

## Isaiah 9:6

"His name shall be called . . . The mighty God, The everlasting Father, The Prince of Peace."

### Problem:

Since Isaiah refers to Christ as "The mighty God, The everlasting Father", this passage is quoted to prove the deity of Christ.

### Solution:

1. Isaiah states that he "*shall* be called" (i.e., in the Kingdom Age, vs. 7), not that he *is now* "The mighty God, The everlasting Father." Although the work of this kingdom is executed by Christ, it is the zeal of the LORD {Yahweh} of hosts {which} will perform this." (Isa. 9:7). As Christ said: "I can of mine own self do nothing". (John 5:30).
2. "Mighty God" - Jesus Christ will be the "mighty God" in the Kingdom Age when he comes with the power and glory of his Father. (Matt. 16:27). Christ is altogether worthy of this title. Of an angel, it is written, "my name is in him",<sup>1</sup> (Exod. 23:21). But the Son of God has obtained a more excellent name than the angels (Heb. 1:4, R.S.V.) and is, therefore, worthy to bear the divine titles. But this does not imply he is "Very God" any more than it did for the angel who bore the divine name before the children of Israel.
3. "Everlasting<sup>2</sup> Father" - Christ in his reign as King will bear the title, "everlasting Father" for at least the following two reasons:
  - a. He will be a father to the mortal nations in the Kingdom Age. Isaiah prophesied, "he shall be a father to the inhabitants of Jerusalem, and to the house of Judah . . . and they shall hang upon him all the glory of his father's house." (Isa. 22:21-24). Like the relationship between a father and son, Christ will exercise justice, wisdom, might, and knowledge (Isa. 11) toward the mortal population. Father-like characteristics are illustrated in the letters of the Apostle Paul: "I write not these things to shame you, but as my beloved sons I warn you. For though ye have ten thousand instructors in Christ, yet have ye not many fathers . . ." (1 Cor. 4:14, 15); "As ye know how we exhorted and comforted and charged every one of you, as a father doth his children." (1 Thess. 2:11).
  - b. Although believers are usually referred to as "brethren" (e.g., 1 Thess. 2:14; Heb. 2:11) it is not inappropriate to term them "children". For example: "I and the children which God hath given me." (Heb. 2:13 cf. Isa. 8:17, 18). Christ is the father of these children since he is the means whereby they are born anew. (John 3:3, 7).<sup>3</sup> This is the seed which Christ

shall see and be satisfied. (Isa. 53:10, 11 cf. Psa. 45:16 - The Messianic character of this Psalm is indicated by vs. 6 and Heb. 1:8, 9 where it is quoted in a context referring to Christ.)

4. 1 Cor. 15:22-28 is a commentary on Isa. 9:6. The Father gives the Son *delegated* authority and power for a limited duration of time. "For he {God} hath put all things under his {Jesus}' feet. But when he saith, all things are put under him, it is manifest that he is excepted, which did put all things under him. And when all things shall be subdued unto him, then shall the Son also himself be *subject* unto him {God} that put all things under him {Jesus}, that God may be all in all." (vs. 27, 28). Since the Son is to be subject unto the Father, then he is clearly not "co-equal" with the Father, and by implication not a person within the Godhead.
5. This passage in Hebrew tradition is merely making the point that the Messiah will be named after God, like many Jews were, including Isaiah. Moreover, the set of titles are not trinitarian: e.g., Jesus is not "the Father" according to traditional thinking. "Mighty God" is also in the Hebrew El Gibbor, gibbor being applied to human beings as "hero" in the OT.

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**Footnotes:**

1. Similarly, Christ came in his Father's name. (John 5:43). [Return](#)
2. "Everlasting" means "duration; continuity". Robert Young, *Analytical Concordance to the Holy Bible*, (London: Lutterworth Press, 1965). The same Hebrew word "ad", is used of mountains in Hab. 3:6. It does not follow, therefore, that "everlasting Father" means "eternal Father." [Return](#)
3. The living word of God is the active agent in effecting the new birth. (Heb. 4:12; James 1:18; 1 Peter 1:23)