

Prince of Peace

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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. Isaiah 9:6

What's In A Name

Pele-yoez – So, you're looking at these words in bold and thinking, "What is that? What is pele-yoez?" The answer, of course, is that Pele-yoez is His name! We have read this verse in translation so long that we don't realize that Isaiah is telling us the name of the child, not the translated meaning of the child's name. The full name of this child is Pele-yoez-el-gibbor-Abi-ad-sar-shalom. That's right. His name is "wonderful counselor-mighty God-prince of peace."

What difference does it make if we have the translation of the meaning or if we have the name itself? Well, in the Hebrew world, it makes a tremendous difference. You see, naming is not just a random act of selection in the ancient world. To name something is to designate its true essence. So, when we read the name "Adam," we know that the root word adamah means that Adam is a man from the ground (the dust). That is his true essence – and in the end, that essence will prevail. Adam will return to his true essence – dust. Of course, Biblical names are generally like this. So, a name like Balaam (Numbers 22:5) is not just the name of a prophet who is to utter a curse against Israel. It is his essence – to swallow or devour the people. You will find these kinds of examples throughout the Old Testament.

Now, are you ready for a shock? "Jesus" is not the name of this child. This child has many names, as we can see from this verse in Isaiah, but Jesus is not one of them. You see, Jesus is a Greek derivation from a translated meaning of the Hebrew name. We end up with this word Jesus because the sound of the Y in Hebrew is phonetically a J sound in English. The real name of the child born to Miriam is Yeshua, which, of course, has a specific meaning that describes the essence of this person (by the way, this is not the same as Joshua, Yehoshua in Hebrew – "The Lord is salvation"). Yeshua means "salvation," not "the Lord is salvation." Why this change? Because this child is salvation. In other words, in the context and culture of ancient Israel, this child's very name expresses His divinity.

Isaiah gives us another name of this child; a name of divine titles that describe the character of the one born to us. The first title is pele-yoez. Pele means "a miracle, a marvel, a wonder." It is a word about the extraordinary, the astonishing and the tremendously significant. This word is always used in connection with God (except once in Lamentations). The second term, yoez, means not only to counsel and advise, but also to plan and execute. Both ideas are combined in the same root. The child that is

born to us will be an astonishing and miraculous advisor who will also marvelously execute His plans. He will be someone totally unique, combining God's purposes with miraculous counsel. He will know God's perfect will and perfectly bring it to pass. His name is not two separate ideas, "wonderful" and "counselor." It is a single unity of miraculous plan and execution. That is what we celebrate today.

And that's only the first part of the name.

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Warrior, Champion and Hero

Mighty God – Now we discover that this child is the champion of the universe, the supreme warrior of all creation. But how would you know that unless you knew His next title, el-gibbor? This part of the full name of the child combines the title of "God" (el) with the adjective gibbor. We translate it as "Mighty," but there is much more to this adjective. Some of it is hidden in the construction. Some is hidden in the usage. But, of course, it is only hidden from us, because we do not speak or read Hebrew.

Let's put this word under the magnifying glass and see what happens.

First, the root is gbr (the consonants that form this word). Did you notice that if we look at the consonants of gibbor, we see two b's, not one. This is called "doubling the middle radical." It is a technique to add emphasis to the word. So, this is not just a mighty God; this is a very mighty and particularly powerful God. It's like having an exclamation point in the middle of the word! Second, we discover that most of the uses of gibbor surround military conquests and actions. Gibbor is a word for someone who carries out great deeds – a hero. Third, by looking at the other instances of gibbor, we find that only men who demonstrate prowess, strength and exceptional accomplishments are called gibbor. No women or children are ever included in this group, nor are ordinary men (but don't be upset if you are a woman –'eshet hayil [Proverbs 31] is the parallel of gibbor when a woman is the subject). Now you can see why this name is so startlingly unusual. This is a child who is gibbor from birth! He is born to power, something that marks Him as totally exceptional. Finally, this name recalls other names of God that incorporate gibbor. You will find some in Psalm 24:8 and Deuteronomy 10:17. These uses of gibbor tell us that this God is terrible in His power and might, shattering His enemies and causing dread and fear among those who oppose Him.

Part of the name of this baby, born among the livestock in a backwoods village, shouts out His true identity – THE ALL MIGHTY GOD FOR WHOM NOTHING IS IMPOSSIBLE! Yes, babies are cute. Yes, there is a certain softness to newborns. But never let the depiction of the manger scene rob you of what is really happening here. El-gibbor has arrived among men, and His presence will change everything. This is a birth

for which there is no parallel. This is the creative power of the universe wrapped in hand-woven cloth, sleeping in Mary's arms.

If that doesn't make you fall on your face in worship, nothing ever will.

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Irrevocable

Eternal Father – Did you think that Yeshua was the first to call God “Father”? Were you taught that the God of the Old Testament was a stern, fearsome and unapproachable monarch? If you are under the impression that Yeshua was the one who changed our view of God from Lawgiver to Sin Forgiver, then you never really understood the meaning of abi-ad. In the middle of this child's name, the Hebrew word combination abi-ad signifies more than Eternal Father. It tells us about the character of God and about the Messiah who comes as the fulfillment of these qualities.

Abi-ad combines the word ab (father) with the word ad (perpetual, continuing, eternal). Often this second word (ad) is found in conjunction with olam, meaning “forever and ever” or “everlasting.” Behind this designation is the theological idea of trust in the character and promises of God. Ad is the context for trusting God. I can trust Him forever because His promises are irrevocable.

Followers of the Messiah proclaim God's eternal promises. We put our hope in what God says will come to pass. We believe His word. But often the circumstances of life seem to deny God's claims. Often we are left with the question, “Why should I trust you, God?”

The name abi-ad gives us the answer to this important question. Abi-ad tells us why we can trust Him. In ancient Semitic cultures, the father's responsibility for the welfare of the family and all those who depended on him included provision, protection and promises like inheritance and destiny. God as Father insures that all of these requirements will be accomplished eternally. The abi-ad is more than a figurehead or a propagator. The abi-ad plays a crucial role in the continuation of the entire family line, and, of course, with God that line goes on forever. Of His kingdom there will be no end.

When Isaiah uses the term abi-ad, he is not employing a special, technical, theological term. He is using a word combination that anchors God's actions and promises in the center of family life – right where the Child is born. This Child, the one who is the Abi-Ad, comes to us in the most ordinary way. But He comes with the mantle of the Father Forever, with all the consummate responsibilities, obligations and abilities that belong to the Father of all Mankind.

This Child is the namesake and, consequently, the exact identity of the Father Forever. He secures the irrevocable promise of the Father by bringing that promise to its fully revealed existence.

Worship is the only appropriate response.

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The Help Desk

Prince of Peace – The last title in Isaiah’s name for the child is the most startling of them all. Today, we are so used to the “Prince of Peace” appellation for the Messiah that we no longer see how out-of-place this translation really is. We don’t realize that the Hebrew word sar (in sar-shalom) is almost always a designation for a vassal king or a subordinate authority. Isaiah does not want us to make this mistake. In fact, this is the only place in all Scripture where the combination sar-shalom is used. That should tell us to be very careful about how we translate this title. It is not to be translated in the usual way. This child is not a subordinate or lesser official in the Kingdom, as are all the rest of the sarim in the Old Testament. When Isaiah coins the title, sar-shalom, he is not thinking of Yeshua as a subordinate god. Isaiah is thinking of the further purpose of the Messiah, and that further purpose is not just about “peace” or about who has authority over peace.

How do we know that Isaiah doesn’t think of sar in the typically Hebrew way? Because Isaiah has already given us two other titles that can only be ascribed to God Himself, el-gibbor and abi-ad. The same child who is “mighty God” and “eternal Father” is also sar-shalom. So, “prince” cannot be correct. Some other translation is required.

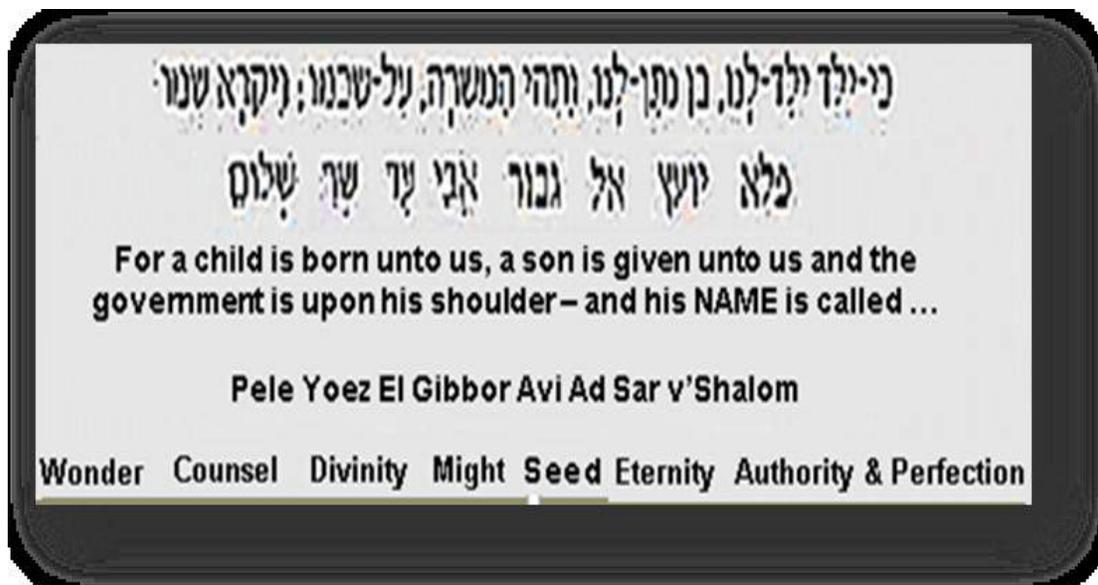
To determine what sar means, we must think about the word shalom. Of course, shalom does mean “peace,” and the alliteration “Prince of Peace” has a pleasant sound. But “peace” is far too limited an understanding of shalom. Shalom is a word that really means well-being in all aspects of life; physically, emotionally, mentally and spiritually. When one Jew greeted another with the word “Shalom,” it need not mean, “Have a nice day.” It meant, “May all that you need for your well-being today come to you this day.” That’s shalom. This child is the official in charge of all shalom. This child is the “well-being authority.” If you really want shalom, then you must come to him, for he is the one divinely ordained to give it.

Of course, this means that Yeshua grants peace with God. But that is not the limit of His authority. All that is necessary for men to find well-being is under His care. When Yeshua said, “Without me, you can do nothing,” He meant it. No effort toward well-being is accomplished without the expressed authority of Yeshua, even if no one ever

acknowledges His power over this effort. All that I need for a life well-lived is to be found in Him.

No, “Prince of peace” is not enough. His authority is much bigger than that. John tells us that His authority extends to all creation; that everything came into being through Him. This is no subordinate ruler. This is no prince. This is the King of glory, the absolute monarch of the ages, the Alpha and Omega of all that is. This child is Pele-yoez-El-gibbor-Abi-ad-Sar-Shalom. Quake before Him! Kneel in submission!

Additional Commentary by P.R. Otokletos ...



If for a moment we adopt in full the Hebraic convention that “His NAME” is not just a description of Yeshua’s characteristics but truly the declaration of His essence ... and if for a moment we bypass the traditional segmentation of the child’s NAME and only seek the declared essence ... then we can perhaps see even more glory in Yeshua’s NAME?

Yeshua is not just “some kind of wonderful” ... Yeshua is “wonder” itself!

Yeshua is not just the wise, righteous and just counselor ... Yeshua is counsel ... is truth!

Yeshua is not just “of G_D” ... “a G_D” ... Yeshua is divinity itself!

Yeshua is not just mighty ... Yeshua is power ... Yeshua is might!

Yeshua is not just one with the Father ... Yeshua is a Father ... Yeshua is the progenitor... Yeshua is seed!

Yeshua is not just simply eternally existing ... Yeshua is creation, reality and life itself!

Yeshua is not just a Prince in the fashion of “one who is of the King’s lineage” ... Yeshua is authority!

Yeshua is not just simply the one who brings peace ... Yeshua is shalom ... Yeshua is complete perfection and order ... what was, will come and shall be forever!

As the Holy Scriptures reveal ... the will of ELOHIM, the invisible-unfathomable G_D almighty, is to aggregate and restore all of creation: in, with, by through and for Yeshua in the same fashion that tangible creation itself was undertaken.

For this to happen beloved children of G_D ... Yeshua must enable and have authority over all aspects of the “Creator to created relationship”. Perhaps we need to stop thinking of Yeshua as the great “go between” in the traditional sense. Perhaps we need to consider the notion that the “go-between dynamic” has virtually nothing to do with us people and is strictly an incomprehensible reality that exists within ELOHIM?

When we flee to Yeshua ... we flee to ELOHIM! When we are received by Yeshua ... we are received by ELOHIM. When we understand the true glorified nature of our Mashiach Yeshua ... we realize that HE is the end game ... the Aleph and the Tav ... the Alpha and Omega ... the beginning and the end.

Yeshua is not some form of “mechanism” of unity with ELOHIM for us ... Yeshua is the union itself. As such the union/connection ... if anything other than an identical match would be imperfect and prone to failure. Consequently in Mashiach ... as the body of Mashiach ... as the seed of Mashiach ... our union with ELOHIM is secured by the “One” having all vested power and authority over creation ... Yeshua HaMashiach.

And what then shall we say of ELOHIM? Bless G_D (Barukh HaSHEM) ... for HE so loved the world that HE gave Himself as His only Son so that the world could be saved. We glorify the Father because of the Son. We glorify the Son because of the Father. We glorify ELOHIM because ... amongst us there was no strange G_D!

Ultimately the nature of our Mashiach Yeshua is most discretely revealed to us through the prophet Isaiah. As should be seen this revelation points to a staggering reality that at best allows us to ponder in awe ... continually. At the least Professor Moen hits the nail on the head ... Quake before Him! Kneel in submission!

Still further let us keep in mind that the Hebrew language is a pictographical language wherein letters and words are associated with meaningful and rich symbolism that has a direct bearing on the context and use of the words themselves.

Below is a high level chart depicting these commonly utilized associations:

Name	Pictograph	Meaning	Name	Pictograph	Meaning
Aleph		Ox / strength / leader	Lamed		Staff / goad / control / "toward"
Bet		House / "In"	Mem		Water / chaos
Gimmel		Foot / camel / pride	Nun		Seed / fish / activity / life
Dalet		Tent door / pathway	Samekh		Hand on staff / support / prop
Hey		Lo! Behold! "The"	Ayin		Eye / to see / experience
Vav		Nail / peg / add / "And"	Pey		Mouth / word / speak
Zayin		Plow / weapon / cut off	Tsade		Man on side / desire / need
Chet		Tent wall / fence / separation	Qof		Sun on horizon / behind
Tet		Basket / snake / surround	Resh		Head / person / first
Yod		Arm and hand / work / deed	Shin		Eat / consume / destroy
Kaf		Palm of hand / to open	Tav		Mark / sign / covenant

Thus utilizing this pictographical key we can take another look at Mashiach's great NAME as found in Isaiah ...

We see the great NAME forms an acronym consisting of the letters: Pey; Yod; Aleph; Gimmel; Aleph; Ayin; Shin and Shin ...

We can then apply the most reasonable pictographical association to infer deeper meaning within the context of provided inspired text.

The visual below naturally will read right to left according to the Hebraic tradition ... and of course overlay a Messianic bias since the passages in Isaiah most assuredly are Messianic in nature ...



Beloveds ... there is SO MUCH going on ... even in HIS NAME!

Shalom Aleichem