

The Trinity Delusion

An exposé of the doctrine of the Trinity

Isaiah 9:6

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. KJV

The Trinitarian Claim

Trinitarians claim this passage is prophetically identifying Jesus the Messiah as "Mighty God."

The Claim vs. The Facts

The Scriptural facts show us that such names are given to people and places and these names don't mean that these people are places ARE therefore "God." The Scriptural facts also show us that the Messiah would bear this name because he represents our Eternal Father and Mighty God's wonderful counsel since it was God who made it all happen; He raised up the Messiah to carry out His purposes.

The Problems with the Claim

1. Copious Complications

This Trinitarian claim is plagued with a multitude of difficulties concerning their translation and interpretation of this passage. Trinitarians must overcome a host of hurdles which they usually ignore. While the Trinitarian claim is easily proven false apart from these problems, the main difficulties are briefly discussed here for readers who might be interested in these particular facts.

The Tense of the Hebrew Verbs

Trinitarian translations traditionally translate the verbs in two different ways. Some versions translate the verbs in the present tense as, "to us a child **is** born, to us a son **is** given," while other versions have translated the verbs in the future tense as, "to us a child **will be** born, to us a son **will be** given." However, the exact same verbs in other passages are inconsistently translated in the **past tense** by the same Trinitarian translators. See the past tense translation "was born" at Genesis 4:26; 2 Samuel 21:20; Jeremiah 20:15; Psalm 87:4,5,6; Ruth 4:17, and "was given" at Leviticus 19:20; Numbers 26:62; Joshua 24:33; Isaiah 35:2; Jeremiah 13:20; 50:55; Ezekiel 15:4; 16:34; 32:25; Ecclesiastes 10:6; Esther 4:8; 6:8; 2 Chronicles 34:16. This is a severe problem for Trinitarian interpreters.

This problem is compounded by Trinitarian translations of the preceding context, "The people walking in darkness **have seen** a great light; on those living in the land of deep darkness a light **has dawned**" (9:2). These words are referring to the same person as Isaiah 9:6. Isaiah 9:6 is not mentioned anywhere in the New Testament. The very reason Christians believe verse 6 is applicable to Jesus is that Matthew himself quotes Isaiah 9:1-2 as referring to Jesus (4:14-16). But notice the past tense of the verbs in at Isaiah 9:2. The people have already seen a great light in Isaiah's day and the light had already dawned in Isaiah's time.

Therefore, from a Christian perspective, Isaiah 9:6 is one of several "dual prophecies" in Scripture with a near and far fulfillment. In this respect, Isaiah 9:6 much like Isaiah 7:14. At Isaiah 7:14, a child named Immanuel was prophesied to be born during the reign of King Ahaz as a sign to Ahaz that his current war troubles will be over before the child Immanuel grows up and knows right from wrong (8th century BC). From a Christian perspective, the past tense of the verbs in this verse are there to refer to a near fulfillment and Jesus is the far fulfillment. Jews interpret this text to refer to Hezekiah and this is indeed borne out by the surrounding context of this passage. The following context indicates the historical situation is the same as chapter 7 where King Pekah and King Rezin are attacking Jerusalem during the days of King Ahaz, the father of Hezekiah. The verse then is necessarily a reference to King Hezekiah of the House of David. See verse 7 which refers to the throne of David. These

Israelites had seen a great light, the light had already dawned, a son had been born, a child had been given. Should we then suppose the child born during Isaiah's day, Hezekiah, was God Himself? Ridiculous.

The past tense language of Isaiah 9:2,6 shows us the passage necessarily refers to a human child-son born during the days of Isaiah and King Ahaz. The contextual facts all point toward Hezekiah, a son of David, who will sit on the throne of David. These facts alone demonstrate that the Trinitarian interpretation of verse 6 is completely implausible. Hezekiah was not "Mighty God."

*The Translation of **EL***

The English translation "Mighty God" is a translation of the Hebrew words *EL GIBBOR*. Another significant problem for Trinitarians is the translation of the Hebrew word *EL*. It is often claimed that *EL* is the equivalent Hebrew word for the Greek word *theos* and English word "God." This is obviously wrong. The Greeks did not use the word *theos* to refer to the might/strength of men mountains and big trees. English speakers don't use the word "God" to refer to the might/strength of men, mountains, and big trees. However, the Hebrews did use the word *EL* to refer to the might/strength of men, mountains, and big trees (see Genesis 31:29; Deuteronomy 28:32; Nehemiah 5:5; Psalm 36:6; 80:10; Proverbs 2:27; Ezekiel 31:11; 32:21; Micah 2:1). This is because *EL* is not equivalent to the English word "God." *EL* has a much wider scope of meaning than Greek *theos* or English "God." The Greek word *theos* and English word "God/god" are only used to refer to deities. This is not the case with *EL*. God is necessarily *EL* but the converse is not true; *EL* is not necessarily a reference to the one God. The Hebrews used the word *EL* to refer to their God as "The Mighty One," "The Strong One," "The Power" (see Joshua 22:22 and Psalm 50:1 for clear examples). The same idea is also found in the New Testament where God is called "the Power" (see Luke 1:41 *dynatos*; and 1 Timothy 6:15, *dynastes*). Because the word *EL* was used by the Hebrews to refer to their God as the Mighty One, it is then quite clear why they also used *EL* to refer to the might, strength, or power, of men, mountains and trees.

It is for this reason that some Trinitarians, such as Martin Luther, translated *EL* here as "Mighty."

This should not be confused with the word *gibbor* which is translated as "mighty" in many Bibles (the "mighty" part of "Mighty God"). The word *gibbor* refers to a mighty champion or famous hero. However, *EL* also means "mighty" in a different sense referring more directly to the might, strength, or power, of men, mountains, trees, gods, and God. For this reason, some scholars have translated *EL GIBBOR* as "Mighty Hero" or something similar.

Additionally, the Hebrew word *EL* is used to refer to King Nebuchadnezzar at Ezekiel 31:11. And again, the term *EL GIBBOR* is used in plural form at Ezekiel 32:21 to refer to human leaders. This again shows that this vocabulary is not necessarily a reference to the God of Israel.

However, it does not appear that Isaiah ever used the word *EL* to refer to anyone or anything else except God Himself. Isaiah 10:26 is contextual and the term *EL GIBBOR* in this verse is an obvious reference to the God of Israel. Furthermore, the term "Eternal Father" at Isaiah 9:6 shows us that Isaiah most likely meant to refer to the God of Israel when he used the term *EL GIBBOR* (see 63:16;64:8). While these particular facts do not constitute proof that Isaiah used *EL* to refer to the God of Israel, they do indicate it is more likely that he did mean to refer to God than not. But we can't use possibilities as a basis to build doctrines upon; we must have clear facts.

The Septuagint (LXX) Translation of Isaiah 9:6

Second century Jews had no anti-Christian bias. Christianity had not yet arrived. Now let us honestly acknowledge how they translated this Hebrew text into Greek:

"For a child is born to us, and a son is given to us, whose government is upon his shoulder: and his name is called **the angel/messenger of great counsel**: for I will bring peace upon the princes, and health to him" (LXX).

These ancient Jewish translation scholars did not see this verse describing anyone as "God." Rather, they saw the verse describing an angel/messenger. Given the context, it is highly unlikely that they had a divine messenger (angel) in mind. The same Hebrew word was used to refer to human messengers. The Greek Septuagint was a

translation held in high esteem among Greek speaking Jews before/at the time of Christ. We also know for certain this Greek translation of the Hebrew Old Testament was also heavily quoted in the New Testament by Jesus and his apostles. The Septuagint was also the version used by the earliest Christians.

We must recognize that the Septuagint translation does not attempt to translate the Hebrew text as literally as possible. Their translation of Isaiah 9:6 does not attempt to be a word for word translation. The Jewish scholars of that time were more concerned about presenting **the intended concept and meaning** of the verse rather than providing a word for word translation. And these ancient Jewish scholars did not perceive the Hebrew text to be describing this humanly born child-son as "God."

The Translation of the Name

A typical Trinitarian translation of Isaiah 9:6 reads something like, "his name shall be called 'Wonderful, Counsellor, Mighty God, Eternal Father, Prince of Peace.'" This translation has often been vigorously disputed and debated mainly by Jews. Some have insisted that the name itself is wrongly translated. Others have claimed that it should actually read that the Wonderful Counsellor, Mighty God, Everlasting Father called his name the Prince of Peace. This claim is not without good reason. This issue is very complex and beyond the scope of this article. Let the reader be aware and do his own research.

The Interpretation of Isaiah 9:6

Even if we suppose the common Trinitarian translation is correct, there are still more problems. In the Bible, angels and men are called *elohim*. The judges of Israel were called *elohim*. See Exodus 21:6; 22:8-9; Psalm 82:1,6. Angels are identified as *Elohim*. See the Hebrew's writers endorsement of this translation of *Elohim* at Hebrews 2:7. See also Psalm 45:6-7.

Human judges and angels are called *Elohim* because they are **representatives** of God. As representatives of God they are treated as if they are **representations** of God. This is all based on the Hebrew *shaliach* concept, the concept of a person's agent acting on his behalf. God's *shaliach*, or agent, is also called *Elohim*. If a similar situation is occurring at Isaiah 9:6, it then

means the humanly born child-son is not God Himself but is called by this name because he is God's representative *shaliach*. Indeed, Jesus is not the "Eternal Father" but is the Father's representative who came, as he himself declared, "in the name of my Father."

In this article, this perspective is considered incorrect.

2. Scholars and Isaiah's Perspective

Many scholars have recognized the extreme unlikelihood that Isaiah the prophet would identify a humanly born child as "Mighty God, Eternal Father." One would need to accept that Isaiah would be prepared to refer to a human child as the God of Israel, his God, resulting in an highly implausible position. Isaiah is also referring to the birth of a son yet the Trinitarian interpretation expects one to suppose this child "son" is the everlasting "Father." Not only so, Trinitarians themselves insist that the Trinity had not yet been revealed. If the Trinity had not yet been revealed, how then could Isaiah be referring to this human Messiah as God?

3. Eternal Father

Because Trinitarians interpret this passage to refer to Jesus as "Mighty God," they also compelled to consistently to interpret him to be the "Eternal Father" in this passage complete with a set of justifications for doing so (see Job 29:16; Isaiah 22:20-21). It is typical for Trinitarians to also try and rework "Eternal Father" into "Father of Eternity," or something similar, so that they can then claim Jesus is the Father of our own eternal life, or some similar idea to that effect.

But this means Isaiah would be referring to a human son as "Eternal Father." Isaiah himself refers to Israel's God as their "Father" (63:16; 64:8) just as Jesus and New Testament Jews referred to Him as Father (see John 8:41). In Isaiah, the reason for calling their God "Father" is because He is their originator who formed them. Israel was God's firstborn son (Exodus 4:22-23; Hosea 11:1). Therefore, our first inclination should be to suppose "Eternal Father" refers to the Father of our Lord Jesus who gave Jesus the

throne of his father David just as this passage is discussing.

At Matthew 23:8, Jesus tells us that "ONE is your Father and He is in heaven." The disciples of Jesus only have one Father and that Father is in heaven. This one Father is the Father of Jesus His son. Yet Trinitarians would have us believe Jesus is another "Eternal Father" and that we have two Fathers not one. In Trinitarianism, Jesus is not the Father and the Father is not Jesus. The Father is one and Jesus is another. Hence, they would have it that Christians have two Eternal Fathers and denying Jesus' own testimony on this matter. Jesus' teaching makes the Trinitarian claim quite impossible.

4. Yahweh of Hosts will make it all happen

Another serious problem for the Trinitarian claim is that we are immediately told in verse 7 that Yahweh of Hosts will make all this happen. Yahweh will ensure this child-son is born and ensure that the authority of the throne of David will be placed upon his shoulders. This type of language is common in Scripture to refer to men whom God raises up by His counsel and might. Furthermore, it is quite unconvincing to suggest Yahweh is saying Yahweh will make Yahweh be born and Yahweh will ensure that Yahweh receives the authority of the throne of David, a human's throne. In fact, when you think it over, it's ridiculous. For example, we know that Luke 1:31ff. says that God will give Christ the throne of his father David which is precisely what Isaiah 9:6 is discussing.

Why would God need to be given any authority to sit on a human's throne, the throne of David? Why would he even want the authority of a human throne? He sits on His own throne, the throne of God. God does not sit on "the throne of David." God sits on the throne of God. Humans sit on the throne of David. It is rather laughable to suppose it would be a feat of Yahweh to seat Yahweh upon a human's throne.

But when we recognize that this is a humanly born son, and Yahweh will ensure this human being sits upon the throne of David, the proper interpretation of this passage becomes more clear. The person in view is not God but someone who God raises up to carry out His purposes. To qualify for the throne

of David, a human's throne, this person has to be a human son of David. And we also know that God the Father gave Jesus the throne of his father David. If Jesus was truly God, he would have already owned a throne much higher than the throne of David and would have no need for a human's throne.

5. A Highly Defective Trinitarian Assumption

Trinitarians assume that if the Messiah bears the name "Mighty God" then it necessarily means he IS that Mighty God. And therein lies the fatal flaw in their interpretation. A survey of Old Testament facts shows this assumption to be completely false. Just because someone or something bears God's name, it doesn't mean that person or thing IS God.

Abraham called the name of that place 'Yahweh Provides,' as it is said to this day, "In the mount of YAHWEH does provide. (Genesis 22:14).

Moses built an altar and named it 'Yahweh my Banner.'"(Exodus 17:15).

In those days Judah will be saved and Jerusalem will dwell in safety; and this is the name by which she will be called: Yahweh our righteousness. (Jeremiah 33:16).

Abraham named the place where he offered up Isaac, "Yahweh Provides." Notice that we cannot assume this place therefore IS Yahweh. We cannot assume Moses' altar IS Yahweh because he named it "Yahweh my Banner." We cannot assume Jerusalem IS Yahweh because it's named shall be called "Yahweh our Righteousness." Strangely, Trinitarians know these verses do not mean these places are Yahweh. They know that these places bear the name of Yahweh yet these places are not Yahweh. But somehow they are not able to apply the same reasoning process to Isaiah 9:6.

At Jeremiah 23:5-6, the Messiah's "name is called 'Yahweh our Righteousness'" just as Jerusalem is called "Yahweh our Righteousness" at Jeremiah 33:16. Should we then conclude the Messiah is Yahweh? If we did then we would need to

consistently conclude Jerusalem is Yahweh because the exact same thing is said of Jerusalem (33:16). But we know that Jerusalem is not God and it is called "Yahweh our Righteousness" for another reason. Somehow Trinitarians are able to understand that Jerusalem's name is called "Yahweh our Righteousness" not because this city is God but for another reason. Yet they can't seem understand the very same thing is true of the Messiah at Jeremiah 23:5-6.

Isaiah 9:6 is the same situation as Jeremiah 23:5-6. The Messiah's "name shall be called." But Jeremiah 33:16 demonstrates to us that identifying the Messiah as God at Jeremiah 23:5-6 is obviously mistaken. The same is true of other passages which use the same kind of language. At this point, it should then be obvious that the Trinitarian premise is wrong. They assume that since the Messiah's "name shall be called... Mighty God" that this necessarily means he IS Mighty God. But as we have seen, the facts of Scripture prove this proposition to be incorrect.

Let the reader clearly understand the Trinitarian's underlying premise. The Trinitarian interpretation of Isaiah 9:6 entirely rests upon this faulty supposition which Scripture itself demonstrates is false. We must therefore inquire further as to why the Messiah is given this name since it is not enough to make such an assumption as Scripture illustrates.

Analysis of the Facts

1. Bearing God's Name

In the examples above, it should be obvious that persons and places don't bear the name EL or Yahweh because the ARE God. In fact, Christians have the name of God written on their foreheads.

He who overcomes, I will make him a pillar in the temple of my God, and he will not go out from it anymore; and I will write on him **the name of my God**, and the name of the city of my God, the new Jerusalem, which comes down out of heaven from my God, and my new name. Revelation 3:12.

Then I looked, and behold, the Lamb was standing on Mount Zion, and

with Him one hundred and forty-four thousand, having His name and **the name of His Father** written on their foreheads. Revelation 14:1

There will no longer be any curse; and the throne of God and of the Lamb will be in it, and His servants will serve Him; they will see His face, and **His name** will be on their foreheads. Revelation 22:4.

So if you have the name of God written on your forehead, and someone comes up to you and sees the name of God written on your forehead, should they suppose you ARE God? That would be a mistaken assumption wouldn't it? This is the same mistake Trinitarians are making at Isaiah 9:6.

The Messiah bears this name at Isaiah 9:6 not because he IS God but because God raises up His promised Messiah and does mighty works through him. The Messiah is the manifestation of God's wonderful counsel. God was in the Messiah reconciling the world to Himself (2 Corinthians 5:19).

2. The Reason for the Name

God told Abraham that his child's name will be called "Isaac" or "he laughs." The name of his child does not describe the child; the name of the child is called "he laughs" because Abraham laughed when God told him that he and Sarah would have a child in their old age.

At Isaiah 7:14, we read that a child will be born and his name shall be called Immanuel. Immanuel means "God with us." However, we know that Immanuel is not God simply because his name is called "God with us." We know that this verse is necessarily a dual prophecy. The context tells us that a child named Immanuel would be born during the reign of King Ahaz, as a sign to Ahaz, and he will not be grown up before the two Kings currently attacking Ahaz are defeated. The child was called "God with us" because he was a sign that God was with His people in plan and purpose concerning the defeat of these two Kings. This undeniable fact tells us that his named will be called 'God with us'" doesn't mean the child was God Himself.

At Isaiah 7:14, the child bore the name Immanuel, "God with us," not because he himself was God, but because he was a sign that the God of Israel was with Ahaz and the House of David in plan and purpose concerning the current war situation. And the same thing is true of the child born in Isaiah 9:6. The names "Wonderful Counsellor" and "Mighty God" and "Eternal Father" are references to the Father of the Messiah who is going to make all of this happen.

The Messiah bears this name because he represents all that God the Father will accomplish through him, "the zeal of Yahweh of Hosts will accomplish this" (v.7). Jesus came in the name of the Father as the Father's representative and God the Father accomplished mighty things through the man Jesus who He raised up to be a horn of salvation to the people of Israel. God the Father did mighty things through His Christ, His Anointed One. In fact, we find that Jesus the Messiah revealed **the Father** to the people of Israel because it was the Father abiding in him who did the works (Jn 1:18; 12:49-50; 14:9-10; 1 John 5:20).

3. God's Messiah: Yahweh's Christ

In verse 7 we are told YHWH, the Mighty God, the God of Israel, will accomplish all this. And indeed, we read in the New Testament that the Messiah is in fact God's Messiah, God's Christ:

For a child will be born to us, a son will be given to us.... the zeal of YHWH will accomplish this. Isaiah 9:6-7.

And it had been revealed to him by the Holy Spirit that he should not see death before he had seen **the Lord's Messiah**. And inspired by the Spirit he came into the temple and when the parents brought in the child Jesus, to do for him according to the custom of the law, he took him up in his arms and blessed God and said, "Lord, now let your servant depart in peace, according to your word for mine eyes have seen **Your salvation**. (Luke 2:26-30).

The God of our fathers raised up Jesus, whom you had put to death by hanging him on a cross. He is **the one whom God exalted to His right hand as Prince and Savior**. Acts 5:31-32.

This Jesus **God raised up** again, to which we are all witnesses. Therefore having been **exalted to the right hand of God**, and having received from the Father the promise of the Holy Spirit, he has poured forth this which you both see and hear. For it was not David who ascended into heaven, but he himself says: "The Lord said to my Lord, "Sit at my right hand until I make your enemies a footstool for your feet." Therefore let all the house of Israel know for certain that **God has made him both Lord and Messiah**, this Jesus whom you crucified. Acts 2:33-36.

And He said to them, "But who do you say that I am?" And Peter answered and said, "**God's Messiah**." (Luke 9:29).

And the people stood by, looking on. And even the rulers were sneering at him, saying, "He saved others; let him save himself if he is **God's Messiah, His Chosen One**." (Luke 23:35).

Therefore let all the house of Israel know for certain that **God has made him both Lord and Christ**, this Jesus whom you crucified. (Acts 2:36).

But the things which God announced beforehand by the mouth of all the prophets, that **His Messiah** would suffer, He has thus fulfilled. (Acts 3:18).

Therefore repent and return, so that your sins may be wiped away, in order that times of refreshing may come from the presence of the Lord; and that He may send Jesus, **the Messiah appointed for you**. (Acts 3:19-20).

The kings of the earth took their stand, And the rulers were gathered together against YAHWEH and against **His Messiah**.'(Acts 4:26).

Then the seventh angel sounded; and there were loud voices in heaven, saying, "The kingdom of the world has become the kingdom of our Lord and **His Messiah** and He will reign forever and ever." (Revelation 11:15.

Then I heard a loud voice in heaven, saying, "Now the salvation, and the power, and the kingdom of our God and the authority of **His Messiah** have come, for the accuser of our brethren has been thrown down, he who accuses them before our God day and night. (Revelation 12:10).

For a child will be born to us, a son will be given to us.... the government will be on his shoulders... **the zeal of YHWH will accomplish this**. Isaiah 9:6-7.

We must also bear in mind that "Christ" or "Messiah" literally means "Anointed One." This is often overlooked because the term "Jesus Christ" looks like a first and last name and not a name with a title. But it literally means "Jesus the Anointed One" or "Anointed Jesus." It is God the Father who anointed Jesus to be the Messiah, the Anointed One. Remembering that the Messiah, the Anointed One, is God's Anointed One, God's Christ, God's Messiah, carefully also regard the following:

The Spirit of [YHWH] is upon me for **He has anointed me**. Luke 4:18; see Isaiah 61:1.

You know of Jesus of Nazareth, how **God anointed him** with the Holy Spirit and with power, and how he went about doing good and healing all who were oppressed by the devil, for **God was with him**. Acts 10:38; see Acts 2:22.

You have loved righteousness and hated lawlessness; **therefore God, your God, has anointed you** with the

oil of gladness beyond [the angels].
Hebrews 1:9; see v. 4.

God's Messiah, God's Christ, His Anointed, is the place, where the Wonderful Counsellor, Mighty God, and Eternal Father, does his works:

Men of Israel, hear these words: Jesus of Nazareth, a man attested to you by God with mighty works and wonders and signs **which God did through him** in your midst, as you yourselves know. Acts 2:22.

Do you not believe that I am in the Father and the Father in me? The words that I say to you I do not speak on my own but **the Father abiding in me does His works**. John 14:10.

It is quite clear that God the Father did HIS works through HIS Christ, HIS Messiah, HIS Anointed One, who was HIS salvation. Given these facts, we need to ask ourselves if the reason this human child-son bears the names "Wonderful Counsellor, Mighty God, Eternal Father" is because God the Father is accomplishing His mighty works through this human child-son whom He anointed to do HIS works in HIS name. The answer to this question is obvious since this is the testimony of the Gospels. The Messiah will bear the name "Wonderful Counsellor, Mighty God, Eternal Father" because he represents the mighty works God accomplishes through him. He is the place where God's wonderful counsel is manifested; he is the place where God does his mighty works. And Jerusalem was called "Yahweh our Righteousness" for the same reason.

4. The Context: A Name which is describing what YAHWEH will accomplish through this child-son

Let us carefully regard the context:

The people who walk in darkness will see a great light, those who live in a dark land, the light will shine on them. You shall multiply the nation, **You shall** increase their gladness; They will be glad in Your presence As with the gladness of harvest, As men rejoice when they divide the spoil.

For **You shall** break the yoke of their burden and the staff on their shoulders, the rod of their oppressor, as at the battle of Midian. For every boot of the booted warrior in the battle tumult, and cloak rolled in blood, will be for burning, fuel for the fire. 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. There will be no end to the increase of His government or of peace, on the throne of David and over his kingdom, to establish it and to uphold it with justice and righteousness From then on and forevermore. **The zeal of YAHWEH of hosts will accomplish this.**

The context is all about **what YAHWEH will accomplish**. And within this context, we discover that YAHWEH will cause a child to be born, a son to be given, and Yahweh will place the authority of the throne of David upon his shoulders. God was in the Messiah reconciling the world to Himself (2 Corinthians 5:19). The Father abiding in Jesus did the works (John 14:10). Jesus was God the Father's Christ, God's Messiah. The Messiah is where God the Father did his mighty works; His Anointed One Jesus was how he accomplished His purpose. For that reason, Jesus is the Father's Wonderful Counselor; Jesus is how the Mighty God did His works. The Eternal Father was abiding in Jesus doing the works (Jn 14:10).

But even more obvious is the fact that God the Father gave Jesus the throne of his father David. This is what Isaiah 9:6 is about. The Father is the Wonderful Counsellor, Mighty God, and Eternal Father, because He accomplishes all his wonderful works through His Anointed One, Jesus. And so God's Messiah will bear the name "Wonderful, Counsellor, Mighty God, Eternal Father" because **God the Father** will accomplish mighty and wonderful things through this man He raised up.

5. Jesus Christ's God

Is the "Mighty God" Jesus Christ's God? There is only one God so how could the Mighty God not

be Jesus Christ's God? If the "Mighty God" in this verse refers to the one true God then it must refer to Jesus Christ's God. And if it isn't referring to his God, it must be referring to another God and there isn't only one God but two or more. If it doesn't refer to his God, then what other God is the verse identifying?

Conclusion

Given the facts concerning the purpose of ancient Israelite names, we must inquire into Isaiah's true intentions at Isaiah 9:6. Since God the Father will do His works through His Anointed, the Christ, the name in question is not intended to describe who the Messiah is by identity but how this human represents God Himself and what the Mighty God will accomplish through His Messiah, His Christ. This name refers what **God Himself** will accomplish through HIS Messiah. Indeed, this is exactly what we read in the New Testament. Just as Jerusalem is called "YAHWEH our Righteousness," and we understand this to mean that Jerusalem is the place where the Mighty God of Israel will accomplish His works, in the very same way, we must understand that God's Messiah is called "Wonderful Counsellor, Mighty God, Eternal Father," not because Christ is the Mighty God or Eternal Father but because God's Christ is where the Mighty God and Eternal Father accomplishes HIS works. Jesus tells us that he came in **the name of his Father** and the Father did His works through Jesus His anointed one. In other words, since Jesus came in the Father's name, Jesus bears the name of his God and Father, "Wonderful Counsel, Mighty God, Eternal Father" because he represents the Father in terms of all the things the Father will accomplish through him.

The title "Prince of Peace" tells us that the Christ/Messiah will be given this title. This is because the authority, the "government" God will place on his shoulders will be a peace without end as stated in verse 7, "there will be no end to the increase of His government or of peace."

He is the one whom God exalted to
His right hand as Prince and Savior.
Acts 5:32.

The zeal of YHWH of Hosts will
accomplish this. Isaiah 9:7.

Jesus is indeed called by this name. But we must understand WHY he is called this name and it is not for the reason Trinitarians suggest. The reason he is called this name is not because he is the Mighty God or the Eternal Father, but because he is the place where the Mighty God and Eternal Father will accomplish what is being discussed in the context of Isaiah 9:6. In the very same way, Jesus is called "Immanuel" not because Jesus is himself "God with us" but because Jesus is rather how God the Father was with Israel in plan and purpose raising up a horn of salvation for the people of Israel. For the same reason, we can see that Jerusalem is called "YHWH our Righteousness" not because Jerusalem is YHWH but because Jerusalem is the place where God's plan and purpose is accomplished. In short, Jesus is called the name, "Wonderful Counsellor, Mighty God, Eternal Father" because he, the Christ, is how God the Father functionally accomplishes His works and he represents the Father in this respect.

The Christ will be called this name because it is through God's Christ that YAHWEH, the Mighty God and Eternal Father, will show His Wonderful Counsel and will accomplish HIS works as described in the immediate context of Isaiah 9:6.

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