

All Power is Given unto Him

“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, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end.”
—Isaiah 9:6,7

THE APOSTLE JOHN WROTE,

“The Father sent the Son to be the Saviour of the world.”

(I John 4:14) Much is involved in saving the world from the bondage of sin and death.

The beloved Son of the Creator first was “made flesh,” being born into the human family and maturing to manhood.

(John 1:14) Thus, our opening scripture prophetically states, “Unto us a child is born, unto us a son is given.”

The purpose of Jesus’ birth as a human was completed at Calvary, when he cried out,

“It is finished.” (John 19:30) There he gave his flesh, his humanity, in death that the world might have life.

While it is true that the words of Isaiah’s prophecy are most often quoted at the Christmas holiday season, when so many properly call to mind the

coming to earth of God's "only begotten son," yet his birth, and later death, were just the beginning of the completion of the divine purpose centered in Jesus. God sent his Son to be the Savior of the world. Therefore, further features of the plan of salvation must be accomplished by him. It was for this purpose that he was raised from the dead, and as he testified, "all power" was given unto him. (Matt. 28:18) Through this power Jesus is to become the chief ruler of a worldwide government, the perfect functioning of which is his responsibility: "The government shall be upon his shoulder."

This aspect of God's plan of salvation was not due to be accomplished at the first coming of Jesus. Paul wrote of a future day, urging Christians to faithfulness, "until the appearing of our Lord Jesus Christ: Which in his times he shall shew, who is the blessed and only Potentate, the King of kings, and Lord of lords; Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom be honour and power everlasting."—I Tim. 6:14-16

In this text Paul speaks of the "appearing" of Jesus, and that he dwells in "the light which no man can approach unto; whom no man hath seen, nor can see." We are not to suppose that Jesus will ever appear in a manner which will make it possible for him to be seen by human eyes. Rather, it is the events associated with his return that reveal the fact of his presence in mankind's affairs. Important among these events is the establishment of his kingdom, the government which will rest "upon his shoulder" and increase until it covers the whole world.

Revelation 17:14 informs us that Jesus, the Lamb of God, is the “Lord of lords, and King of kings.” The Apostle Paul further tells us that Christ will reign until all enemies are put under him, and that finally even the great enemy Death will be destroyed.—I Cor. 15:25,26

“WONDERFUL COUNSELLOR”

Jesus will be much more to mankind than merely a ruler. The many titles the Bible assigns to the Savior indicate the various ways in which he will serve the people in that great kingdom project of blessing “all families of the earth.”—Gen. 12:3; 22:18

After telling us that the government will be upon his shoulder, Isaiah says that his name shall be called “Wonderful Counselor.” (*Revised Standard Version*) In the Hebrew text, the word translated Counselor means to advise, consult, or give counsel. Later the Prophet Isaiah writes again concerning Jesus: “The Spirit of the LORD shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the LORD; ... and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears.”—Isa. 11:2,3

What profound counsel is given in Jesus’ Sermon on the Mount. What keenness of perception is manifested in his encounters with his enemies, and in answering the questions of his friends. The chief priests and Pharisees sent officers to bring Jesus to them, but they returned without him, explaining, “No man ever spoke like this man!”—John 7:46, *RSV*

All the qualities of wisdom, perception, kindness and understanding, were possessed by the man Jesus. How much more they have all been enhanced in the highly exalted Jesus to whom has been given all power, that great King of kings and Lord of lords. He will be a Wonderful Counselor to all mankind who, under his rulership, learn to put their trust in him.

“THE MIGHTY GOD”

Isaiah informs us that this Wonderful Counselor will also be “The mighty God.” The Hebrew word here translated “God” is *el*, meaning strength, or mighty one, and is applied in the Bible to any deity, even to human princes and rulers. (Isa. 46:6; Ezek. 28:2) The name Jehovah, on the other hand, is applied exclusively to the Almighty God, the Creator of heaven and earth.

That Jesus is a mighty God is apparent from all the scriptural testimony concerning him since he was raised from the dead and highly exalted to the “right hand of the Majesty on high.” (Heb. 1:3) During Jesus’ pre-human existence as the “Word” [Greek: *Logos*], or representative of Jehovah, he was a mighty one, but now he is exalted far above the nature and position he enjoyed with his Father at that time. How appropriate, then, that one of his titles should now be “The mighty God.”

Jesus said that it is the Heavenly Father’s desire that “all men should honour the Son, even as they honour the Father.” (John 5:23) In Hebrews 1:6 we learn that all the angels have been instructed to worship the Son. In this same chapter, prophecies are quoted from the Old Testament concerning the

highly exalted Jesus, one of which reads, “Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom. Thou hast loved righteousness, and hated iniquity; therefore God, even thy God [Jehovah], hath anointed thee with the oil of gladness above thy fellows.”—Heb. 1:8,9; Ps. 45:6,7

Throughout the period of his righteous reign Jesus will be recognized as “The mighty God” and will be worshiped as such. Many of the Old Testament promises of kingdom blessings, while they indicate Jehovah God to be their author, will be fulfilled by the exalted Jesus, who is now the “holy arm” of the Creator which will be “made bare” during the kingdom period, when “all the ends of the earth shall see the salvation of our God.”—Isa. 52:10

By the mouth of his holy prophets God made promises of blessings which would be dispensed to the nations through the Messiah, the great Savior and King he would send. When this kingdom is established, and its rich blessings of peace, security, health, and life are flowing out to the people, they will recognize them as the fulfillment of God’s promises, and will say, “This is our God; we have waited for him, ... we will be glad and rejoice in his salvation.”—Isa. 25:9

The fact that the people will accept these kingdom blessings as reaching them from God, does not mean that Jehovah’s representative, “The mighty God [el],” Jesus, will not be the one who is then reigning over the nations. It simply means that Jehovah’s promises are then being implemented by the Messianic kingdom arrangements, in which Jesus will be the supreme ruler. This arrangement

will continue throughout the thousand years of his reign. (Rev. 20:4,6) Then the last enemy, even death, will be destroyed, and, as Paul explains, all enemies shall have been put under the feet of Jesus. The apostle states further: “When he saith all things are put under him, it is manifest that he [Jehovah God] is excepted, which did put all things under him [Jesus]. And when all things shall be subdued unto him [Jesus], then shall the Son also himself be subject unto him [Jehovah God] that put all things under him [Jesus], that God may be all in all.”—I Cor. 15:25-28

It is plain from the foregoing statement by the Apostle Paul that Jesus and the Father are not one and the same being. How clear it is also that while unlimited authority and power is given to Jesus, to be exercised during the period of his reign, yet when its purpose shall have been accomplished, this beloved and highly exalted Son of the Creator shall be subject to Jehovah, the one “which did put all things under him.”

“THE EVERLASTING FATHER”

Another title given to Jesus is, “The everlasting Father.” In the natural world, a human father is one who has begotten a child in the womb of the mother. Implied in this, therefore, is the thought of life-giver. Jesus will be the life-giver to the world during the period of his reign. “The hour is coming,” he said, “when the dead shall hear the voice of the Son of God: and they that hear shall live.” (John 5:25) The Son will give life by restoring the dead to life.

In the next verse Jesus continues, saying, “For as the Father hath life in himself; so hath he given

to the Son to have life in himself.” (John 5:26) Originally, God alone possessed immortality, “life in himself.” Jesus was given immortality when he was raised from the dead. It seems that here the additional thought of being able to impart life to others is implied. God has always been, not only immortal, but a source of life. He is “Our Father which art in heaven.” “In him we live, and move, and have our being.” (Matt. 6:9; Acts 17:28) Now that Jesus is exalted to the divine, immortal plane of life, he also is a source of life.

The willing and obedient of mankind will be restored to perfection and enabled to live everlastingly upon the earth. Thus, Jesus will not only be a life-giver, or father, to the world, but to all who pass the tests of that time, he will give life that will be everlasting. Thus, he will indeed be “The everlasting Father.”

Life is precious to all. During the past century, the average length of human life has increased compared to the previous centuries. However, through Christ, the everlasting Father, it will soon be possible to keep on living forever. To this end, Jesus gave his flesh, his humanity, “for the life of the world.” (John 6:51) Now, highly exalted to the divine nature, this mighty Potentate will soon be making the blessings of eternal life available to those for whom he died.—Phil. 2:9; II Pet. 1:1-4

“THE PRINCE OF PEACE”

This designation is perhaps the best known of all the titles which the Bible assigns to Jesus. While not used by the angel who announced the birth of Jesus to the shepherds on the Judean hills, the

chorus of the heavenly host praising God and saying, “on earth peace, good will toward men,” has been a continuous reminder of it. (Luke 2:10-14) We probably think of peace in contrast with war, and we know that because of the rulership of Christ, war will be abolished. “They shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up a sword against nation, neither shall they learn war any more.” (Mic. 4:3) As the Prince of Peace, however, Jesus will do much more for mankind than to abolish war.

Jesus’ further function as the Prince of Peace is revealed in that song of the angels on the night he was born in Bethlehem. As partially quoted above, the heavenly host sang, “Glory to God in the highest, and on earth peace, good will toward men.” (Luke 2:14) The message of the angels was that the birth of Jesus was an expression of God’s good will toward all mankind, a promise that would eventually lead to universal peace on earth. Such peace is not to be just between nations, but among all the people as well.

When our first parents transgressed God’s law and were sentenced to death, divine favor was withdrawn from them. Sin and selfishness began to rule in the hearts of men, which led to bitterness and hatred toward one another—in families, in communities, within nations, and among nations. This has resulted in bloodshed, murder, war, and a general lack of peace and security among people and nations. The basic cause of this prevalence of strife among mankind has been their alienation from God. They have lived contrary to his laws of righteousness and love. When God sent his Son to be the Savior of the world, it was an expression of

his good will, and his plan to permanently remedy these conditions in due time.

In Romans 5:1 Paul uses the expression “peace with God” to describe the blessed relationship that exists between the Father and those who now, by faith, accept Christ and become his disciples. Very few during the present age have risen above their superstitions and fears, and by faith entered this blessed relationship of peace with God. Confusion concerning his wonderful plan of salvation has hindered the vast majority from finding God, even though many have earnestly sought after him.

This does not mean that God’s plan of salvation through Christ has failed. It simply means that the time for the general enlightenment of the people has not yet come. It will be during the thousand years of Christ’s reign that this will be accomplished. It will be then that “the earth shall be full of the knowledge of the LORD, as the waters cover the sea.” (Isa. 11:9) The veil of superstition and misconceptions pertaining to God will be removed, permitting the people to understand his loving plan for their eternal happiness.—Isa. 25:6-8

A MEDIATOR

If we think of the title, “The Prince of Peace,” as signifying a peacemaker it helps us to visualize the more complete role Jesus plays in the Father’s loving plan of reconciliation and salvation. A similar title, “mediator,” suggests the same function, and in I Timothy 2:3-6 we read concerning Jesus, “This is good and acceptable in the sight of God our Saviour; Who will have all men to be saved, and to come unto the knowledge of the truth. For there is one

God, and one mediator between God and men, the man Christ Jesus; Who gave himself a ransom for all, to be testified in due time.” A mediator between God and mankind is a peacemaker, and it is as such that Jesus serves as the Prince of Peace.

Here we see that this loving plan for being reconciled to man is of the Creator’s authorship. That is why Paul refers to God as “our Savior.” Jesus is the Savior of the world in that he carries out the Father’s plan for the redemption and recovery of the lost race from sin and death. Therefore, the angel announced, “Unto you is born this day in the city of David a Saviour, which is Christ the Lord.” (Luke 2:11) Nevertheless, God is the Savior in the sense that he is the author of the plan of salvation in which all will be given an opportunity to return to harmony with him and live.

Paul outlines that plan briefly in his words to Timothy cited above, that there is one God and one mediator, the man Christ Jesus, who gave himself a ransom for all. We are not to understand from this that Jesus is still a man. He became flesh, and was given the title, “Son of Man.” (Matt. 18:11; Luke 22:69; Rev. 14:14) He continues to hold this title because of the vital bearing his being made flesh has on the plan of salvation, which called for the sacrifice of a perfect human life as a substitute for the forfeited life of Adam.

It was Jesus as a perfect man who could give himself a “ransom,” a substitute, a corresponding price, for the disobedience of the perfect man Adam, and thereby all his descendants. While he gave his flesh in sacrifice, it is intensely meaningful when referring to this aspect of God’s plan to associate it

with his life on earth as a perfect man—the “man Christ Jesus.” Jesus’ faithful sacrificial work as a man, even unto death, merited for him the title of “Mediator” between his Heavenly Father and the fallen human race. It will be during his millennial kingdom that he will serve as mediator and peace-maker, the great Prince of Peace.

IN DUE TIME

The fact that nearly 2,000 years have passed since Jesus gave himself a ransom for all does not imply that there has been any failure of the divine purpose for establishing peace between God and his human creation. There is a “due time” for every feature of the divine plan. There was a due time for Jesus to die for the sins of the world, and, as Paul assures us, a due time for this great fact to be “testified,” or made known, to all people.

God does not save men in their ignorance. When, through Adam the human race was condemned to death, God “gave them up,” writes Paul. (Rom. 1:24-26) They “changed the truth of God into a lie,” he declares, and a veil of darkness pertaining to the will and plan of God settled down upon mankind. The Prophet Isaiah wrote, “Darkness shall cover the earth, and gross darkness the people.” (Isa. 60:2) Throughout all the centuries since man was driven out of Eden this condition has prevailed. A vast majority of the human race have gone down into the sleep of death knowing little or nothing of the only “name under heaven given among men, whereby we must be saved.”—Acts 4:12

However, they are not lost forever. Paul writes that it is God’s will for “all men to be saved, and to come

unto the knowledge of the truth.” (I Tim. 2:4) The word “saved” as used in this text, denotes “a rescue from destruction,” which is the sleep of death, and an awakening to consciousness. It does not mean the eternal salvation which is obtainable only upon the basis of knowledge, belief, and obedience.

Indeed, as Paul explains in the same verse, this awakening from the sleep of death is to make it possible for mankind to “come unto the knowledge of the truth.” “The dead know not any thing. ... There is no work, nor device, nor knowledge, nor wisdom, in the grave.” (Eccles. 9:5,10) Therefore, no one in death could receive a knowledge of the truth. They must first be saved and brought back from that great enemy, death. Then, the people will learn the great truth that there is “one God, and one mediator between God and men, the man Christ Jesus; Who gave himself a ransom for all.”

Not until this enlightenment is provided to the people will they have an opportunity to accept God’s grace through Jesus, be reconciled to their Creator, and receive the opportunity of living forever. Thus, we see that the work of the Prince of Peace in re-establishing harmony between God and men began by the sacrifice of his humanity as a “ransom for all.” During the thousand years of his kingdom, this work will continue. It will be then that all in death will be awakened to life, that they may have testified to them the loving provision which has been made whereby they might obtain eternal life. What a Savior indeed is the Prince of Peace!

Referring to the awakening of the dead by “The mighty God” to whom has been given all power “in heaven and in earth,” the Prophet Isaiah wrote,

“The ransomed of the LORD shall return, ... with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away.” (Isa. 35:10) The thought of a whole race returning from death singing songs of praise to God, and with hearts filled with joy, should not be difficult to believe, for we know that he who has promised it is abundantly able to perform all his good pleasure. Sorrow and sighing shall “flee away,” the prophet says. Though weeping has continued throughout the long nighttime of the reign of sin and death, we are given the assurance that “joy cometh in the morning.”—Ps. 30:5

Truly, the glorified Jesus will rule with understanding and equity. He will be as a “mighty God” to his subjects and will give life everlasting to those who render heart obedience to his laws. In addition, he will re-establish mankind’s oneness and harmony with the Almighty, the Creator of heaven and earth. None of these glorious attributes will be manifested on merely a local basis. “Of the increase of his government and peace there shall be no end,” wrote Isaiah in our opening text, meaning that Jesus’ influence will continue to expand until it embraces all nations and people.

Isaiah concludes this prophecy with the assurance, “The zeal of Jehovah of hosts will perform this.” (Isa. 9:7, *American Standard Version*) When Paul wrote concerning the period of the kingdom of Christ, explaining that during that time “all things were put under him,” he asserted that the Heavenly Father was excepted. Our Heavenly Father, has never given up, nor will he ever give up his position of supreme headship in the universe. He has asked

us to worship his Son, and he has entrusted to his Son the great work, through the rulership of his kingdom, of rescuing the world of mankind from the curse of sin and death.

Jesus is the exalted representative of God in the accomplishment of his plan of salvation. In the prophecy of Jesus' conception and birth recorded in Isaiah 7:14, he is given the name "Immanuel," meaning "God with us." From the standpoint of Jesus' zeal for his Father's plan, and his accomplishment of every aspect of it, this name is most appropriate. In him, and through him, is performed with zeal all the good pleasure of Jehovah toward his human creatures, so that ultimately all the earth will be filled with his glory, and all nations shall rejoice in his salvation. "Let the people praise thee, O God; let all the people praise thee."—Ps. 67:2,3 ■