

Isa 9:6-7

God Sent Himself to Save us From Himself

Isaiah 9:6–7 (NKJV)

- 6 For unto us a Child is born,
Unto us a Son is given;
And the government will be upon His shoulder.
And His name will be called
Wonderful, Counselor, Mighty God,
Everlasting Father, Prince of Peace.
- 7 Of the increase of *His* government and peace
There will be no end,
Upon the throne of David and over His kingdom,
To order it and establish it with judgment and justice
From that time forward, even forever.
The zeal of the Lord of hosts will perform this.

Introduction

The world celebrates the birth of Jesus in December for all the wrong reasons, for the expression of self-indulgence, materialism, partying, social events of all kinds. But largely misses the point, as we know. The

real significance of the birth of God in human form is overlooked, treated trivially, overshadowed by everything else that's going on.

And I suppose it's a fair question to say: How can you take such a simple story as we've just read in seven verses and come up with such a complicated celebration? How do you get from the account of Luke and the account of Matthew, how do you get from those accounts to what we have today?

Well, I'll give you a little bit of history. You might find it interesting. About the middle of the fourth century right at the time of the establishing of the great world empire of Rome under Constantine, the bishop of Jerusalem wrote to the bishop of Rome and he asked him to determine the actual date of Christ's birth. Well, no one knows the actual date of Christ's birth. The fact of the matter is we don't even know for sure the actual year of His birth. But the bishop of Rome sent word back to the Bishop of Jerusalem that it occurred on December 25. By the end of the fourth century that had been accepted by the church, was really put into church fiat, or church law, it became the regularly accepted day to celebrate the birth of Christ.

Now most scholars would tell you today, if not all of them, that the bishop didn't know the day of Christ's

birth because we don't know the date of Christ's birth. December 25 is purely arbitrary. But he didn't do it for purely arbitrary reasons. He was a...a fairly shrewd guy and he had a reason for putting the celebration of the birth of Christ on December 25. And here was his reason. For centuries before Christ was born, the month of December had been an occasion long established and still being celebrated at that time as a pagan festival of significance. In fact, most boisterous pagan revelries were celebrated in December. It marked the winter and great celebration was held in anticipation of the coming spring. Everything around was dark and dreary and trees were without leaves and things didn't grow. And in the midst of winter they put on these great celebrations for the hope of the return of the sun, the return of the strength of the sun to bring back the spring and make things grow and warm up the cold. Feasting was part of it. Parties were part of it. Adorning your house with evergreens, anticipating those deciduous trees and plants that would soon bloom, they even adorned their houses with mistletoe. They exchanged gifts. There was a general merry making held at that time of the year held by the pagans. This was all a part of their traditional pagan celebration.

Now the bishop's idea was, now this is such an orgy, this is sort of like carnival in our modern world, this is

the worst of a pagan decadence celebrated, the bishop's idea was, let's take the birth of Christ and put it on the same day around the same time to coincide with all the ancient festivals and all the wild winter revelries, in that way we will bring a sanctifying influence into this celebration and draw the attention of the people away from those things that they're engaged in to more spiritual pursuits and start making them think about the fact that God came into the world in a human form.

That was a nice thought. Let's sanctify these celebrations by imposing on the same day the celebration of the birth of Christ. Well, needless to say the heathen festivities never missed a beat. They kept on going at the same pace they were always going at and the church, which frowned on them and wanted to change them finally accepted them and let them be assimilated into the celebration of Christmas so that today Christmas is a conglomeration of all that is distinctively Christian and biblical and all that is distinctively pagan.

To the Romans, for example, this winter December festival, this feasting and orgy, was called Saturnalia, named after Saturn, who was the god of agriculture. And it was he who presided over the planting of crops. And during the time of celebration of Saturnalia, gift giving was the most popular custom. That's where we

get that from. The most common gifts of the Saturnalia were small idols, small deities, small gods, replicas of the Roman gods made out of clay, sometimes marble and sometimes silver. Candles were used extensively in their idolatrous celebration and evergreen branches were given to friends to hang on their houses and sometimes trinkets were placed hanging on those evergreen branches, forerunners to what we know today as Christmas decorations and trees.

In the really barbaric north lands among the Norsemen, a similar winter festival was held and it was called Yule, or Yuletide as we refer to it. It was in honor of the gods Odin and Thor. It involved feasting and music, drinking to drunkenness from horns.

In Persia fires were kindled to the god Mithra. And if you know anything about legend you know Mithra was believed to be the god of light. And so at this time of year when the daylight was briefer than another time and winter was on them, they would pray and celebrate the god of light in anticipation of the sun and the spring and summer.

In England it was the Druids who gathered sacred mistletoe and they made live sacrifices to their many gods. Mistletoe, by the way, was venerated by the English, it was venerated by the Druids, it was

venerated by a lot of pagans in pre-Christian times. The Druids, for example, gathered mistletoe during their December celebration. They had some priests, they would get a few white-clad priests and they would march to a sacred oak tree with a large entourage where the mistletoe would grow. And then they would have the chief priest climb the tree, he would go with a golden sickle, he would cut the plant which would fall from the tree and be caught in a cloth so as not to be defiled by touching the ground. Then two white oxen were sacrificed and the mistletoe given to the people to be hung in their homes.

Now the mistletoe was supposed to be an emblem of peace and an emblem of good fortune and whenever, the tradition of the Druids was, whenever an enemy passed under the mistletoe you had to embrace the enemy and it was supposedly a little ploy to try to help people reconcile; hence kissing under the mistletoe which is some deviated form of that original embrace. Adding to that you have the drama of the crib, or the creche, the manger scene which was popularized by St. Francis in the thirteenth century. Three hundred years after that Martin Luther, of all people, brought a tree into his house at this season of Christmas and decorated it with candles. He said he put the candles on it to simulate the starry sky glittering over the stable where Christ was born. But long before pagans had

used bows of evergreens decorated with trinkets to celebrate their own pagan holidays.

In Holland there was a favorite saint by the name of St. Nicholas. This white-bearded bishop of Asia Minor was believed to have appeared around December 6 riding a white horse, leaving gifts for good children and leaving switches for the parents of bad children. And he would leave one or the other on the porch. The Dutch called St. Nicholas Sinter claus, from which we get the derivative Santa Claus.

I also heard that Santa Clause has now become a devout Calvinist, so all are now naughty and none are good.

Caroling started in the fourteenth century along with jesters and musicians and mummers and there's still a mummers parade, I think it's in Philadelphia. People wearing all kinds of masks and crazy garb, eight-hour feasts; that all comes from fourteenth century partying.

Now stockings, where did they come from? Well, it was believed in Holland that St. Nicholas, when he was dropping his switches and his good stuff on the porch on some occasions threw coins down a chimney. And they just happened to land in some stockings hanging there to dry. Out of that came the whole idea that

Santa Claus comes down the chimney and fills your stocking.

Christmas cards were first printed in London in 1846 at the request of Sir Henry Cole, who was owner of an art shop. And the Christmas cards first printed all showed Mary drinking scenes. About that same time, about middle nineteenth century, the celebration of Christmas was accepted by the church in the United States and became a regular part of church life.

Well the old bishop might have had a good motive for what he did, but it didn't help. Putting the birth of Jesus Christ on the same day as all the rest of this only served to clutter the celebration of the birth of Jesus Christ with a whole lot of unrelated pagan elements.

JM Luke Expositions

- Suppose an alien from another planet, another galaxy, was to come and visit our earth during this time of year. What do you think that alien would discover and conclude about Christmas? Would he conclude that it is about:
Santa or a Savior
Rudolph and the Reindeers or a Redeemer

Jingle Bells or Jesus

Happy Holidays or Merry Christmas?

- Beginning with the book of Genesis and running thru the book of Malachi, God unfolds for us the drama of redemption It paints for us step by step and stroke by stroke a portrait of God's Messiah, the Christ "The King with Four Names."

Genesis 3:15 He is the seed of woman

Genesis 12:3 He is the offspring of Abraham

Genesis 49:10 He is the tribe of Judah

Numbers 24:17 He is the star come out of Jacob

Deuteronomy 18:15 He is the prophet greater than Moses

2 Samuel 7:12 He is the son of David who will reign forever

Psalms 2 He is the Lord's Anointed

Psalms 22 He is the Righteous Sufferer

Psalms 110 He is the King-Priest after the order of

Melchizedek Isaiah 7:14 He is the virgin conceived Immanuel

Isaiah 53 He is the Suffering Servant of the Lord

Daniel 7:13-14 He is the coming Son of Man

Micah 5:2 He is the babe born in Bethlehem

2

And here in Isaiah 9:1-7 He is the greater Gideon who is to Come, He is “the King with Four Names.”

1) The year was approximately 725 B.C. The northern kingdom of Israel faced an ominous and perilous situation from the north an evil and aggressive Assyrian empire was growing and expanding. Tiglath-Pileser III had built Assyria to its zenith in power, and now Shalmaneser V was poised and ready to attack a morally bankrupt and militarily weakened Israel. Indeed in 722 B.C. Israel would be sacked, overrun, and crushed in humiliating defeat.

- Loved ones would be brutally killed.
- Families would be broken up and destroyed.
- The land would be devastated/economic havoc would be rampant!
- The once proud nation would be brought to its knees in shame, humiliation and judgment.
And YET! In the midst of their despair and hopelessness they receive a word from God, a word

from heaven.

- The Gloom of v.1 would turn to the Rejoicing of v. 3.
- The Distress of v.1 would turn to the Joy of v. 3.
- The Oppression of v. 1 would turn to a Broken Yoke in v. 3.
- The Darkness of v. 2 would turn to the Light of v. 2.
- The Shadow of Death of v. 2 would be Overcome in v. 6.

* (all the verbs are in the perfect tense, affirming the prophet's certainty that they

would occur). Cf. Matthew 4:12-17

Indeed as E.J. Young paraphrases it: "There is great rejoicing among God's people, because God has broken the yoke of burden and oppression, and the burden and oppression are removed because the weapons and garments of the warrior are destroyed, and the basic reason for these blessings is that a Child is born."

There was such darkness and such sin that it demanded the announcement of a Messiah redeemer for the sake of the godly who were there. Everything looked so black and so hopeless that the godly needed to be assured that God was still on the throne.

And also the ungodly needed to be assured that there was available light, that there was available salvation if they were willing to accept it. And so we see a pathetic scene of sinfulness that parallels the day not only that Jesus came but the day in which we live right here in 20th century America. Now the scene is really portrayed for us in Second Kings chapter 18 although we'll just refer to it, that's the setting upon which Isaiah bases this prophecy. Ahaz was the king and he was wicked to say the least, he was rotten to the core. He had introduced idolatry into Israel, he had introduced the worship of a god, Molech who was the savage god of the Ammonites, and I mean he was a savage god. He had established the work of Molech...the worship of Molech in the Mount of Olives, which is the east of Jerusalem in the valley of Hinnom, a place near Tophet which is right by the wall west of Jerusalem, so the city of Jerusalem was surrounded with the worship of Molech. And on the location of Tophet in the valley of Hinnom he erected a statue of this god and put a furnace at the feet of this god in order that they might

throw children into the fire and burn them as offerings to this god. This is what was going on in Israel.

Superstition was everywhere, gold and silver statues were worshiped in the homes of the children of Israel.

Ahaz finally shut the temple door and barred it closed and left the whole temple to go to decay and waste.

Under him true worship was totally extinguished.

Now you know that if true worship is eliminated Satan will be sure to bring in false worship and naturally that's what happened.

So Isaiah moved into this scene and he warned Ahaz and he rebuked him and he offered him signs and he threatened him and he urged him to

turn to God but Ahaz never would listen and he continued to go the way he was going and lead the

people the same way. And what resulted from this is so frightening because it's exactly a parallel to our day.

What resulted from this was the worship of demons, the

worship of demons, devils, evil spirits.

Isaiah wrote this prophecy at least a hundred years before Israel was taken into Babylonian captivity—

nearly 600 years before the birth of the Savior! Looking at a litany of failed monarchs, and sitting in the rubble

of Israel's monarchy, Isaiah looked across the centuries to a time when God would rule on earth through His

Son.

I. The King is marvelous in how He came. 9:6

- It is imperative that we see the flow of Isaiah's argument in this section of his book, for the virgin born Immanuel of 7:14

is the King with Four Names of 9:6-7 and is the Rod from the stem of Jesus in 11:1. He is God's Messiah, the promised deliverer of Old Testament prophecy.

1) He came in earthly humanity. 9:6

- Lit. "For a child is born unto us."
"Child" occurs first for weight and emphasis. Again we see the prophetic perfect used.
yeled: child, son, boy, youth

Original Word: יָלֵד

Part of Speech: Noun Masculine

Transliteration: yeled

Phonetic Spelling: (yeh'-led)

Short Definition: child •

Calvin notes that "the Jews... torture this passage, for they interpret it as relating to Hezekiah" (138). Isaiah, however, is not looking at his day, but a new day, a wonderful day, a day of unparalleled joy and blessing when a one of a kind child, a King with four names, "is born for us."

"A child is born": This speaks of His earthly beginning.

“A child is born”: This speaks of the baby of Bethlehem.

- **Unto us, for us, for our good**, a child is born.
- **Hebrews 2:14** affirms, “Inasmuch as the children have partaken of flesh and blood, He Himself likewise shared in the same...”
- **Paul adds in Galatians 4:4**, “But when the fullness of time had come, God sent forth His Son, born of a woman, born under the law.”

“A child will be born to us” underscores the Messiah’s humanity. He had to come as a human being, in the form of a child, so He could endure the temptations men face, yet be without sin (Hebrews 4:15).

- E.Y. Mullins says, “Christ spotless humanity as a finite drop of dew reflects the glory of sovereign holiness and love taking the initiative in saving man.” (*The Baptist Faith*, 37).

2) He came in heavenly deity. 9:6

- Lit. “a son is given to us (“unto us” is repeated) This speaks of His eternal being.

This speaks of the God of Glory.
This tells us of God's gift. (cf. Psalm 2:7)

- Notice that the text is quite specific, quite clear. **It does not** say “a child is born, a son is born.” No, Isaiah the inspired seer of Messianic prophecy wrote words he may not have fully understood, but words that were completely true.
- God's gift came “in the person of deity wrapped in the package of humanity” (Merritt). The birth in Bethlehem was not His beginning.

There was a time when Jesus was not, but there was never a time when the Son was not! (cf. John 1:1; Hebrew 1:1-2)

“A son will be given to us” implies the Savior's deity. He existed before His birth as the second Person of the Trinity: “Although He existed in the form of God, did not regard equality with God a thing to be grasped, but emptied Himself, taking the form of a bond-servant, and being made in the likeness of men” (Philippians 2:6-7). He came as the Son of God—God in human flesh—to conquer sin and death forever.

- John Phillips says it beautifully: “The great mystery of the manger is that God should be able to translate deity into humanity without discarding the deity or distorting the humanity.” Yes, the incarnation was a true and genuine wedding of perfect deity and sinless humanity.
- R.G. Lee informs us, “Jesus is the only one born with no earthly Father but an earthly mother. He had no heavenly mother but a heavenly Father. He was older than His mother and yet as old as His Father.
- B.B. Warfield nails it with succinct clarity, “If there are “No two natures, no incarnation; no incarnation, no Christianity, in any distinctive sense” (*The Person and Work of Christ*, 211).
- The apostle John would add in John 3:16, “For God so loved the world that He gave His only begotten Son...”

Charles Spurgeon said,

"Unto us a child is born, unto us a Son is given." As Jesus Christ is a child in his human nature, he is born, begotten of the Holy Ghost, born of the Virgin Mary. He is as truly-born, as certainly a child, as any other man that ever lived upon the face of the earth. He is

thus in his humanity a child born. But as Jesus Christ is God's Son, he is not born; but given, begotten of his Father from before all worlds, begotten -- not made, being of the same substance with the Father. The doctrine of the eternal affiliation of Christ is to be received as an undoubted truth of our holy religion. But as to any explanation of it, no man should venture thereon, for it remaineth among the deep things of God -- one of those solemn mysteries indeed, into which the angels dare not look, nor do they desire to pry into it -- a mystery which we must not attempt to fathom, for it is utterly beyond the grasp of any finite being. As well might a gnat seek to drink in the ocean, as a finite creature to comprehend the Eternal God. A God whom we could understand would be no God. If we could grasp him he could not be infinite: if we could understand him, then were he not divine. Jesus Christ then, I say, as a Son, is not born to us, but given. He was not born in this world as God's Son, but he was sent, or was given, so that you clearly perceive that the distinction is a suggestive one, and conveys much good truth to us. "Unto us a child is born, unto us a Son is given."

Isaiah 9:6 (NKJV)

⁶ For unto us a Child is born,
Unto us a Son is given;

And the government will be upon His shoulder.

Isaiah 9:7 (NKJV)

- 7 Of the increase of *His* government and peace
There will be no end,
 Upon the throne of David and over His kingdom,
 To order it and establish it with judgment and justice
 From that time forward, even forever.
 The zeal of the Lord of hosts will perform this.

The government, to wit, of Israel, or of God's people, to whom he is given,

shall be upon his shoulder, i.e. upon him, or in his hands. He mentions **shoulders**, because great burdens are commonly laid upon men's shoulders; and as all government, if it be rightly managed, so this especially, is a very heavy burden, requiring extraordinary care, and diligence, and self-denial.

Micah 5:2 (NKJV)

The Coming Messiah

- 2 "But you, Bethlehem Ephrathah,
Though you are little among the thousands of Judah,
Yet out of you shall come forth to Me
 The One to be Ruler in Israel,
 Whose goings forth *are* from of old,
 From everlasting."

Zechariah 14:9–13 (NKJV)

- 9 And the Lord shall be King over all the earth.
 In that day it shall be

“The Lord *is* one,”
And His name one.

¹⁰ All the land shall be turned into a plain from Geba to Rimmon south of Jerusalem. *Jerusalem* shall be raised up and inhabited in her place from Benjamin’s Gate to the place of the First Gate and the Corner Gate, and *from* the Tower of Hananel to the king’s winepresses.

¹¹ *The people* shall dwell in it;
And no longer shall there be utter destruction,
But Jerusalem shall be safely inhabited.

¹² And this shall be the plague with which the Lord will strike all the people who fought against Jerusalem:

Their flesh shall dissolve while they stand on their feet,
Their eyes shall dissolve in their sockets,
And their tongues shall dissolve in their mouths.

¹³ It shall come to pass in that day
That a great panic from the Lord will be among them.
Everyone will seize the hand of his neighbor,
And raise his hand against his neighbor’s hand;

Trans. The King is marvelous in how He came.

II. The King is majestic in who He is 9:6

- Jerry Vines says “this is the greatest single verse in all of Scripture about the Lord Jesus Christ.”
- With more than 250 names and titles of our Lord scattered from Genesis to Revelation, Isaiah brings together 4 in a tight, concise package that appear no where else in the Bible. More names of Messiah are crowded together here than any where else in Holy Scripture. Taken together they encapsulate the totality of the person and work of Jesus, who He is and what He does.

• Now we should understand that names or titles express character and activity, who a person is and what a person does. Jesus will show Himself to be with absolute perfection these names that describe Him.

1) Wonderful Counselor

- **Wonderful Counselor** (lit. “wonder of a counselor”), He is one who gives wondrous counsel and unfailing wisdom. The word “wonderful” is never used in Scripture of what man is or has done, but only of who God is and what He does.

First, this kingdom is free from confusion, because Christ is a “Wonderful Counselor.” The King James Version separates “Wonderful” and “Counselor” with a comma, but the words seem to go better together and appear that way in most modern versions.

Counsellor - This word has been sometimes joined with 'wonderful,' as if designed to qualify it thus - "wonderful counselor;" but it expresses a distinct attribute, or quality. The name "counselor" here, $\gamma\upsilon\epsilon\iota$ $y\hat{u}'\acute{e}ts$, denotes one of honorable rank; one who is suited to stand near princes and kings as their adviser. It is expressive of great wisdom, and of qualifications to guide and direct the human race. The Septuagint translates this phrase, 'The angel of the mighty counsel.' The Chaldee, 'The God of wonderful counsel.'

In every major encounter Jesus had with individuals who came to Him for counsel, He always knew what to say, when to reach out to a seeking heart, and when to rebuke an impetuous soul. Even his enemies testified, “Never did a man speak the way this man speaks” (John 7:46).

As God incarnate, Christ is the source of all truth. Jesus said, “I am the way, and the truth, and the

life” (John 14:6). No politician can match that! It is He to whom we must ultimately turn and trust His loving rule of our lives.

Many of our politicians turn everywhere else for counsel. They go to one another; they listen to special interests; they have their own psychologists, psychiatrists, analysts, philosophers, spiritual advisors, gurus, astrologers, and other human counselors. But the King of kings keeps His own counsel. After all, “Who has directed the Spirit of the Lord, or as His counselor has informed Him?” (Isaiah 40:13).

- We live in the day of the counselor, the psychiatrist, the Psycho-analyst, and the therapist.
- It has been said that a counselor is someone who will help you organize your hang-ups so that you can be unhappy more efficiently.
- It was by a counselor that we fell into sin. Satan got Eve involved in psycho-analysis. She got Adam involved in group therapy, and together they plunged the whole world into insanity.

- Yes we were ruined by a counselor but it is also the case that we will be redeemed by a Counselor.
- **1 Corinthians 1:24** teaches us that Jesus is “the wisdom of God.” He is advisor and teacher, friend and confidant.

Trans. He is a wise counselor who solves my confusion.

2)Mighty God

Mighty God (*El gibbor*), “hero-God,” “warrior-God”

Horsley translates: "God the mighty man." "Unto us ... God" is equivalent to "Immanuel" (Isa 7:14).

Here is a title that is a source of severe discomfort and agitation for liberal and Jewish scholars. “Mighty God” cannot be understood as popular exaggeration, royal hyperbole, or court flattery. Taken within the context of this text and the book of Isaiah itself, one is escapably driven to the conclusion: this is an affirmation of deity.

- In Isaiah *El* (God) is used only as a designation for God and, in Isaiah 10:21 the issue is settled for there Isaiah writes, “The remnant will return...to (*El gibbor*)

the Mighty God.”

- Mighty God conjures up warfare and battleground imagery. The King with 4 names is a warrior God, a hero God who would fight a battle greater than Waterloo or Valley Forge, more decisive than Gettysburg or D-Day.

No, the Warrior God, the Captain of our Salvation (Heb 2:10) would take the field at Calvary, engage the titan forces of sin and Satan; death, hell and the grave, and when the dust of the battle had settled, an empty tomb stands as an eternal monument to the victory of *El gibbor*, the Mighty God.

3) Everlasting Father

- If “Mighty God” is a cause of consternation for liberal and Jewish scholars, He is the “Eternal Father.” The phrase literally means, “Father of Eternity.”
- He is the Father of eternity one who is eternally a Father, the source or origin of eternity. He is the Alpha and

the Omega of Rev. 1:8, the one of whom Heb. 1:8 declares, “But to the Son He says: “Your throne, O God, is forever and ever.”

- Here is the child who is also a Father, fatherly in his love and care, fatherly in His goodness and compassion. This is His character. This is what He is to His people. He acts toward us as a father, a good father, a perfect father. He is always there, never too busy, never preoccupied or disinterested in the affairs of His child. He is provider and protector, and forever.

This Deliverer will also be called the **Everlasting Father**. Many people are puzzled by this title because the Messiah, God’s Son, is distinguished in the Trinity from God the Father. How can the Son be the Father? Several things must be noted in this regard. First, the Messiah, being the second Person of the Trinity, is in His essence, God. Therefore He has all the attributes of God including eternity. Since God is One (even though He exists in three Persons), the Messiah is God. Second, the title “Everlasting Father” is an idiom used to describe the Messiah’s relationship to time, not His relationship to the other Members of the Trinity. He is said to be everlasting, just as God (the Father) is called “the Ancient of Days” (Dan. 7:9). The Messiah will be a “fatherly” Ruler. Third, perhaps Isaiah had in mind the promise to David (2 Sam. 7:16) about the “foreverness” of the kingdom which

God promised would come through David's line. The Messiah, a Descendant of David, will fulfill this promise for which the nation had been waiting.

Martin, J. A. (1985). Isaiah. In J. F. Walvoord & R. B. Zuck (Eds.), *The Bible Knowledge Commentary: An Exposition of the Scriptures* (Vol. 1, p. 1053). Wheaton, IL: Victor Books.

4) Prince of Peace

- In **Luke 2:14** the angels sang to the shepherds of one who would bring peace on earth. Here in Isaiah we are told this one is the supreme giver of peace for He is the "Prince of Peace." He is the one who see that the warrior's boot and garment in v. 5 will be used for burning and fuel for the fire. He is the greater Gideon (of Judges 7) who as in the day of Midan, will put an end to the forces of evil who oppose the people of God. Times of darkness, despair and death will come to an end. The boots and blood of battle will cease to be, never to appear again.
- **What kind of peace does He give?**

Luke 2:8–14 (NKJV)

The Angels Announce Jesus to the Shepherds

⁸ Now there were in the same country shepherds living out in the fields, keeping watch over their flock by night. ⁹ And

behold, an angel of the Lord stood before them, and the glory of the Lord shone around them, and they were greatly afraid.

¹⁰ Then the angel said to them, “Do not be afraid, for behold, I bring you good tidings of great joy which will be to all people.

¹¹ For there is born to you this day in the city of David a Savior, who is Christ the Lord. ¹² And this *will be* the sign to you: You will find a Babe wrapped in swaddling cloths, lying in a manger.”

¹³ And suddenly there was with the angel a multitude of the heavenly host praising God and saying:

¹⁴ **“Glory to God in the highest,
And on earth peace, goodwill toward men!”**

[New International Version](#)

"Glory to God in the highest heaven, and on earth peace to those on whom his favor rests."

[English Standard Version](#)

"Glory to God in the highest, and on earth peace among those with whom he is pleased!"

[Berean Study Bible](#)

"Glory to God in the highest, and on earth peace to men on whom His favor rests!"

[Berean Literal Bible](#)

"Glory to God in the highest, and on earth peace among men with whom He is pleased!"

Positional Peace

Acts 10:35–36 (NKJV)

³⁵ But in every nation whoever fears Him and works righteousness is accepted by Him. ³⁶ The word which *God* sent to the children of Israel, preaching peace through Jesus Christ—He is Lord of all—

2 Corinthians 5:18–19 (NKJV)

¹⁸ Now all things *are* of God, who has reconciled us to Himself through Jesus Christ, and has given us the ministry of reconciliation, ¹⁹ that is, that God was in Christ reconciling the world to Himself, not imputing their trespasses to them, and has committed to us the word of reconciliation.

Ephesians 2:14–18 (NKJV)

¹⁴ For He Himself is our peace, who has made both one, and has broken down the middle wall of separation, ¹⁵ having abolished in His flesh the enmity, *that is*, the law of commandments *contained* in ordinances, so as to create in Himself one new man *from* the two, *thus* making peace, ¹⁶ and that He might reconcile them both to God in one body through the cross, thereby putting to death the enmity. ¹⁷ And He came and preached peace to you who were afar off and to those who were near. ¹⁸ For through Him we both have access by one Spirit to the Father.

Colossians 1:19–21 (NKJV)

¹⁹ For it pleased *the Father that* in Him all the fullness should dwell, ²⁰ and by Him to reconcile all things to Himself, by Him, whether things on earth or things in heaven, having made peace through the blood of His cross.

²¹ And you, who once were alienated and enemies in your mind by wicked works, yet now He has reconciled
Colossians 3:15 (NKJV)

¹⁵ And let the peace of God rule in your hearts, to which also you were called in one body; and be thankful.

Personal Peace

John 14:27 (NKJV)

²⁷ Peace I leave with you, My peace I give to you; not as the world gives do I give to you. Let not your heart be troubled, neither let it be afraid.

John 16:33 (NKJV)

³³ These things I have spoken to you, that in Me you may have peace. In the world you will have tribulation; but be of good cheer, I have overcome the world.”

Colossians 3:15 (NKJV)

¹⁵ And let the peace of God rule in your hearts, to which also you were called in one body; and be thankful.

1 Thessalonians 5:23 (NKJV)

²³ Now may the God of peace Himself sanctify you completely; and may your whole spirit, soul, and body be preserved blameless at the coming of our Lord Jesus Christ.

2 Thessalonians 3:16 (NKJV)

¹⁶ Now may the Lord of peace Himself give you peace always in every way. The Lord *be* with you all.

Galatians 5:22 (NKJV)

²² But the fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness,

Philippians 4:6–7 (NKJV)

⁶ Be anxious for nothing, but in everything by prayer and supplication, with thanksgiving, let your requests be made known to God; ⁷ and the peace of God, which surpasses all understanding, will guard your hearts and minds through Christ Jesus.

- Isaiah saw in *Sar-Shalom* one who provides universal peace, peace between God and man, peace between man and man and peace within man. People without, peace within. Peace in the present and peace for the future. He who is the embodiment of peace will extend that peace, a peace as verse 7 tells us, “will have no end.”

Martyn Lloyd-Jones said, “Ultimately nothing matters but what we think of Him.”

Criswell wonderfully said, “The shoulders that bear the government of the universe are the shoulders that bore the cross to Calvary” (p. 84).

What then is our response?

Then, lastly, and I pray God help you here my dear hearers, when thou hast confessed thy sin and given up all hope of self-salvation, go to the place where Jesus died in agony. Go then in meditation to Calvary. There he hangs. It is the middle cross of these three. Methinks I see

him now. I see his poor face emaciated, and his visage more marred than that of any man. I see the beady drops of blood still standing round his pierced temples -- marks of that rugged thorn-crown. Ah, I see his body naked -- naked to his shame. We may tell all his bones. See there his hands rent with the rough iron, and his feet torn with the nails. The nails have rent through his flesh. There is now not only the hole through which the nail was driven, but the weight of his body has sunken upon his feet, and see the iron is tearing through his flesh. And now the weight of his body hangs upon his arms, and the nails there are rending through the tender nerves. Hark! earth is startled! He cries, "Eli, Eli, lama sabachthani?" Oh, sinner, was ever shriek like that? God hath forsaken him. His God has ceased to be gracious to him. His soul is exceedingly sorrowful, even unto death. But hark, again, he cries, "I thirst!" Give him water! give him water! Ye holy women let him drink. But no, his murderers torture him. They thrust into his mouth the vinegar mingled with gall -- the bitter with the sharp, the vinegar and the gall. At last, hear him, sinner, for here is your hope. I see him bow his awful head. The King of heaven dies. The God who made the earth has become a man, and the man is about to expire. Hear him! He cries, "It is finished!" and he gives up the ghost. The atonement is finished, the price is paid, the bloody ransom counted down, the sacrifice is accepted. "It is finished!" Sinner, believe in Christ. Cast thyself on him. Sink or swim, take him to be thy all in all. Throw now thy trembling arms around that bleeding body. Sit now at the feet of that cross, and feel the dropping of the precious

blood. And as you go out each one of you say in your hearts,

"A guilty, weak, and helpless worm,

On Christ's kind arms I fall,

He is my strength and righteousness,

My Jesus, and my all."

God grant you grace to do so for Jesus Christ's sake. May the grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with you all, for ever and ever. Amen and Amen.