

## The Mighty God, Isaiah 9. 6. Leckwith Gospel Meeting. 22 January 2012.

How time flies. It is already four weeks since Christmas day. Looking back, I shouldn't like to count how many cards my wife Linda and I received – mainly from people we see quite regularly. But, among them all, there was one card in particular which caught my attention. It came from Linda's Auntie Phyllis ... who is a mere 96 years old.

What struck me wasn't the picture on the front – nice though it was. Nor the greeting inside. It was the Bible text which was quoted ... or, should I say, which was misquoted.

The words quoted came from a verse of scripture often referred to at Christmas time – from Isaiah chapter 9 verse 6. As you can see, the card quoted the prophecy concerning our Lord Jesus Christ as saying, 'His name shall be called Wonderful, Counsellor, the Everlasting father, the Prince of Peace'. Leaving aside any other matters, the key thing which struck me was not what this text said, but what it did not say.

For whoever had printed the card had omitted one very important phrase from the Bible verse ... one very important phrase ... namely, 'Mighty God'.

And it is that phrase – that title of our Lord Jesus – that I want to consider with you this evening,

And so, in full, my text for this evening consists of verse 6 of chapter 9 of Isaiah's prophecy ...

For 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.

And the title of my message is 'The Mighty God' ... with clear reference, of course, to the person of our Lord Jesus.

He, the Lord Jesus, is spoken of in scripture as the 'great God'. 'Looking for the blessed hope and appearing of the glory' Paul wrote to Titus, 'of our great God and Saviour Jesus Christ'<sup>1</sup> – One who, as such, is infinitely 'greater' than Artemis (or, to give her her Roman name, Diana), the supposed 'great' goddess of the Ephesians.<sup>2</sup>

But not only as the 'great God'. The apostle John more or less concluded his first epistle by assuring us that our Lord Jesus is also, 'the true God'. 'We are in Him who is true', John wrote, 'even in His Son Jesus Christ. He is the true God and eternal life'.<sup>3</sup>

But not only is He the 'great God' and 'the true God'. He is the supreme God ... and I have in mind Paul's statement concerning Israel in Romans 9: 'of whom are the fathers; and from whom, according to flesh, is the Christ, who is God over all, blessed for ever. Amen'.<sup>4</sup>

But our Saviour is not only the 'great God' 'the true God', and the supreme God. Each of us who is a Christian can claim with Thomas of old that He is 'my God'. For we read in that well known section at the close of John 20 that, when the Lord invited Thomas to reach out his finger and hand to satisfy himself by putting them into His (the Lord's) hands and side respectively, 'Thomas answered Him, "My Lord and *my God!*"'<sup>5</sup>

But, according to our text for this morning, our Lord is not only the great God ... not only the true God ... not only the supreme God ... not only, by grace, my God ... but He is 'the mighty God'.

And we need to be clear what it is that this title expresses and means. And, as always, we must understand at least something of the context.<sup>6</sup>

At the time of which Isaiah was writing, the northern kingdom of Israel and its own northern neighbour, Syria, felt – and felt rightly – threatened by the rising power of Assyria, around the Fertile Crescent.

It seems that, seeing the need of a strong alliance against Assyria, Pekah, the king of Israel, and Rezin, the King of Syria, had asked Ahaz, the godless and idolatrous king of Judah,<sup>7</sup> to join them. When Ahaz refused – preferring to have a treaty with Assyria, they decided to attack him and his people – of whom Isaiah was one – and to besiege Jerusalem.<sup>8</sup> Their intention was to remove Ahaz and to install a vassal king – a puppet king – of their own (a son of one Tabeel) on the throne there.

Threatened by this confederacy, Ahaz panicked, and – instead of putting his trust in God to deliver him and his people from the alliance to the north – he planned to appeal to the King of Assyria (by name Tiglath-Pileser III) for his help – offering, of course, to pay him well for his services.<sup>9</sup> Neither the Lord nor his prophet (Isaiah) were amused by this godless policy. On God's instructions, Isaiah had taken with him one of his sons (by name,

‘Shear-jashub’, meaning ‘a remnant shall return’) and confronted Ahaz with God’s message, which was that Ahaz was not to fear the two kings to the north – described disparagingly as ‘the two tails (‘fag-ends’)’ of wooden pokers – continuing for now to smoke, but with no flame which could harm Ahaz or Judah – for within a short time they would both be destroyed by Assyria anyway. All Ahaz needed to do was to trust God and to let Him work the thing out. If he would but do this, the Lord would deliver Judah from any attack – whether from the confederacy or indeed from Assyria in due course.

But Ahaz was having none of it. He had already decided to put his confidence in a covenant with Assyria, and so, when God graciously offered to give him any sign he cared to name, under the pretence of piety, he refused to ask for one.

The Lord then, through Isaiah, made it clear to Ahaz that, by calling upon the Assyrians, he would be letting himself in for more than he expected ... because when, at his invitation, the Assyrians came – and come they would – they would not only conquer both Syria and Israel, but would continue the invasion further south, totally devastating his land – the kingdom of Judah. And this story occupies chapters 7 and 8 of Isaiah’s book.

But then, when we reach the early verses of chapter 9, the Lord revealed details of two separate periods of blessing in the future. The first had to do with the region of Galilee – where the two tribal areas of Naphtali (in upper Galilee) and Zebulun (in lower Galilee) – because they were at the northern end of the Promised Land – had been the first to suffer the destructive power of Assyria. But, when the Messiah came – at His first advent, of which we will be thinking much over the coming weeks – ‘Galilee of the nations’ would be the first region to benefit from the ‘light’ which would then shine on those ‘walking in darkness’ – a point picked up for us by Matthew in chapter 4.<sup>10</sup>

But then the Lord projects Isaiah on to another day ... to a still future day, if I understand it, in the end times, ... when He (the Lord) will intervene to defeat and to destroy all His foes and to usher in a kingdom of righteousness and peace which will have no end – when all weapons of war will be destroyed,<sup>11</sup> and when the nations ‘shall beat their swords into ploughshares, and their spears into pruning hooks’, when they shall not ‘learn war anymore’.<sup>12</sup> And what a great day that will be!

But who, pray, can possibly achieve this? Who possesses the strength and the military prowess to bring an end to all human conflict?

Only, Isaiah makes clear, One who carries – who merits – the name, ‘the Mighty God’ – where the word translated ‘mighty’ suggests very much a military background, being normally rendered in the Old Testament as ‘champion’, ‘warrior’, ‘mighty man’ or the like.<sup>13</sup>

But this is no human warrior or superhero! This warrior and mighty one is none less than God! And, in case someone should have any doubt about the correctness of the translation we have before us, let me simply point out that the word here rendered ‘God’ occurs in 22 other places in the Book of Isaiah, and in every one of these it is used either of Jehovah Himself or of some false god – some idol.<sup>14</sup> That is, the word itself excludes any idea that our text has in mind some human warrior-king.<sup>15</sup> Indeed, Isaiah was very conscious of the impassable gulf between the One who is God (as expressed by this Hebrew word) and any mere human beings.<sup>16</sup>

And for the removal of any doubt, we have only to turn over the page of our Bible to chapter 10 verses 20 and 21, where we read that, ‘It shall come to pass in that day, that the remnant of Israel and such as are escaped of the house of Jacob shall no more again rely upon him that smote them (upon Assyria, that is); but they shall rely upon the Lord, the Holy One of Israel, in truth. The remnant shall return (which is, as we noted earlier, the meaning of the name of the prophet’s son, Shear-jashub), the remnant of Jacob, to the mighty God’. Well, you can hardly miss it, that ‘the mighty God’ is one and the same as ‘the Lord, the Holy One of Israel’!<sup>17</sup>

Not, mind you, that Isaiah was the first to use the word ‘mighty’ to describe God as a Warrior armed with invincible strength. Both Moses and David had done so long before.<sup>18</sup>

And in the day when He – our Lord Jesus – ‘goes out like a mighty man (the same word), like a man of war’ – He will prevail over every last one of His foes,<sup>19</sup> and will bring all wars to an end.

Make no mistake. In our text for this morning, Isaiah provides unmistakable and indisputable evidence for the unique and the divine status of our Lord Jesus.

And, in days when His deity is denied on all hands – not only by the new (as by the old) atheism and by the Muslim world, but by every false cult around, it does us no harm to remind ourselves of the many instances where the writers of the New Testament freely apply to our Saviour titles which Isaiah applied – and reserved – to the Lord God Himself.

I have only to mention the title, 'the Lord of hosts', culled by the apostles John and Peter from chapters 6 and 8 respectively.<sup>20</sup>

Or the divine title 'The First and the Last' – used three times by Isaiah of the One who declares that beside Him 'there is no God' – and referred three times by John in the Book of the Revelation to our Lord Jesus.<sup>21</sup>

Or the divine decree which Isaiah records in chapter 45 that one day every knee will bow to the One who asserts that He alone is God – which the apostle Paul applies directly to the Lord Jesus Christ.<sup>22</sup>

Or the way in which, whereas Isaiah foretold that a voice would one day cry in the wilderness, 'Prepare the way of the Lord (Jehovah, that is), make straight in the desert a highway for our God', all four gospel accounts see these words fulfilled in the ministry performed by John the Baptist for our Lord Jesus.<sup>23</sup>

But in our text 'Mighty God'<sup>24</sup> represents one component of the fourfold 'name' by which the coming King is to be known – in full, 'Wonderful Counsellor, Mighty God, Everlasting Father, Prince of Peace'<sup>25</sup> ... not that the Holy Spirit is saying that our Lord would actually be called this by the men of His day ... any more than He would actually be called 'Emmanuel'.<sup>26</sup> The point is that He is worthy to bear any and all of these names, because they accurately describe His nature and His character.

I *know* what Shakespeare was driving at when he put into mouth of Juliet the now famous words, 'What's in a name? That which we call a rose by any other name would smell as sweet'.<sup>27</sup> And no doubt a *rose* would – and no doubt to Juliet her surname of Capulet and Romeo's surname of Montague were no more than conventional labels. But I can tell you that the Holy Spirit does not deal in conventional labels ... and He has poured tremendous meaning and value into this King's fourfold name – each component of which, in all likelihood, stands in deliberate contrast to the known character of King Ahaz – a man who was foolish ... a man who was weak (no heroic, warrior-like qualities with Ahaz) ... a ruler who oppressed the poor and disadvantaged ... and whose chosen policy would lead his nation into devastation and destruction.

But, by way of contrast, this King – our Lord Jesus – is marked by 'wonderful counsel', transcending mere human wisdom ... is marked by heroic power and military prowess to match His profound counsel and strategy – for, if, as the 'Wonderful Counsellor', He makes His plans, as the 'Mighty God', He makes those plans work – for none can stay His hand when He moves to accomplish His purpose ... and not that only, but He is marked by a father-like watchful care – constant and eternal – over every one of His people ... and, finally, He is marked by a government and rule characterised by righteousness and peace.

As Counsellor, He is wonderful. As God, He is mighty. As a father, He is always and ever – and to all eternity – an affectionate carer and provider for His people. And as the coming Prince, He will introduce a kingdom of peace and prosperity.

But we cannot leave our text without noting another contrast ... not between our Lord and Ahaz, nor indeed between our Lord and anyone else. But rather a contrast which lies *within the text itself*.

For who, we must ask, is this who bears the name 'Mighty God'. Just look at the opening words – 'To us a child is born'.<sup>28</sup>

Not, of course, when Isaiah linked – as he did – the word 'child' with words such as 'government', 'throne' and 'kingdom', he meant that this 'child' would rule as and when a 'child'. The prophet knew well that for a child (inexperienced and unqualified for government) to exercise authority over any kingdom was a sure and certain recipe for disaster – and for oppression.<sup>29</sup> Indeed, one of the judgements which God would visit on the nation of Isaiah's day was to set young children to rule over it, and to appoint youths to be their advisers.<sup>30</sup>

But what marvels and mysteries – not to say treasures – lie here! The mighty God is a child born.<sup>31</sup>

When I ponder those words, 'A child is born', my mind races to that moment, over 700 hundred years after Isaiah wrote this, when Pilate posed the question, 'You are not really a king, are you?', to which our Lord answered, '...For this purpose *I was born* and for this purpose I have come into the world--to bear witness to the truth'.<sup>32</sup>

What a thought! That the 'Mighty God' should ever be able to say 'I was born'. Which takes us, of course, to the very heart of that which we call 'the incarnation' – that our Lord Jesus Christ is 'perfect in Godhead and also perfect in manhood, truly God and truly man'.<sup>33</sup> ...

As I mentioned at the Ladies Meeting two months ago, yes, He exchanged the glory of heaven for the obscurity of Bethlehem. ... Yes, He exchanged the worship of seraphim for the visit of shepherds. ... Yes, He exchanged the throne of the Lord of hosts for an animals' rough feeding trough – but He did not exchange His nature as God for

the nature of man! He simply acquired a nature He didn't have before, adding sinless human nature to His existing divine nature.

Let me quote to you what two great Baptist preachers said about the wonder of the incarnation.

First, Mr C H Spurgeon once said of our Lord, 'Infinite and yet an infant. Eternal and yet born of a woman'.<sup>34</sup>

And second, Mr R G Lee, who a century later, once said of our Lord that He was 'the only one born with no earthly Father but an earthly mother. He had no heavenly mother but a heavenly Father. He was older than His mother and as old as His Father'.<sup>35</sup>

The 'Mighty God' who became the 'child born'!

'The Lord of hosts' who became the 'man of sorrows'.<sup>36</sup>

The Word who 'was' God, who 'became' flesh and who dwelt among us – or, as one modern paraphrase renders it, who 'moved into our neighbourhood'.<sup>37</sup> What an amazing stoop that was!

The 'Mighty God' who became the 'child born'!

The One existing in the form of *God* who made Himself of no account, took on Him the form of a bond-servant, and was found in fashion as *a man*.<sup>38</sup> Showing, by so doing, that He thought less of Himself and His heavenly glory than He did of me. Let me say that again, that He thought less of Himself and His heavenly glory than He did of me.

The 'Mighty God' who became the 'child born'!

The One who made the heavens,<sup>39</sup> was 'made like His brethren'.<sup>40</sup>

The One who made the angels<sup>41</sup> was Himself made lower than the angels.<sup>42</sup>

For, He did not take hold of angels, with a view to helping *them* – but rather He took hold of those, who by faith, are the spiritual descendants of Abraham.<sup>43</sup>

And that is why there is such a marked and obvious difference between the announcement made by the angel of the Lord to the shepherds in the field in the region of Bethlehem those many years later, and the words of the prophet in our text. 'To you', the angel declared, 'is born this day in the city of David a Saviour which is Christ the Lord'. 'To us', the prophet declared, 'a child is born, to us a son is given'.

The angel occupied the role only of an interested spectator. The prophet – on our behalf – occupied the role of a grateful beneficiary.

The 'Mighty God' who became the 'child born'!

I quoted the words of an angel to the shepherds of Bethlehem, 'To you is born this day in the city of David a Saviour which is Christ the Lord'. And we must note that word, 'Saviour'.

And we owe also to an angel another passage of scripture which was no doubt read many times in the run up to Christmas ... namely, that of the angel's words to Joseph some nine months' earlier ... 'Joseph, son of David, fear not to take to you Mary your wife, for that which is conceived in her is of the Holy Spirit. And she will bring forth a son, and you shall call His name Jesus, for He will save His people from their sins'. All this was done that it might be fulfilled which was spoken by the Lord through the prophet, saying: "Behold, the virgin shall be with child, and bear a Son, and they shall call His name Immanuel", which is translated, "God with us".<sup>44</sup>

We should note those two expressions, 'His name Jesus' and 'His name Emmanuel'. The Son of God was given the name 'Emmanuel' because of what was to *become* – 'God with us' – the 'Mighty God' who became the 'child born' – and was given the name 'Jesus' because of what He was to *do* ... namely, that one day He who was born that He might be named Emmanuel would die to 'save His people from their sins'. For although, as witness the meaning of His name 'Emmanuel', the birth of our Lord certainly brought *God to man*, it is, as witness the meaning of His name Jesus, the suffering and death of our Lord – and the suffering and death of our Lord alone – which brings *man to God*.

For it was there – at Golgotha – that our 'Warrior-God' ... that our 'Mighty God' ... took the field of battle – to engage the dread forces of sin and of Satan – of death and of hell. And when the smoke had cleared after the

battle, an empty tomb stood as the monument to the victory gained and won by our 'champion' – to the victory of our 'Mighty God'.

We hear then the promise of God in the gospel, 'if you confess with your mouth the Lord Jesus and believe in your heart that God has raised Him from the dead, you will be saved'.<sup>45</sup>

And I note that it was the same Old Testament prophet who spoke of 'the *mighty* God' who says of Him later that He is '*mighty to save*'.<sup>46</sup>

When I first became a Christian, I joined the local assembly at Adamsdown. And I still remember the words of one of Charles Gabriel's hymns we used to sing out of the Redemption Songs hymn book<sup>47</sup> ... the second verse of which reads:

He came from the brightest of glory;  
His blood as a ransom He gave,  
To purchase eternal redemption,  
And oh, He is *mighty to save!*

Audrey Mieir lived much later than the man who wrote that hymn, but one thing she shared in common with Charles Gabriel was the ability to write Christian lyrics and music.

On the Christmas morning<sup>48</sup> of 1955, Audrey watched a Christmas play at a church in California.<sup>49</sup> The pastor of the church was Audrey's brother-in-law, Luther Mieir, and, following the carol 'Silent Night', her brother-in-law – with his eyes closed and with his mind on our text for this evening – exclaimed, 'His name is Wonderful'. Audrey later reported, 'Those words electrified me. I immediately began writing in the back of my Bible'. Sometime after, while having lunch in a restaurant, she opened her Bible to the Concordance at the back and jotted down on a table napkin some of the names given to Jesus in scripture. When she returned to her office, she sat at the piano there and finished the song.<sup>50</sup>

We shall close our meeting by singing Audrey's song<sup>51</sup> ... number 234 in our hymn book ...

He's the Great Shepherd,  
The Rock of all Ages,  
*Almighty God is He,*  
Bow down before Him,  
Love and adore Him,  
His Name is Wonderful,  
Jesus my Lord.

After the introduction we will rise to sing the song through twice.

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## Notes

<sup>1</sup> Tit. 2. 13.

<sup>2</sup> For about two hours they all with one voice cried out, "Great is Artemis of the Ephesians!" And when the town clerk had quieted the crowd, he said, "Men of Ephesus, what man is there who does not know that the city of the Ephesians is temple keeper of the great Artemis, and of the sacred stone that fell from the sky? ... you have brought these men here who are neither sacrilegious nor blasphemers of our goddess", Acts 19. 34-37.

<sup>3</sup> 1 John 5. 20.

<sup>4</sup> Rom. 9. 5 ESV.

<sup>5</sup> John 20. 28.

<sup>6</sup> To search for [Scripture's] contemporary message without first wrestling with its original meaning is to attempt a forbidden short cut. It dishonours God (disregarding his chosen way of revealing himself in particular historical and cultural contexts), it misuses his Word (treating it like an almanac or book of magic spells) and it misleads his people (confusing them about how to interpret Scripture) — John Stott, *Between Two Worlds: The Challenge of Preaching Today* (Grand Rapids, MI: Eerdmans, 1982), p. 221.

<sup>7</sup> 2 Kings 16. 2-4.

<sup>8</sup> 2 Kings 16. 5.

<sup>9</sup> 'Ahaz sent messengers to Tiglath-Pileser king of Assyria, saying, I am your servant and your son: come up, and save me out of the hand of the king of Syria, and out of the hand of the king of Israel, who have risen up against me. And Ahaz took the silver and the gold that was found in the house of Jehovah, and in the treasures of the king's house, and sent it as a present to the king of Assyria. And the king of Assyria hearkened to him; and the king of Assyria went up against Damascus, and took it, and carried it captive to Kir, and put Rezin to death', 2 Kings 16. 7-9.

<sup>10</sup> Matt. 4. 12-17.

<sup>11</sup> Isa. 9. 4-7. See , 'every boot of the tramping warrior in battle tumult and every garment rolled in blood will be burned as fuel for the fire', v. 5.

<sup>12</sup> 'He shall judge among the nations, and shall decide disputes for many peoples: and they shall beat their swords into plowshares, and their spears into pruning hooks: nation shall not lift up sword against nation, neither shall they learn war anymore', Isa. 2. 4.

<sup>13</sup> Behold, the Lord, the LORD of hosts, Takes away from Jerusalem and from Judah The stock and the store, The whole supply of bread and the whole supply of water; the mighty man and the man of war', Isa. 3. 1. 'the remainder of the number of archers, the mighty men of the people of Kedar, will be diminished', Isa. 21. 17. 'Thus says the Lord: "Even the captives of the mighty shall be taken away', Isa. 49. 25. 'Like arrows in the hand of a warrior', Psa. 127. 4. 'When David heard of it, he sent Joab and all the army of the mighty men', 1 Chron. 19. 8. 'These are the names of the mighty men whom David had', 2 Sam. 23. 8. 'David ran and stood over the Philistine, took his sword and drew it out of its sheath and killed him, and cut off his head with it. And when the Philistines saw that their champion was dead, they fled', 1 Sam. 17. 51.

<sup>14</sup> Isa. 5. 16; Isa. 8. 10; Isa. 9. 6; Isa. 10. 21; Isa. 12. 2; Isa. 14. 13; Isa. 31. 3; Isa. 40. 18; Isa. 42. 5; Isa. 43. 10; Isa. 43. 12; Isa. 44. 10; Isa. 44. 15; Isa. 44. 17 (2); Isa. 45. 14; Isa. 45. 15; Isa. 45. 20, Isa. 45. 21; Isa. 45. 22; Isa. 46. 6; Isa. 46. 9; Isa. 57. 5.

<sup>15</sup> Indeed, I note that even the Jehovah's Witnesses' 'New World Translation' translates the expression as 'Mighty God'.

<sup>16</sup> 'The Egyptians are *men, and not God* (El), and their horses flesh, and not spirit', Isa. 31. 3.

<sup>17</sup> Now can you see the importance of context?

<sup>18</sup> 'For the Lord your God is God of gods and Lord of lords, the great, the mighty, and the awesome God', Deut. 10. 17; 'Who is this King of glory? The Lord, strong and mighty, the Lord, mighty in battle', Psa. 24. 8. Nor would Isaiah be the last; see Jer. 32. 19; Neh. 9. 32.

<sup>19</sup> 'The Lord goes out like a mighty man, like a man of war. He stirs up his zeal; He cries out, He shouts aloud, He prevails over His foes', Isa. 42. 13.

<sup>20</sup> John 12. 38-41 with Isa. 6. 3 (the Lord of hosts', 10; where John in verse 37 has clearly identified the 'Him' of verse 41 as the Lord Jesus.

'Sanctify in your hearts Christ as Lord', 1 Pet. 3. 15, with 'The Lord of hosts, Him shall you sanctify; and let Him be your fear', Isa. 8. 13.

'The stone which the builders rejected (the Lord Jesus), the same was made the head of the corner; and a stone of stumbling, and a rock of offence', 1 Pet. 2. 7-8, with 'He (the Lord of hosts) will be a stone of stumbling and a rock of offence to both the houses of Israel', Isa. 8. 14.

<sup>21</sup> 'He laid His right hand on me, saying, Do not be afraid; I am the First and the Last. I am He who lives, and was dead, and behold, I am alive forevermore', Rev. 1. 17, with 'Thus says the Lord, the King of Israel, and his Redeemer, the Lord of hosts: 'I am the First and I am the Last; besides me there is no God', Isa. 44. 6. See too Isaiah 41. 4 and 48. 12, with Revelation 2. 8 and 22. 13.

<sup>22</sup> 'In the name of Jesus every knee should bow, of things in heaven and things on earth and things under the earth, and that every tongue should confess that Jesus Christ is Lord', Phil. 2. 10, with 'I the Lord ... I am God, and there is

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none else. By myself have I sworn, the word is gone forth from my mouth in righteousness, and shall not return, that to me every knee shall bow, every tongue shall swear', Isa. 45. 21-23.

<sup>23</sup> 'Prepare the way of the Lord (Jehovah, that is), make straight in the desert a highway for our God', Isa. 40. 3. All three gospel accounts see this fulfilled in the ministry performed by John the Baptist for our Lord Jesus, Matt. 3. 1-3; Mark 1. 1-3; Luke 1. 17; 3. 3-6; John 1. 19-23.

<sup>24</sup> Nor, we ought perhaps note, is our Lord Jesus only 'the mighty God'. He is also 'Almighty God'. 'When Abram was ninety-nine years old, the Lord appeared to Abram and said to him, "I am Almighty God (possibly, 'the all-sufficient God'); walk before me and be blameless', Gen. 17. 1. Compare this with, 'I am the Alpha and the Omega, the Beginning and the End', says the Lord, "who is and who was and who is to come, the Almighty', Rev. 1. 8, with 'I heard behind me a loud voice, as of a trumpet, saying, "I am the Alpha and the Omega ... And I turned to see the voice that spoke with me. And having turned I saw seven golden lampstands, and in the midst of the seven lampstands One like the Son of man', Rev. 1. 11.

<sup>25</sup> 'They form two pairs, and each single name is again compounded of two names', E W Hengstenberg, 'Christology of the Old Testament', volume 1, page 448.

<sup>26</sup> Isa. 7. 14.

<sup>27</sup> Romeo and Juliet, Act 2, Scene 2.

<sup>28</sup> Indeed, both the Hebrew text and the Greek Old Testament translation begin with the word 'child' – and it is therefore on that word that the emphasis falls. The word 'child', in Hebrew, is derived from the word immediately following, 'born'.

<sup>29</sup> Isa. 3. 12.

<sup>30</sup> Isa. 3. 4.

<sup>31</sup> That little baby of Matthew chapter 1 is the mighty God of Genesis 1. And 'the everlasting Father' is 'a Son given'.

<sup>32</sup> John 18. 37-38.

<sup>33</sup> The Definition (or 'Creed') of Chalcedon, dated 22<sup>nd</sup> October 451. 'That the same person should be "the mighty God" and a "child born" is neither conceivable nor possible, nor can be true, but by the union of the divine and human natures in the same person'. John Owen, 'the Person of Christ', page 226.

<sup>34</sup> C H Spurgeon (1834-1892).

<sup>35</sup> R G Lee (1886-1978), of Bellevue Baptist Church in Memphis, Tennessee.

<sup>36</sup> Isa. 6. 1-10 and Isa. 53. 3 (with John 12. 37-41).

<sup>37</sup> John 1. 14.

<sup>38</sup> Phil. 2. 6-7.

<sup>39</sup> 'You, Lord, laid the foundation of the earth in the beginning, and the heavens are the work of your hands', Heb. 1. 10.

<sup>40</sup> 'Therefore, in all things He needed to be made like His brethren, that He might be a merciful and faithful High Priest in things pertaining to God', Heb. 2. 17.

<sup>41</sup> 'He makes his angels winds, and his ministers a flame of fire', Heb. 1. 7.

<sup>42</sup> 'We see Jesus, who was made a little lower than the angels', Heb. 2. 9.

<sup>43</sup> Heb. 2. 16.

<sup>44</sup> Matt. 1. 20-23.

<sup>45</sup> Rom. 10. 9.

<sup>46</sup> Isa. 63. 1.

<sup>47</sup> 'Oh sweet is the story of Jesus'. [http://www.hymntime.com/tch/bio/g/a/b/gabriel\\_ch.htm](http://www.hymntime.com/tch/bio/g/a/b/gabriel_ch.htm)

<sup>48</sup> Which happened to be the Lord's Day.

<sup>49</sup> The Bethel Union Church in Duarte, California.

<sup>50</sup> See, 'I Could Sing of Your Love Forever: The Stories Behind 100 of the World's Most Popular Worship Songs by Lindsay Terry – available at ...

[http://books.google.co.uk/books?id=0dVKKd5HOb0C&pg=PA99&lpg=PA99&dq=%22luther+mieir%22+duarte&source=bl&ots=GJBE7m64Zb&sig=g\\_MTDeSyTwPkfClg0prO9b2kPSS&hl=en&sa=X&ei=hBccT4XF0cXR8QPi\\_MWuCW&sqi=2&ved=0CCcQ6AEwAQ#v=onepage&q=%22luther%20mieir%22%20duarte&f=false](http://books.google.co.uk/books?id=0dVKKd5HOb0C&pg=PA99&lpg=PA99&dq=%22luther+mieir%22+duarte&source=bl&ots=GJBE7m64Zb&sig=g_MTDeSyTwPkfClg0prO9b2kPSS&hl=en&sa=X&ei=hBccT4XF0cXR8QPi_MWuCW&sqi=2&ved=0CCcQ6AEwAQ#v=onepage&q=%22luther%20mieir%22%20duarte&f=false)

Also ... <http://www.mannamusicinc.com/hisnameiswonderful.htm>; <http://songscoops.blogspot.com/2011/07/his-name-is-wonderful-audrey-mieir.html>, and <http://www.charismamag.com/index.php/spiritled-woman/testimonies/26796-audrey-meir>

<sup>51</sup> Mission Praise number 234.