

CHRIST'S NAME ABOVE EVERY NAME.

ISAIAH ix. 6,

And his name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace.

HERE is held out the incomparable excellency of this Prince and Governor presented to us. "His name is called," so the original carries it. "One hath called his name," i.e. "His name is called, Wonderful," &c. The connection is, "Unto us a Child is born, unto us a Son is given, on whose shoulder the government is laid, and whose name is called, Wonderful," &c.; so that the scope of this latter part of the text is, to commend the Prince presented to us from his "name," which is here unfolded, to be "a name above every name."

DOCTRINE. The name of Christ by which he is called, is a name above every name, fit to commend him to the souls of poor sinners.

The name is that which follows in several parts here, viz.: "Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace. Many glorious names are used by the princes of the earth; but there is no name among them all like this. None so high and honourable, none so sweet and lovely, none so adapted to make the subjects happy. Consider here,

I. Who calls him by this name.

II. What his being called by it imports.

III. *Lastly*, Apply.

I. Who calls him by this name? And,

1. His Father has called him by this name, Phil. ii. 9, "God hath highly exalted him, and given him a name which is above every name." His Father best knows what he is, to give him a name expressive of his nature. And he has, by his spirit in the prophet, given him this glorious one. In effect he proclaimed it; Matt. xvii. 5, "This is my beloved Son, in whom I am well pleased."

2. All his people call him by this name, flying to him in their first believing as such a one, and depending on him all along their course of life as such a one.

II. What does his being called by this name import?

1. That he really is what this name bears. God gives no empty titles, nor will empty titles answer the necessities of believers. As his name, so is his nature; the name truly expresses what he is.

2. He manifests himself to be what the name bears. What he is called, he is found to be in the experience of saints.

USE. Study the name of Christ, as represented in the word, so as your souls may be enamoured of him.

CHRIST'S NAME WONDERFUL.

ISAIAH ix. 6,

His name shall be called Wonderful.

HERE begins the name of him whom the Father presents and gives to us for our prince. The first syllable of it is "Wonderful."

The word signifies "miracle," a work past reach of the creature's power and skill, or knowledge, and so competent to God alone; Exod. xv. 11, "Who is like unto thee, O Lord, amongst the Gods? who is like unto thee, glorious in holiness, fearful in praises, doing wonders?" Psalm lxxvii. 14, "Thou art the God that dost wonders." Every miracle is wonderful, but every wonderful thing is not a miracle. Our Lord Christ is not only a wonderful one, but a miracle, a miraculous one, one most wonderful. He is beyond the creature's comprehension. So that this is fitly made the first syllable of his name, that men may know, that whatever they know of his excellencies, there is still more behind; and though they may apprehend, they cannot comprehend what he is.

DOCTRINE. Jesus Christ, who is presented and given to us of the Father for our prince, is and appears to be a miraculous one, a most wonderful personage.

In prosecuting this doctrine, I shall enquire,

I. Under what notion Christ is held forth as a miracle, a miraculous person.

II. What is the import of Christ as God-man his being and appearing to be a miraculous one.

III. In what respects he is so.

IV. *Lastly*, Apply the doctrine.

I. I shall enquire, Under what notion Christ is held forth as a miracle, a miraculous person. Ye have heard already, a miracle is a divine work, and competent to God alone, beyond the reach of any creature. Now, Christ is and appears a miracle. Hence it follows, that he is not so called,