

Isaiah 9:6-7

<sup>6</sup> 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.

<sup>7</sup> 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.

## ***"What's In a Name?" Part 2***

### ***Isaiah 9:6***

INTRO:

This Christmas season we are exploring the birth announcement God sent out for His Son, the Lord Jesus Christ. This announcement was written down by Isaiah the prophet seven centuries before our Lord's birth. Last Lord's Day, we observed Isaiah telling us that this One who was to be born would be both human and divine when he wrote, ***"Unto us a Child is born, unto us a Son is given."*** Thus we learned when God the Son became incarnate, He was born a human baby, who was at the same time entirely divine.

We then began to explore the names given to this marvelous baby boy which describe the kind of person He is. First, we learned that He is the ***"wonderful counselor."*** He who does things that only God can do, things beyond human comprehension, and included in these things are the great plans and decrees of God! The unfolding drama of redemption throughout history is His great plan. Not only would He be the ***"wonderful counselor,"*** He would also be the ***"mighty God."***  
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Isaiah 9:6 ***"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."***

A. God the Father made it absolutely clear that this One born the first Christmas Day in Bethlehem was and is God the Son. He is God of very God in every way.

1. Some cultists claim this name implies Christ was some kind of inferior god. They say, it does not say ***"almighty God"*** because God is making a distinction between Jesus who is a god and thus the ***"mighty God"*** and Jehovah who is the

*“almighty God.”* They are wrong. The fact is this is a lie made up from a distinction which does not exist in the Hebrew or in the Old Testament at all.

2. The two terms, *“mighty God”*, and *“almighty God,”* unlike their English translations are not related at all. The word translated *“almighty God”* in such passages as **Genesis 17:1**

*“When Abram was ninety-nine years old, the LORD appeared to Abram and said to him, ‘I am Almighty God; walk before Me and be blameless.’”*

is the Hebrew word *el-shaddai*. *Shaddai* most likely denotes God as the all sufficient One or the One who is able to destroy all things. Whereas, the word translated *“mighty”* as in *“mighty God,”* on the other hand is *gibbor*, which speaks of valor, might, and victory in war.

3. Most devastating to the cultist argument is the fact that the phrase, *“mighty God,”* is used only four other places in the Old Testament beside here and every time it refers unequivocally to the God of the Universe. One of those references is in **Isaiah 10:20-21**

*“And it shall come to pass in that day that the remnant of Israel, and such as have escaped of the house of Jacob, will never again depend on him who defeated them, but will depend on the Lord, the Holy One of Israel, in truth. The remnant will return, the remnant of Jacob, to the Mighty God.”*

A second example is found in **Jeremiah 32:18**.

*“You show lovingkindness to thousands, and repay the iniquity of the fathers into the bosom of their children after them; the Great, the Mighty God, whose name is the LORD of hosts.”*

The Isaiah reference is especially damaging to their argument because clearly Isaiah who wrote **9:6** does not see the title *“mighty God”* as a title for a sub-deity of any sort. It used for God alone!

B. So, this is God come in human flesh. What is He going to be like? The Hebrew word here translated God is the word *“El.”* Means literally the *“The Strong One”* and is the term for God. It is the first name for God we read in the Bible. In **Genesis 1:1** we read how God created the heavens and the earth. This name of God often appears with modifying phrases that give us an exhilarating view of our God.

1. In **Jeremiah 32:17-18** we find the prophet Jeremiah praying. He speaks of God as the *“Great God,”* the One for whom nothing is too hard.

*“Ah, Lord GOD! Behold, You have made the heavens and the earth by Your great power and outstretched arm. There is nothing too hard for You. You show lovingkindness to thousands, and repay the iniquity of the fathers into the bosom of their children after them; the Great, the Mighty God, whose name is the LORD of hosts.”*

He is the God who is infinite in power and majesty! The Babe we see in the manger on Christmas morning is that Great God in human flesh.

2. Isaiah gives us another glimpse of our God in **Isaiah 45:15**

***“Truly You are God, who hides Yourself, O God of Israel, the Savior!”***

This God is the only true and living God and He cannot be known or found out by human reasoning or empirical study. The only way we can come to know this God is through His revelation of Himself. The culmination of His self-revelation is the Son who was born in Bethlehem the first Christmas. **John 1:18** says,

***“No one has seen God at any time. The only begotten Son, who is in the bosom of the Father, He has declared Him.”***

3. Perhaps the most significant quality attached to His name is the one we find in **Isaiah 5:16** ***“But the LORD of hosts shall be exalted in judgment, and God who is holy shall be hallowed in righteousness.”***

God being holy means that God is unlike us. He is set apart from us. Theologians like to call this God's “otherness.” He is sinless, we are sinful. He is perfect, we are flawed. He is infinite, we are finite. He hates sin and must judge it. We often enjoy sin and entertain it in our lives. The God who was incarnate in human flesh in Bethlehem is the same God who struck Uzzah down for touching the Ark of the Covenant, and who judged Achan and had him stoned! The Lord Jesus is God the Son, Holy and still one who hates sin. He is also the One who came because of sin and died on the cross so God could judge our sin in Him. Jesus means ***“Jehovah Saves.”***

4. He is ***“the God who sees me.”*** This is the name that Hagar gave to the place where God saw her need and provided for Ishmael and her. (**Genesis 16:13**) Aren't you glad that God is the God who sees us? He saw us in our great need and He sent His Son the Lord Jesus into the world to meet that need – die on a cross for our sin, as our replacement, that we might know Him as our God.

**Hymn #168 *Who Is He in Yonder Stall?***