

ISAIAH 9:6  
THE NAME OF JESUS

“For to us a child is born, to us a son is given; and the government shall be upon his shoulder, and his name shall be called Wonderful Counsellor, Mighty God, Everlasting Father, Prince of Peace.”<sup>1</sup>

“**H**is Name shall be called Wonderful Counsellor, Mighty God, Everlasting Father, Prince of Peace.” With this glorious prophecy of the Messiah, Isaiah speaks of Him Who brings hope and joy for all who know Him as Master of life. I contend that Isaiah has revealed so much more than a mere name for the Messiah—we are given the very nature of God with us.

Fathers provided the name during the Jewish naming rite. However, Messiah appears to receive these names from the people that knew Him, though this is by no means certain. We do know that the Name given Messiah was Immanuel [see **ISAIAH 7:14**]. It was in fulfillment of the Immanuel prophecy that He was called Jesus.

After Joseph had considered quietly divorcing Mary, the angel of the Lord appeared to him and instructed him, “You shall call his name Jesus, for he will save his people from their sins” [**MATTHEW 1:21**]. The divine text continues with this explanation. “All this took place to fulfill what the Lord had spoken by the prophet: “Behold, the virgin shall conceive and bear a son, and they shall call his name Immanuel” (which means, God with us)” [**MATTHEW 1:22, 23**].

The titles Isaiah provides carry the thought that the child is worthy to bear them as Names because they are accurate descriptions of His being and character. The names announced are actually titles. It is uncertain whether He shall receive these Names from the Father who appoints Him to the reign over all the earth, or whether those who receive His reign will call Him by these Names. However, that particular issue is immaterial since the truth conveyed through these Names nevertheless remains.

Rabbim of ancient days were not at all reticent in ascribing these titles to Messiah. “The ancient (first century B.C.) Aramaic Targum Jonathan paraphrased this passage:

And there was called His name from of old,  
Wonderful, Counsellor, Mighty God, He who  
Lives for ever, the Messiah in whose days  
Peace shall increase.”<sup>2</sup>

Reacting to the growth of the Christian Faith, more recent Jewish commentators and translators of the Bible recognise that if these Names are accurately translated, it is a tacit confession that this is not solely a Messianic passage, but that Isaiah has included a Christological passage that has now been fulfilled. Since the birth of the Son of God, Jewish commentators have attempted to avoid the implications of Isaiah’s prophecy.

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<sup>1</sup> Unless otherwise indicated, all Scripture quotations are from **The Holy Bible: English Standard Version**. Wheaton: Good News Publishers, 2001. Used by permission. All rights reserved.

<sup>2</sup> Victor Buksbazen, **The Prophet Isaiah** (Spearhead Press, Collingswood, NJ 1971) 163-4. Cf. Edward J. Young, **The Book of Isaiah, Volume 1, Chapters I-XVIII** (Eerdmans, Grand Rapids, MI 1965) 332

The medieval Jewish commentator Kimchi rendered the passage, “The God who is called and who is Wonder, Counsellor, the mighty God, the eternal Father, calls his name the Prince of Peace.”<sup>3</sup> David Luzzatto attempted to avoid the meaning of Isaiah’s prophecy by taking the titles together and treating them as one word which would translate into the following name, “A wonderful thing is counselling he who is the mighty God, the everlasting Father, the Prince of Peace.”<sup>4</sup> Even if we were to credit this suggestion, such a sesquipedalian name would be impossible to pronounce in one breath. The extent of embarrassment for Jewish commentators becomes apparent with more recent efforts to explain Isaiah. Slotki refused to translate the Hebrew, instead transliterating Isaiah’s words to read, *Pele-joetz-el-gibbor-Abi-ad-sar-shalom*.<sup>5</sup>

What Isaiah seems to have intended readers to understand is that the child who was to be born, who is also the son who was to be given, bears these regal names because He is worthy to do so. I am quite confident that the One whose birth is commemorated during this Holy Season is the child that was to be ever after known as “Immanuel,” and He is for us the “Wonderful Counsellor, Mighty God, Everlasting Father and Prince of Peace.” Focus, with me, on the Name of Jesus as we remember His birth at this time.

**WHAT THE NAMES REVEAL ABOUT JESUS** — Obviously, the names that are applied to the coming Messiah are important. They speak of His character, of His fitness to assume the reign of all creation, of His very essence. In older versions of the Bible, the Names that God gave to the child that was to be born were presented as five in number—“Wonderful, Counsellor, Mighty God, Everlasting Father, and Prince of Peace.” More recently, translations have understood that four names were presented in Isaiah’s prophecy. In this contemporary view, translators consider that whereas older versions presented five names, the first two should read as one title, “Wonderful Counsellor.”

The underlying reason for this change lies in the Hebrew language in which the text is written. The accenting of the Masoretic text supports division into four names. Also, if we allow that Isaiah intended to present four names, a remarkable symmetry becomes apparent. Finally, if four names are presented, one of the two words always describes the earthly side and the other the “metaphysical side of the government. In the first two names, the divine aspect of the child is presented first, whereas in the last two names, it is the second word that points to the Son’s deity. This point becomes apparent if we emphasise the divine aspect of the One to be born, so that we read (in Hebrew): **PELE** yo’etz, **‘EL** gibbor, **‘a**vi **‘AD**, sar **SHALOM**.<sup>6</sup>

Therefore, the first Name or Title ascribed to the Messiah is “Wonderful Counsellor.” Normally, the Hebrew would be translated as “Wonder,” but to make the English translation read more smoothly, we use the adjective “Wonderful.” However, the concrete “Wonder,” used in the original language, is actually the stronger word.

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<sup>3</sup> Louis Finkelstein, **The Commentary of David Kimchi on Isaiah**, cited in Edward J. Young, **The Book of Isaiah, Volume 1, Chapters I-XVIII** (Eerdmans, Grand Rapids, MI 1965) 332

<sup>4</sup> Samuel David Luzzatto: **Il Profeta Isaia volgarizzato e commentato ad uso degl’ Israeliti**, cited in Young, *ibid.*

<sup>5</sup> Israel W. Slotki, **Commentary on Isaiah**, Soncino Press (Soncino Press, Brooklyn, NY 1949) 44. See also, **The Holy Scriptures According to the Masoretic Text** (Jewish Publication Society of America, Philadelphia, PA 1917, 1945, 1955)

<sup>6</sup> See Young, *op. cit.*, 333, for a full discussion of this point.

When the Angel of the Lord identified Himself to Manoah, the father of Samson, He said His Name was “Wonderful”—**Pele** [JUDGES 13:18]. To us, this is not as apparent as it was to Manoah (who heard the angel speak) or to those first readers of the account in the Hebrew tongue, for the Angel of the Lord was identifying Himself as Divine, a theophany, as most theologians accept. The root of this Title is also used in **PSALM 78:12** where we read that God “performed wonders” in the sight of the fathers of the nation of Israel. Elsewhere in this same prophecy, the prophet Isaiah writes of the mercy that comes from the LORD of hosts, and then he states of Him that He is “wonderful in counsel” [ISAIAH 28:29]. Thus, the first Name of the Child reveals His divine character.

Consider the revelation of the wisdom of our Lord. Upon Him, “the Spirit of wisdom and understanding” is said to rest, as is “the Spirit of counsel and might” and “the Spirit of knowledge” [ISAIAH 11:2]. The ruler of the people was assumed to be, or at least hoped to be, an individual characterised by wisdom, hence Micah uses counsellor as a synonym for the king [MICAH 4:9]. This was also the reason that a human king would surround himself with counsellors, so that he would be advised as to the best course of action and thus exercise wisdom in his rule. Jesus, our Lord, does not need to surround Himself with advisors, since in Him are hidden “all the treasures of wisdom and knowledge” [COLOSSIANS 2:3]. To those who are called, Christ has become “the wisdom of God” [1 CORINTHIANS 1:24, 30].

Isaiah says that the Messiah will be **El Gibbor**—“Mighty God.” Indeed, some individuals are uncomfortable with acknowledging that the Hebrew should be translated as “Mighty God.” Such scruples have less to do with translation than with theological implications, for if the Messiah is indeed God with us, we are obligated to submit to Him as very God. That this Name points to Yahweh, the Lord God, becomes apparent when we remember the words of Isaiah in another verse. In **ISAIAH 10:21**, we learn, “A remnant will return, the remnant of Jacob, to the Mighty God”—to **El Gibbor**.

Likewise, Jeremiah insists that the LORD of Hosts is **El Gibbor**—“Mighty God” [JEREMIAH 32:18]. Jeremiah also identifies Messiah as “the LORD ... our righteousness” [JEREMIAH 23:6]. Through Him and in His day, Judah will be saved and Israel will dwell secure, for He is the righteous Branch from David, who is appointed to reign as King and to deal wisely, even as He executes justice righteousness and righteousness.

The New Testament lays stress upon the power of Jesus, the Messiah. Remember the words our Lord spoke, which are recorded for our encouragement in John’s Gospel. “In the world you will have tribulation. But take heart; I have overcome the world” [JOHN 16:33]. When the Master issued the Great Commission, He was not merely saying some words. He said, “All authority in Heaven and on earth has been given to me” [MATTHEW 28:18]. What a blessed confidence is ours, that “In [Christ] all the fullness of God was pleased to dwell” [COLOSSIANS 1:19].

Though Isaiah cannot be said to have given us a full revelation of Trinitarian doctrine, it is apparent that we have an adumbration of the doctrine in this Name. Clearly, the Name that Isaiah gave by the inspiration of the Holy Spirit anticipates the full revelation of that precious doctrine, for the child that is born is also identified fully with the LORD God of Hosts. I must pause at this point to say that since the child that is born—and whose birth we observe at this Holy Season—is Mighty God, we may be assured that “He is able to save to the uttermost those who draw near to God through Him” [HEBREWS 7:25].

Messiah is also called the “Everlasting Father,” or more literally, “Father of Eternity.” When I read this Name or Title in the original language, I discover that it has a surprisingly contemporary ring to it. Somewhat literally, the Child’s Name is “Father until.” In other words, the Child that is born is seen as Father of the people for whom He is born and of the people for whom He is given.

In **ISAIAH 63:16**, the Prophet addresses the LORD on behalf of the people.

“You, O LORD, are our Father,  
our Redeemer from of old is your name.”

That final phrase is translated in the ASV; “our Redeemer from everlasting is thy name.”<sup>7</sup> The Psalmist provides insight into the character of Messiah when he writes:

“He delivers the needy when he calls,  
the poor and him who has no helper.  
He has pity on the weak and the needy,  
and saves the lives of the needy.  
From oppression and violence he redeems their life,  
and precious is their blood in his sight.”

[**PSALM 72:12-14**]

It is Messiah who is revealed as having compassion on His people—compassion compared to “a Father [who] shows compassion to His children” [see **PSALM 103:13**]. Jesus our Saviour and Lord is identified as the Good Shepherd [see **JOHN 10:11-18**]. As the Good Shepherd, He guards His people and He supplies their need.

Messiah is also identified as “Prince of Peace.” If, as Isaiah states, Messiah is the “Wonderful Counsellor,” the “Mighty God” and the “Father of Eternity,” it must follow that He will also be the “Prince of Peace.” He will employ His might and His wisdom to remove all peace-disturbing nations in the Day of His reign throughout the Millennium. However, the peace that is in view is not merely the cessation of hostility between nations; it includes prosperity, well being, harmony within and without, peace in one’s heart and peace with God. The peace that is envisioned is the perfect state for mankind.

Though we do not now see that perfect state, we who know the Saviour have discovered that in Him is peace in our own heart and peace with God. Jesus promised, “Peace I leave with you; my peace I give to you. Not as the world gives do I give to you” [**JOHN 14:27**]. Peace that Messiah gives is not a condition in which we are undisturbed; rather, it is the state best described as untroubled by the conditions around us. It is the condition that arises because we are given confidence to come boldly to the throne of grace in time of need. It is the settled knowledge that we are no longer condemned. This is ours now!

Perhaps you recall the words of the Apostle Paul in the Letter to the Romans. “Since we have been justified by faith, we have peace with God through our Lord Jesus Christ” [**ROMANS 5:1**]. This gift God brings to hearts that have received His Messiah as Master of life. This is our gift when we have received the forgiveness of sin.

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<sup>7</sup> See the **American Standard Version of the Bible**

There is one disturbing note that I must point out. When Messiah reigns during the coming Millennium, there will be neither war nor even rampant crime such as we witness now. He will remove all nations that think to disturb peace or to destroy security. During His reign, we have this promise, even of the wild beasts:

“They shall not hurt or destroy  
in all my holy mountain,” says the LORD.”

[ISAIAH 65:25]

What is true of the animals of the forests and the fields will be equally true of the nations [see ISAIAH 11:9].

Despite this perfect reign for one thousand years, we are warned that the Millennium will end in rebellion. This is not a result of Messiah’s inability to hold the nations in check; rather, rebellion results from the desperately wicked heart of mankind—a heart that is incapable of doing right, even in a perfect environment. Though perfect peace reigns throughout the earth in that day, yet the rebel heart of unconverted people will reject Messiah’s reign and attempt to impose their own perverted will on God.

That is what we do today when we reject God’s grace and refuse to obey Him. We are promoting our desire to rule over our own life, rejecting the reign of Christ the Lord. We are taught—and we foolishly believe—that we are capable of directing our own spiritual welfare, compelling God to accept us on our own terms. However, we deceive ourselves and continue under sentence of eternal death.

How dark are the words John wrote. “God so loved the world, that he gave his only Son, that whoever believes in him should not perish but have eternal life. For God did not send his Son into the world to condemn the world, but in order that the world might be saved through him. Whoever believes in him is not condemned, but whoever does not believe is condemned already, because he has not believed in the name of the only Son of God. And this is the judgment: the light has come into the world, and people loved the darkness rather than the light because their deeds were evil. For everyone who does wicked things hates the light and does not come to the light, lest his deeds should be exposed. But whoever does what is true comes to the light, so that it may be clearly seen that his deeds have been carried out in God” [JOHN 3:16-21].

**WHAT THE NAME OF JESUS MEANS TO CHRISTIANS** — What does Jesus mean to us who are His people, to us who are Christians? What does His Name mean for us? The hymn writers have often contemplated the Name of Jesus, and our hymnals were once filled with songs that exalted His Name. Think of a few of the glorious hymns that once filled the churches as saints praised His Name.

“All Hail the Power of Jesus Name,  
let angels prostrate fall.”

“Blessed Be the Name,  
Blessed be the Name,  
Blessed be the Name of the Lord.”

“Down at the cross where my Saviour died,  
Down where for cleansing from sin I cried,  
There to my heart was the blood applied;  
Glory to His Name.”

“His Name is Wonderful.”

“Jesus is the Sweetest Name I Know,  
And He’s just the same as His lovely Name,  
And that’s the reason why I love Him so;  
Oh, Jesus is the sweetest Name I know.”

“I know of a Name, A beautiful Name,  
That angels brought down to earth;  
They whispered it low, One night long ago,  
To a maiden of lowly birth.  
That beautiful Name, That beautiful Name  
From sin has pow’r to free us!  
That beautiful Name, That wonderful Name,  
That matchless Name is Jesus!”

These glorious songs of the Faith are securely founded upon the Word of God. Reviewing the Word of God, we see that Joseph was instructed to the name “Jesus” to the child born of Mary, for, it was promised, “He will save His people from their sins” [MATTHEW 1:21]. This promise is not restricted to Israel, however, for we are told that “in His Name the Gentiles will hope” [MATTHEW 12:21]; even now, He has taken from among us Gentiles “a people for His Name” [ACTS 15:14]. Today, in the Name of Jesus “repentance and forgiveness of sins” is proclaimed [LUKE 24:47]. Indeed, our “sins are forgiven for His Name’s sake” [1 JOHN 2:12]. It is in the Name of Jesus that we are sanctified and justified [see 1 CORINTHIANS 6:11]. Our right to become “children of God” is assured because we have “believed in His Name” [JOHN 1:12].

It is by “Faith in His Name” that anyone may have a basis for wholeness and strength [see ACTS 3:16]. When we pray, we are encouraged to pray in Jesus’ Name, and we are promised that whatever we ask in His Name, “that the Father may be glorified in the Son, He will do it” [see JOHN 14:13, 14; see also JOHN 16:23-26]. We were baptised in the Name of Jesus, identifying with the Lord [see MATTHEW 28:19; ACTS 2:38; 10:48; 19:5; 22:16]. I confess that though it is a mystery, it is because of His Name that we are hated by those who are dwellers of this earth and it is for His Name that we who are His saints are persecuted even now [JOHN 15:18-21; see also REVELATION 2:3, 13].

There is a day that is yet future in which we who are saved, together with all the redeemed of Christ the Lord, shall witness the Lamb standing on Mount Zion; and with Him will be those powerful and gifted evangelists from Israel, on whose foreheads is impressed the Name of Messiah [see REVELATION 14:1]. Glorious though the anticipation of that event, more glorious still is the knowledge that all who have received Him as Lord shall be gathered to Him in the eternal city, and we shall be identified as belonging to Him. John provides this description of that day.

“The angel showed me the river of the water of life, bright as crystal, flowing from the throne of God and of the Lamb through the middle of the street of the city; also, on either side of the river, the tree of life with its twelve kinds of fruit, yielding its fruit each month. The leaves of the tree were for the healing of the nations. No longer will there be anything accursed, but the throne of God and of the Lamb will be in it, and his servants will worship him. They will see his face, and his name will be on their foreheads. And night will be no more. They will need no light of lamp or sun, for the Lord God will be their light, and they will reign forever and ever” [REVELATION 22:1-5].

Every promise that we Christians have received is through the Name of Him in whom we have believed. We have looked to Him, believing in His Name, and therefore it is because of who He is—because of His Name—that we are free. He has become wisdom for us, because He is the Wonderful Counsellor. He is Mighty God, and we draw on His strength when we are weak. He is the Eternal Father, assuring us of a future. And He is the Prince of Peace who even now gives to us hope and comfort.

**WHAT THE NAME OF JESUS MEANS TO THOSE OUTSIDE THE FAITH** — A day is coming, an awful day, a terrifying day for all who are outside the Faith of Christ the Lord, when “at the name of Jesus every knee [shall] bow, in heaven and on earth and under the earth” [PHILIPPIANS 2:10]. Though for the Christian this long-anticipated day promises to be the glorious consummation of long-delayed hope, for all those who have failed to receive Him as Master, it will be an dreadful time. Bowing before Him will be less a matter of voluntary acceptance than it will be acknowledgement compelled by the glory of His presence.

At this time, in this present day of grace and mercy, we who are believers declare the Name of Jesus as the means by which all may be saved. Long before His birth, it was promised of Jesus that “everyone who calls on the Name of the LORD shall be saved” [JOEL 2:32]. It is that Name of Jesus that has proven to be hope and salvation for all who look to Him in faith. The call of God is “that we believe in the Name of His Son Jesus Christ” [1 JOHN 3:23]. Salvation is promised in the Name of Jesus. Peter and John firmly established this truth when they declared before the Sanhedrin, “there is salvation in no one else, for there is no other name under heaven given among men by which we must be saved” [ACTS 4:12].

I confess that I do not understand why anyone would not believe this message of life. Surely, people do not believe that they are able to save themselves. No one among us can even delay the day of our death, much less slow the process of growing older. If we are unable to keep ourselves from the ravages of age, if we cannot deliver ourselves from the inexorable progress reflecting the truth of universal entropy, how can any of us dare imagine that we can deliver ourselves from divine judgement? No, reasonable people would not imagine that they could save themselves!

I suppose that it is possible that there are actually people who are deliberate and determined to make a headlong plunge into eternal condemnation, but it is difficult for me to believe that a rational individual would permit herself or himself to be forever condemned simply because of irrational self-pride. I can only surmise that such people do not believe there is an order to the universe. I can only guess that such individuals reject reason and logic. To the individual who thinks, belief must follow.

Therefore, the only conclusion left to me is that those who reject the offer of divine grace convincingly demonstrate that they are spiritually dead. They have chosen to reject grace and therefore they continue in death. No individual can honestly say that he or she cannot believe; the issue is that such will not believe. How often did Jesus marvel at unbelief. While the Master moved with determination toward the cross, He paused to lament over Jerusalem. Listen to His sad commentary on the unbelief of the city. “O Jerusalem, Jerusalem, the city that kills the prophets and stones those who are sent to it! How often would I have gathered your children together as a hen gathers her brood under her wings, and you would not! See, your house is left to you desolate” [MATTHEW 23:37, 38]. Though grace came near, the majority of people in that day and among the inhabitants of Jerusalem had chosen not to receive it. Is it any different in this day? Are we any different from those who were condemned by the Master’s words?

Of Jesus, John writes, “He”—Jesus, the Son of God, the Messiah for whom the Jewish people were waiting—“came to his own, and his own people did not receive him. But to all who did receive him, who believed in his name, he gave the right to become children of God, who were born, not of blood nor of the will of the flesh nor of the will of man, but of God” [JOHN 1:11-13].

On one occasion when He was questioned before the assembled Sanhedrin, the Master refused to answer their questions. Instead, he responded with this biting testimony, “If I tell you, you will not believe” [LUKE 22:67]. His words were an indictment of their unbelief; and with this indictment the High Priest and all the assembled scribes and Pharisees were exposed as being unwilling to believe.

At issue is not human ability, but human will. If an individual is willing, she will believe. On one occasion when the Jews doubted the words Jesus spoke, He taught them that the issue was to be resolved in the will. “If anyone’s will is to do God’s will, he will know whether the teaching is from God or whether I am speaking on my own authority” [JOHN 7:17]. If you are but willing to test His promise, you will discover the truth of His assertion. At issue is the possibility that you will discover that His words are true, just as He said, and therefore, in rejecting His grace you have believed a lie. Therefore, I can only conclude that if an individual fails to believe, that one is guilty of *lèse majesté*.

The Titles and the Names of the Messiah means that the sinner has no excuse. Jesus is declared to be the *Wonderful Counsellor*, and therefore the sinner’s puny wisdom will be insufficient to justify unbelief. “In the Word of God it is written,

‘I will destroy the wisdom of the wise,  
and the discernment of the discerning I will thwart.’

“Where is the one who is wise? Where is the scribe? Where is the debater of this age? Has not God made foolish the wisdom of the world? For since, in the wisdom of God, the world did not know God through wisdom, it pleased God through the folly of what we preach to save those who believe. For Jews demand signs and Greeks seek wisdom, but we preach Christ crucified, a stumbling block to Jews and folly to Gentiles, but to those who are called, both Jews and Greeks, Christ the power of God and the wisdom of God. For the foolishness of God is wiser than men, and the weakness of God is stronger than men” [1 CORINTHIANS 1:19-25].



Jesus the Messiah is declared to be the *Mighty God*, and therefore to reject His reign is to pit oneself against Him who is infinite in power and might. When the sinner resists God, he has forgotten that “the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who by their unrighteousness suppress the truth.” The reason this is true is that “what can be known about God is plain to them, because God has shown it to them. For his invisible attributes, namely, his eternal power and divine nature, have been clearly perceived, ever since the creation of the world, in the things that have been made. So they are without excuse. For although they knew God, they did not honour him as God or give thanks to him, but they became futile in their thinking, and their foolish hearts were darkened” [ROMANS 1:18-21].

The Lord Christ is revealed as the *Eternal Father*—both a loving Father through eternity and the One who rules over all eternity. Though He cares for His own and shows compassion to all who seek Him, if you have rejected His compassion, there remains nothing except His wrath. If you complain that this is unfair, I will simply ask of you, “who are you, O man, to answer back to God? Will what is moulded say to its moulder, ‘Why have you made me like this?’” [ROMANS 9:20]? Therefore, “He is able to save to the uttermost those who draw near to God through him, since he always lives to make intercession for them” [HEBREWS 7:25].

He is the *Prince of Peace*. Honestly, do you now have peace? Can you truly say that you are confident in the future? Do you actually know what the outcome of your life will be? If you cannot answer these questions positively, you have no peace, but only a vague, gnawing sense of unease at what lies before you. That is a powerful statement that Paul makes to the young theologian of Ephesus.

“God gave us a spirit not of fear but of power and love and self-control.

“Therefore do not be ashamed of the testimony about our Lord, nor of me his prisoner, but share in suffering for the gospel by the power of God, who saved us and called us to a holy calling, not because of our works but because of his own purpose and grace, which he gave us in Christ Jesus before the ages began, and which now has been manifested through the appearing of our Saviour Christ Jesus, who abolished death and brought life and immortality to light through the gospel, for which I was appointed a preacher and apostle and teacher, which is why I suffer as I do. But I am not ashamed, for I know whom I have believed, and I am convinced that he is able to guard until that Day what has been entrusted to me” [2 TIMOTHY 1:7-12].

Therefore, the conclusion of the message is a call for believers to rejoice in the knowledge that this Child who was born is also the Son who was given, the promised Messiah who delivers us from death and gives us hope and peace and love. Rejoice in this Holy Season, for Christ the Saviour has indeed come to earth to bring life and light to all who have received Him. Those who are still outside the life offered in this Christ need but receive His reign over their heart to discover His peace and the security that results from being born from above and into His Kingdom.

The Word of God declares that, “If you confess with your mouth that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved. For with the heart one believes and is justified, and with the mouth one confesses and is saved.” This precious invitation concludes with the promise that, “Everyone who calls on the name of the Lord will be saved” [ROMANS 10:9, 10, 13].

And that is our invitation to each one sharing this service today. To all who hear my voice, to all who read this message, to all who will listen via various media, believe that Jesus is the Promised Son that Isaiah foresaw. Believe that He has taken your sin upon Himself so that you need never face divine judgement. Receive Him as Lord of life and begin today to walk in His light. If you are still uncertain, come to this old fashioned altar at the front of the building, and there, kneeling before the Lord, ask Him to receive you. He has received so many others who share this Faith, and He has pledged on His sacred honour to receive you, if you will come.

Receive Christ as Master of your life today and be saved. Come confessing Him as Saviour of your life, even now. Come, and be a Christian. Amen.