world as a child, was more than that. Isaiah 9:6 titles Him a "Son... given." This title clearly calls to mind John 3:16:

For God so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life.

While the Old Testament does not expressly imply the doctrine of the Trinity (though the New Testament does), that later revelation makes it clear that God has from eternity existed in three Persons, namely, the Father, the Son, and the Holy Spirit. Looking back from the perspective of the New Testament, we understand perfectly Isaiah's prophecy of a "Son... given." And we understand that the promised Messiah was at the same time to be both fully human and fully divine.

Note:

The name "Wonderful, Counselor" (Is. 9:6) clearly indicates that the child born, who is also a Son given, is a miracle. His nature and existence can only be explained as a supernatural intervention by God, and not by the normal process of cause and effect at work in the material universe.

The Messiah's royal titles attest to his close relationship to God and depict him as a mighty warrior capable of establishing peace in his realm. Four titles are listed, each of which contains two elements.

3. WONDERFUL - COUNSELOR

The first, "Wonderful Counselor," in this context portrays the Messiah as an extraordinary military strategist.

Wonderful, Counselor is one name (a compound name in Hebrew), meaning "wonderful divine counselor"

WONDERFUL

Definition = "to be marvelous, be extraordinary, be beyond one's power to do, do wonderful acts;" it expresses the idea of doing or making a wondrous thing; it means "wonderful" in the sense of a wonder or miracle. It occurs some 70 times in the Old Testament.

The verb is found for the first time in Ge 18:14, where the Lord declares to Abraham and Sarah that she would bear a child next year for "nothing is too difficult for the Lord."

Ge 18:13-14 And the LORD said to Abraham, "Why did Sarah laugh, saying, 'Shall I indeed bear a child, when I am so old?' 14 "Is anything too difficult for the LORD? At the appointed time I will return to you, at this time next year, and Sarah will have a son."

We also see this word again with the angel announcing the birth of Samson to his parents in Judges 13:18.

Jdg 13:17-21 Manoah said to the angel of the LORD, "What is your name, so that when your words come to pass, we may honor you?" 18 But the angel of the LORD said to him, "Why do you ask my name, seeing it is wonderful?" 19 So Manoah took the young goat with the grain offering and offered it on the rock to the LORD, and He performed wonders while Manoah and his wife looked on. 20 For it came about when the flame went up from the altar toward heaven, that the angel of the LORD ascended in the flame of the altar. When Manoah and his wife saw this, they fell on their faces to the ground. 21 Now the angel of the LORD did not appear to Manoah or his wife again. Then Manoah knew that he was the angel of the LORD.

Asaph describes the Lord as "the God who does wonders" (Ps. 77:14).

The verb form of this Hebrew word is found in Exodus 3:20, where God promises Moses to "strike Egypt with all My wonders."

COUNSELOR

Definition = The root of this Hebrew word means "to advise," "to counsel," "to purpose," or "to plan." One who analyzes a situation and gives advice to one who has responsibility for making a decision.

Israelite kings seem to have employed counselors on a regular basis (2 Sam. 16:23; 1 Kings 12:6-14; Isa. 1:26; 3:3; Mic. 4:9).

God is often regarded as a counselor (Ps 16:7; 73:24),
as is His Messiah (Isa. 9:6; 11:2),
and the Holy Spirit (John 14:16, 26; 15:26; 16:7).

While most take the name "Wonderful, Counselor" to suggest that the Messiah's plans and purposes for humankind are wonderful, it seems more appropriate to see in this title a reference to the fact that the miracle of the Messiah will fulfill the eternal plan and purpose of God.
(Isa 11:1-5; 28:29; Rom 11:34)

We see this name by combining these two versus;
WONDERFUL Lk 24:19 And He said to them, "What things?" And they said to Him, "The things about Jesus the Nazarene, who was a prophet mighty in deed and word in the sight of God and all the people.

COUNSELOR 1 Jn 2:1 My little children, I am writing these things to you so that you may not sin. And if anyone sins, we have an Advocate with the Father, Jesus Christ the righteous;

4. MIGHTY GOD = El Gibbor

El = God & Gibbor = mighty.

El Gibbor is a name that speaks of God's power and might.

Gibbor alone is used in reference to mighty and heroic men. Gibbor is used 159 times in the OT

These two words together always refer to God.

Isa 10:21 A remnant will return, the remnant of Jacob, to the mighty God.

El Gibbor is also used to describe the Messiah in Isaiah 9:6.

Isa 9:6 For a child will be born to us, a son will be given to us; and the government will rest on His shoulders; and His name will be called Wonderful Counselor, Mighty God, Eternal Father, Prince of Peace. (Ps 45:4).

In two other instances, the Hebrew word for "the greatest" is added; to emphasize the greatness and awesome majesty of God.

Dt 10:17 " For the LORD your God is the God of gods and the Lord of lords, the great, the mighty, and the awesome God who does not show partiality nor take a bribe. (Ps 50:1)

The Psalm 50:1 reference makes it clear that "Mighty One" is a title belonging to Yahweh. And the titles of Yahweh are His exclusively. This is emphasized in Isaiah 42:8, in which God says, I am the LORD [Yahweh], that is My name; and My glory I will not give to another, nor My praise to carved images."

Thus to call the Messiah (in Isa 9:6) the "Mighty God" is tantamount to identifying the miracle child, who is also a Son, as Yahweh Himself. This assignment of the same title to the Messiah is truly significant. Jesus' claim to be one with the God of the Old Testament is thus clearly in harmony with Scripture's teaching concerning the Messiah, the Christ. Any first-century rabbi familiar with the Old Testament Scriptures should have understood Isaiah's prophecy and its import.

Jn 1:1 In the beginning was the Word, and the Word was with God, and the Word was God.
(Isa 9:6; 10:21-22; Jn 20:28; Ro 9:5; 1 Ti 3:16; Heb 1:8; 1 Jn 5:20)

Mighty God indicates that the Lord is a powerful Warrior (Isa 10:21; Ps 24:8; 45:3-6).

"Mighty God," indicates that God would energize Him for battle so that He would display superhuman prowess against His enemies.

5. EVERLASTING FATHER

The third title, "Everlasting Father," pictures the Messiah as a beneficent Ruler who demonstrates fatherly concern for His people.

Literally, it is the Father of eternity,

Before all time, before the world was created, the coming Messiah eternally existed, and He Himself is source of all that now is.

Here again we have a title that uncompromisingly affirms the full deity of the Child-Son who was to be born. The deity of the Messiah, the Christ sent by God, is so clearly taught that only those who were willfully ignorant could deny it. As E.W. Hengstenberg explains:

This allows for a twofold explanation. 1) "Father of eternity" is the same as "Eternal Father." Then the meaning would be that the Messiah will not leave his people destitute after a short reign, but rule over them and bless them forever. 2) Or we may explain it by the usage of the Arabic, in which he who possesses a thing is call the father of it, e.g., the father of mercy, the merciful. We have reason to suppose that this usage is adopted here. Thus e.g. Father of strength, strong; Father of knowledge, intelligent; Father of glory, glorious; Father of goodness, good; Father of compassion, compassionate; Father of peace, peaceful. According to all these analogies, Father of eternity is the same as eternal. According to both explanations, the latter of which is much to be preferred. "Eternal" is a Divine attribute ascribed to the Messiah (from Christology of the Old Testament)

Everlasting Father describes a King and Father who provides for and protects His people forever. Thus the word Father is used here of the Savior's role as an ideal king.

Jn 8:58 Jesus said to them, "Truly, truly, I say to you, before Abraham was born, I am."
(Isa 40:9-11; Mat 11:27-30; Col 1:17).

6. PRINCE OF PEACE

The fourth title, "Prince of Peace," indicates that the Messiah's kingdom will be characterized by social justice and prosperity.

The name, implying the “Ruler who brings peace,”

Prince of Peace is the climactic title. The Child is the true Prince - the one who has the right to reign and who will usher in peace.

Isa 26:12 You will establish peace for us, Since You have also performed for us all our works.

Isa 53:5 But He was pierced through for our transgressions, He was crushed for our iniquities; The chastening for our well-being (peace) fell upon Him, And by His scourging we are healed.
(see also Isa 2:4; 11:6-9; Jn 14:27; Lk 2:13-14; Rom 5:1; Ac 10:36; Eph 2:14-18)

The four double names combine aspects of Jesus’ deity and His humanity. Together, these four double names assert the dual nature of the Savior: He is God become man.

Application

A. Jesus (as a man) destroyed the powers of darkness.

Heb 2:14-16 Therefore, since the children share in flesh and blood, He Himself likewise also partook of the same, that through death He might render powerless him who had the power of death, that is, the devil, and might free those who through fear of death were subject to slavery all their lives. For assuredly He does not give help to angels, but He gives help to the descendant of Abraham. (Gen 3:15; Jn 12:31; 16:11; Ro 16:20; Col 2:15; 1 Jn 3:8)

I renounce the lie that I am powerless and will never gain victory over my struggles.

I receive the truth that in Christ, God has set me free and now I can live in victory.

B. Jesus (as a man) overcame evil, he will help me in my temptations.

Heb 2:17-18 Therefore, He had to be made like His brethren in all things, so that He might become a merciful and faithful high priest in things pertaining to God, to make propitiation for the sins of the people. For since He Himself was tempted in that which He has suffered, He is able to come to the aid of those who are tempted. (1 Co 10:13; 2 Pe 2:9; Jude 24)

I renounce every lie that makes me hide from God in my sin and failure.

I receive the truth that Jesus took my sin and will come to my aid in my temptations.

C. God is working wonderful things in me.

Eph 3:20 Now to Him who is able to do far more abundantly beyond all that we ask or think, according to the power that works within us (Isa 8:18; Rom 4:21; Phil 2:13; Heb 7:25; 1 Cor 2:9)

I renounce the lie that nothing is happening in my life.

I receive the truth that God is at work in me and is making me a sign and a wonder.

D. God gives me comfort and counsel.

Jn 14:16-17 "I will ask the Father, and He will give you another Helper, that He may be with you forever; that is the Spirit of truth, whom the world cannot receive, because it does not see Him or know Him, but you know Him because He abides with you and will be in you.
(Jn 14:26; 15:26; 16:6; Rom 5:5)

I renounce the lie that I have to figure things out myself.

I receive the truth that God is leading and speaking to me as He gives me counsel and comfort.

E. God gives to me His power.

2 Pe 1:3-4 seeing that His divine power has granted to us everything pertaining to life and godliness, through the true knowledge of Him who called us by His own glory and excellence. For by these He has granted to us His precious and magnificent promises, so that by them you may become partakers of the divine nature, having escaped the corruption that is in the world by lust. (Rom 1:16; Eph 1:19-21; 3:7; Php 2:13)

I renounce the lie that I am unable to do the will of God.

I receive the truth that the power of God is working in me.

F. The love of God (everlasting Father) is protecting me.

Jn 10:30 "I and the Father are one." (Jn 14:10; 14:20-21)

Ro 5:5 and hope does not disappoint, because the love of God has been poured out within our hearts through the Holy Spirit who was given to us. (Rom 8:39; 2 Cor 13:14; 1 Jn 4:19; Jude 21)

I renounce the lie that God doesn't love me, evidenced by my trials.

I receive the truth that God is protecting me and His love comforts me in every trial.

G. He is my peace

Eph 2:14-15 For He Himself is our peace, who made both groups into one and broke down the barrier of the dividing wall, by abolishing in His flesh the enmity, which is the Law of commandments contained in ordinances, so that in Himself He might make the two into one new man, thus establishing peace, (Rom 5:1; Phil 4:6-7; Col 1:20-22; 3:15)

I renounce every lie that causes anxiety. I refuse to be anxious.

I receive the truth that God is working on my behalf. He gives me peace in the midst of every storm.

The following References were used in this study:

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