

HIS NAME IS THE MIGHTY GOD

Isaiah 9:6

INTRODUCTION

- Thomas Carlyle said that “The history of the world is but the biography of great men”
- Some refer to such great men as “heroes” who performed great and mighty heroic feats that profoundly impacted their generations
- The world glorifies men and women they deem as great and mighty, even to the point of idolizing them
- But greatness in man’s eyes is not greatness in God’s eyes (1 Samuel 16:6-7)
- And as powerful as these mighty people may be, their intellect, strength and influence blossoms and flourishes but for a moment, before they wither and perish
- “Verily every man at his best state is altogether vanity” (Psalm 39:5)
- While there are such beings as “mighty men” (2 Samuel 23:8) and “mighty angels” (2 Thessalonians 1:7), there is only one Being who truly can be called “mighty” and that is God
- Names in Scripture are not merely used for identification, but to describe character
- We can learn much about God by studying his names
- The third commandment negatively forbids taking God’s name in vain (Exodus 20:7), and thereby positively commands us to revere his name
- To the Jews in 734 BC, threatened by Syria and Israel, God delivered a message of hope, that he would effect their deliverance, not only from their enemies, but from all sin and evil, through the coming “Son” and “child”, whose name is “the mighty God”
- Just as King Ahaz was given the choice as to whether he would put his trust in the strength of man, or in the might of God, so too each one of us must make the same choice – will I place all my hope and trust in Jesus Christ, the mighty God?

I. OUR CERTAINTY IN THE MIGHTY GOD

- A. There is one true God
 1. Only fools say there is no God (Psalm 14:1)
 2. Polytheists see the God of the Bible, Jehovah, and Jesus Christ, as just one god among many (Acts 17:18)
 - a. The polytheist Egyptians saw the God of the Hebrews as another god who was challenging the authority of their own gods (Exodus 12:12)

- b. Israel's enemies understood the various gods to have dominion over certain regions and nations (1 Kings 20:23; 2 Chronicles 32:9-21)
 - c. The Jehovah's Witnesses are polytheist idolaters who claim that Jesus is a god distinct from Jehovah
 - d. Roman Catholics are polytheist idolaters who worship a pantheon of gods (saints)
3. Every other god is false, an idol and a devil (Deuteronomy 32:17; Psalm 96:4-5; 1 Corinthians 8:4-6)
 4. God is a jealous God and will punish those who worship other gods (Exodus 20:3-6)
- B. God is mighty
1. He is the Almighty God (*El Shaddai*) (Genesis 17:1)
 2. He is the Creator, who made all things in six days (Exodus 20:11)

II. JESUS CHRIST IS THE MIGHTY GOD

- A. This title cannot be applied to a mere man
1. The prophecy concerns a coming "son" and "child" who is clearly human
 2. The Jews interpret this as Hezekiah
 3. While "Wonderful" and "Counsellor" do not require deity, "the mighty God" and "the everlasting Father" do, showing he is both Man and God
 4. The word for "God" is not *Elohim*, which can be applied to men (Psalm 82:1,6), but *El*, which is only ever applied to Jehovah, and always expresses full deity
 5. The title "the mighty God" is only ever used for Jehovah (Isaiah 10:21)
 6. While the Old Testament saints may not have had a full concept of the Trinity, they understood that the Messiah was more than a mere man, even Jehovah himself (Jeremiah 23:5-6)
- B. The Lord Jesus Christ in the Gospels showed himself to be God
1. The Lord Jesus repeatedly declared himself to be God by his words (John 8:58-59; 10:30-33; Mark 14:62-64)
 2. The Lord Jesus showed himself to be God by his works (cf. Romans 1:4)
 3. The Lord Jesus received worship as God (Matthew 14:33; 28:9)
 4. The Lord Jesus must receive the same honour as God the Father, and to fail to do so is to dishonour God (John 5:23)

- C. The doctrine of Christ's deity is one of the most attacked doctrines of Scripture
1. It been relentlessly attacked by the devil and his agents for the last 2000 years through Gnosticism, Arianism, corruption of the Scriptures, Modernism, cults
 2. The "Septuagint" (Greek translation of the Old Testament) mutilates this verse and removes Christ's deity, reading, "*and his name is called the Messenger of great counsel: for I will bring peace upon the princes, and health to him*"
 3. Modern Bible versions, based on corrupt Alexandrian texts, remove many references to the deity of Christ
 4. If Jesus is not God then:
 - a. He is either a liar or a lunatic, for he claimed he was God
 - b. The Bible cannot be trusted, for it clearly teaches Christ's deity
 - c. We are made to be blasphemers
 - d. We are yet in our sins

C. The Lord Jesus Christ is *mighty*

1. This word denotes a hero, warrior (Psalm 24:8)
2. Christ's role as the warrior who would go to battle against Satan was foretold in the Garden of Eden (Genesis 3:15)
3. His entrance into this world as a man was to destroy the works of the devil (1 John 3:8)
4. Throughout his earthly life, he faced continued attacks from the devil and his agents, yet always overcame them
5. He won the greatest victory in his greatest humiliation (Colossians 2:15)
 - a. Isaiah 9:4 alludes to this
 - b. As Gideon in great weakness overcame the armies of Midian (Judges 6-7), so the Lord Jesus through the weakness of his passion wrought a mighty victory over sin, death and hell
 - c. The yoke of the law, the staff and rod of sin's bondage are now broken through his suffering, death and resurrection
6. He is mighty to save (Hebrews 7:25)
7. He is mighty to judge (2 Thessalonians 1:7-9)

III. MAN'S CONCERN WITH THE MIGHTY GOD

- A. The saving might of Jesus Christ is available to all men, but is not experienced by all men
- B. Whether we know Christ's might in our lives is in a large part dependent on us
 - 1. The children of Israel through their unbelief "limited the Holy One of Israel" (Psalm 78:41)
 - 2. At Nazareth, the Lord "did not many mighty works there because of their unbelief" (Matthew 13:58)
 - 3. His grace is given not to the proud, but only to the humble (James 4:6)
 - a. For him to be strong, I must be weak (2 Corinthians 12:10)
 - b. For him to increase, I must decrease (John 3:30)
 - c. For him to be exalted, I must be abased (James 4:10)
 - d. For him to be first, I must be last (Matthew 16:24)
 - e. For him to rule, I must surrender (James 4:7-8)
 - f. For him to live, I must die (Galatians 2:20)
 - 4. For those who are Christ's, he promises his overcoming strength in life, in death and through all eternity
 - a. Though we have tribulation in this world, Christ has overcome it, and we have his peace (John 16:33)
 - b. "We are more than conquerors through him that loved us" (Rom 8:37)
 - c. "I can do all things through Christ which strengtheneth me" (Phil 4:13)

CONCLUSION

- 1. Every person will experience the might of Jesus Christ, either to their eternal blessedness, or to their eternal damnation
- 2. To Zion, God promised, "The LORD thy God in the midst of thee is mighty" (Zephaniah 3:17)
- 3. He is mighty, not only in his throne in heaven, and in his great works of providence in the world, but in the midst of his redeemed people
- 4. Thomas confessed Jesus Christ as, "My Lord and my God" (John 20:28)
- 5. Can you not only say, "Jesus is Lord and Jesus is God," but can you say with Thomas, "Jesus is *my* Lord, and *my* God"?
- 6. *"If Christ be God, and died for me, then no sacrifice can be too great for me to make for Him"* (C.T. Studd)