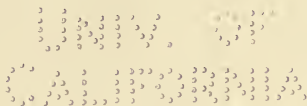


BIBLICAL AND THEOLOGICAL STUDIES

BY

THE MEMBERS OF THE FACULTY OF
PRINCETON THEOLOGICAL SEMINARY

PUBLISHED IN COMMEMORATION
OF THE ONE HUNDREDTH ANNIVERSARY
OF THE FOUNDING OF THE SEMINARY



NEW YORK
CHARLES SCRIBNER'S SONS
MCMXII

BR 50
P 75

Copyright by the
Trustees of the Theological Seminary
of the Presbyterian Church at
Princeton, New Jersey, 1912.

12-10660

250 263

TO VINDI
ANROTLIAC



THE CHILD WHOSE NAME IS WONDERFUL

AN ADDRESS ON ISAIAH IX. 5 AND 6 (ENGLISH VERSION
6 AND 7)

JOHN D. DAVIS

The Messianic element in the Book of the Prophet Isaiah, Chapters vii-xii.
The child of chapter ix. Three constructions given to the words of the name. The expectation awakened by the title Wonderful. The title that is translated Mighty God. The title that is rendered Everlasting Father. The upholding of the kingdom. The attributes of the Messiah in the light of similar phenomena in Scripture, particularly identification with, yet distinctness from, Jehovah.

THE CHILD WHOSE NAME IS WONDERFUL¹

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, Mighty God, Everlasting Father, Prince of Peace. Of the increase of his government and of peace there shall be no end, upon the throne of David, and upon his kingdom, to establish it, and to uphold it with justice and with righteousness from henceforth even for ever. The zeal of Jehovah of hosts will perform this (Isaiah ix. 5, 6: English version 6, 7; American revision.)

These words of the prophet are apt to send the music of Händel's Messiah surging through the mind. We hear again the burst and volume of sound and the crash of instruments as these names are repeated one after the other and emphasized by the beat of the loud kettledrum. One cannot do better, when meditating on these verses, than allow the strains of the oratorio to form an accompaniment to the thought and exalt the spirit; for Händel made no mistake in giving this prophetic utterance a place in an oratorio of the Messiah. The verses are found in that section of the prophecies of Isaiah, extending from chapter vii. to chapter xii., which has received the title *The Book of Immanuel* or *The Consolation of Immanuel*²

¹ An address.

² Immanuel (Is. vii. 14), however, is not understood by all students of prophecy to be the Messianic king. The main counter-theories are two:

1. Immanuel is not an individual; but is the representative of a new generation, the regenerate Judah. So von Hofmann, Budde (*New World*, 1895, p. 739), Kuenen (*Einleitung*, II. S. 41). Dillmann guardedly says that Immanuel, "if not the future Messiah himself, is at least the beginning and representative of the new generation, out of which finally one occupies the throne (*Commentar*, 5te Aufl., S. 74). Smend, too, once held this view (*Lehrbuch der alttestamentlichen Religionsgeschichte*, S. 215), but he has retracted it in favor of Immanuel's identity with the Messiah (2te Aufl., S. 229).

2. Any boy, born within a year, may be properly called Immanuel by his mother as a memorial that God's active presence has been manifested

(Delitzsch). In these six chapters prophecies regarding the promised deliverer of Israel follow each other in rapid succession. The whole section is aglow with the Messianic glory. Judgment, indeed, is predicted; but it is transfigured and glorified by the hope centered in the remnant of Judah and in the ideal son of David (Giesebrecht, *Beiträge zur Jesaiakritik*, S. 87). And this particular passage in the ninth chapter of Isaiah has its own distinguishing Messianic marks. There are those, it is true, who question its authorship and the date when it was uttered; but questions of date and authorship do not obscure

in Judah; and the lad's increasing years will serve conveniently to measure the time of predicted events. Such substantially is the interpretation given by Roorda (*Orientalia*, 1840 I. 130-135), W. Robertson Smith (*The Prophets of Israel*, new ed., p. 272), Giesebrecht (*Studien und Kritiken*, 1888, S. 218 and Anm. 1), Hackmann (*Zukunftserwartung des Jesaja*, S. 63, 161), Volz (*Vorexilische Jahweprophezie und der Messias*, S. 41), Marti (*Kurzer Hand-commentar: Jesaja*, S. 76), and Schultz (*Alttestamentliche Theologie*, 5te Aufl., S. 615, 616), who, however, prefers to regard Immanuel as the prophet's son, and the bestowal of the name as a pledge that God will not forsake his people. Compare Kirkpatrick (*The Doctrine of the Prophets*, p. 189-191), who explains that a mother "may with confidence give him a name significant of the Presence of God with His people. That Presence will be manifested in deliverance and in judgement. . . . He is the pledge for his generation of the truth expressed in his name." Duhm's curious modification may be included in this class. He believes that superstitious meaning was attributed to the first words spoken by a woman after the birth of her child. The utterance was regarded as an oracle, and was used as a name for the new-born child. In the moment that the Syrians are obliged to withdraw God will prompt some woman, who has just borne a son, to call out Immanuel, God with us (*Handkommentar zum Alten Testament: Jesaja*, S. 53 f).

In the judgment of Duhm, Hackmann, Volz, Marti, the genuineness of vii. 15 and 17 must be denied and the verses excinded. It is significant that according to Duhm (S. 54), Volz (S. 41), Marti (S. 77, 85), Nowack (*Die kleinen Propheten*, on Mic. v. 2 [3]), and Wellhausen (*Die kleinen Propheten*, Mic. v. 2), the existence of passages like Is. vii. 15 and Mic. v. 2 [3], and Immanuel in Is. viii. 8, 10, prove that even in Old Testament times Immanuel in Is. vii. 14 was understood to be the Messiah.

Umbreit "cannot with entire confidence explain vii. 14 as Messianic;" and Nowack is unable to convince himself of the correctness of the Messianic interpretation of it (*Theologische Abhandlungen . . . für Heinrich Julius Holtzmann dargebracht*, S. 58).

the identity of the person upon whom the prophet's gaze is fixed. The child is the Messiah. Noted Jewish commentators, indeed, have explained him to be Hezekiah. This explanation was given by Solomon Jarchi, Abenezra, and David Kimchi during the Middle Ages, by Luzzatto in the middle of the nineteenth century, and yet more recently in Jewish circles by the Orientalist James Darmesteter (*Les Prophètes d'Israël*, 1892, p. 60), the historian David Cassel (*Geschichte der jüdischen Literatur*, 1873, 1ste Abth., 2ter Abschnitt S. 182, Anm. 4), and by Professor Barth (*Beiträge zur Erklärung des Jesaias*, 1885, S. 15 ff.); and it lives among the rabbis (J. H. Schwarz, *Geschichtliche Entstehung der messianischen Idee des Judenthums*, S. 39; Hirsch, *Das Buch Jesaia*). The same interpretation was offered by Grotius, Hensler, Paulus, Gesenius, Hendewerk; but was rejected by their contemporaries Cocceius, Vitringa, Eichhorn, Rosenmüller; and its general rejection by the more recent exegetes has made clear that it cannot be held (Hackmann, S. 130). The main reasons for dismissing it are sufficiently stated in the words of Dillmann: 1. "All the tenses from viii. 23^b, onward relate either to the past or to the future; the impossibility of referring viii. 23^b, ix. 3, 4 to actual events of history is clear." There is a look forward into the future. (Cf. also Alexander.) 2. The titles given to the child "can be understood of Hezekiah only in greatly weakened manner" (so already Vitringa; and cp. Rosenmüller). 3. "From viii. 9, 10, 16-18 it follows with certainty that Isaiah is treating of hopes belonging to the ideal future. And if the Messianic hope is certain in chapter xi., what interest has one to remove it from this passage [in the ninth chapter] by unnatural interpretations?" Modern exegesis and criticism have given their verdict: Without doubt the child is the great king of the future, of the house and lineage of David.³

The composer of the oratorio was right, too, in calling to

³"The child of chap. 9 . . . is admitted, on all hands, to be the Messiah of the house of David" (A. B. Davidson, *Old Testament Prophecy*, p. 357); e. g., within the last quarter of a century by Briggs, Cheyne, Driver, G. A. Smith, Kirkpatrick, Skinner, Davidson, Dillmann,

his aid all the resources of the orchestra for a burst of triumphant music at the mention of each name in the manifold title of the Messiah. For the prophet is bringing to the people of God tidings of greatest joy. He tells them, as they sit in darkness and despair, that the night is passing and the dawn is drawing nigh. Sorrow is vanquished forever, conflict ended, peace at last. The prophet proclaims to the oppressed people of God the advent of their deliverer, enumerates one by one his superb qualities, discloses his sufficiency for the task imposed upon him, and describes the peace without end under his beneficent reign.

Three principal interpretations have been proposed for the name. 1. The child's name is merely Prince of Peace (Solomon Jarchi, David Kimchi, and recently Rabbi Hirsch). The other exalted epithets are titles of God. The translation should be: The Wonderful, the Counsellor, the mighty God calls his name Prince of Peace. There is, however, a fatal objection to this translation; namely, the order of the words. In Hebrew the word 'name' cannot be separated by the subject of the sentence from the name itself. There is no exception to this rule. Cocceius demonstrated the fact (*Consideratio responsionis Judaicae*, cap. vi. 14);⁴ and since his day, the middle of the seventeenth century, this interpretation of the name has had no standing before a court of scholars.

2. It has been proposed to take all the titles, given to the child, together and read them as a sentence. Names that consist of a sentence are the rule rather than the exception in the Hebrew literature that is preserved in the Old Testament. To be sure there are names like Terah, 'wild goat', Deborah, 'a bee', Barak, 'lightning', Hannah, 'grace', Saul, 'asked', Amos, 'a burden', Jonah, 'a dove', Nahum, 'compassionate'. But the majority of proper names are sentences, as Ishmael,

Kuener, Guthe (*Zukunftsbild des Jesaja*), Giesebrecht, Duhm, Cornill (*Der israelitische Prophetismus*⁶, S. 60), Hackmann, Volz, Marti, Smend, Nowack).

⁴ Calvin had already stated that the order of words makes it impossible to construe all the titles, from Wonderful to Prince of Peace inclusive, as the subject of the verb call and thus obtain the meaning that God names the child.

Israel, Isaiah, Jeremiah, Ezekiel, Daniel; and not a few are comparatively long sentences, and sometimes contain a direct object. Such are the names of Isaiah's two sons, Shear-jashub, 'a remnant shall return', and Maher-shalal-hash-baz, that is, 'spoil speedeth, prey hasteth'; also Micaiah, 'who is like Jehovah?', and Elihoenai, 'my eyes are toward Jehovah', and Romanti-ezer, 'I have exalted him who is a help', and Tob-adonijah, 'good is my Lord Jehovah'. Even Immanuel is a sentence: 'God is with us'. Following such analogies it has been proposed to read all the words in the name given to the child as a sentence. A verb is needed. Now the word rendered 'counsellor' is in fact a participle, 'the counseling one'. Instead of treating it as a noun denoting the agent, it is taken as the verb of the sentence. Then the first word, 'wonderful', is construed as the direct object, and is understood to have been placed at the beginning of the sentence for the sake of emphasis. All the words that follow 'counsellor' are regarded as titles of God and are construed as the subject. The sentence then reads: The mighty God, the everlasting Father, the Prince of Peace is counseling a wonderful thing. The prophet announces the birth of a child whose name being interpreted shall be, A wonderful thing does God the strong, the eternal father, the prince of peace, resolve. Luzzatto advanced this interpretation. It has caused merriment among solemn commentators. Dillmann calls it an unparalleled monstrosity, and Delitzsch speaks of it as a sesquipedalian name. The jest is dropped and objections are formally stated. "If the intention is to emphasize the Divine wisdom, why accumulate epithets of God which do not contribute to that object?" (Cheyne). "Why employ the participle instead of the usual verbal form, viz., the imperfect or perfect?" (Cheyne, Duhm). Finally the title of 'Prince of Peace' belongs to the child and not to God according to the unmistakable context.

3. The several words or word-groups are so many titles descriptive of the child. He is wonderful, he is a counselor, he is the mighty God, he is the everlasting father, he is the prince of peace. There are a number of familiar analogues to this composite name. Thus in the New Testament our

blessed Master is frequently entitled Lord Jesus Christ. He is our Lord; he is Jesus, for he saves his people from their sins; he is the Christ, the long expected Messiah (see also Is. lviii. 12, lxii. 12; Amos iv. 13; Rev. xvii. 5, xix. 16). In the name of the child the number of titles is counted variously: six, as in the Vulgate and in Luther's Bible; five, as in the English version; or four, as on the margin of the revised version, each title being a pair of words. The very first of these titles, on any enumeration, introduces the child to us as an extraordinary person. A noun, great enough in meaning to denote the wonders wrought by the God of Israel (Ex. xv. 11; Ps. lxxvii. 14, lxxviii. 12; Is. xxv. 1; cf. Judg. xiii. 18), describes the character of the child. Undue importance is not attached to this fact; still the word does betoken the peculiar greatness of the child, and prepares the mind for the exalted predicates that follow; and when combined with its next neighbor so as to yield the meaning "A very wonder of a counselor," the title associates the child in a measure with "Jehovah, who is wonderful in counsel" (Is. xxviii. 29).

Of these titles two, in the familiar translation Mighty God, Everlasting Father, at once attract attention. Marvelous attributes for a son of David! What explanation is possible?

Regarding the title which is rendered Mighty God, one may be tempted to see a formal similarity between 'el *gibbor*, mighty God, and 'eley *gibborim* in Ezek. xxxii. 21, and in this latter verse seek the meaning of the title. The words of Ezekiel are rendered in the English version by "the strong among the mighty" (so also by Delitzsch, *Messianische Weissagungen*, S. 101). They may be translated literally, "the strong of the mighty, where 'strong' is not a class among the mighty, but identical with them—the strong mighty ones, genitive of apposition (A. B. Davidson in *Cambridge Bible; Ezekiel*). Thus regarded, the phrase on its face might appear to be merely the plural of the Messianic title 'el *gibbor* (G. A. Smith, *Expositor's Bible: The Book of Isaiah*, p. 137). The title accordingly would mean, not 'a very god of a hero', but 'the strong mighty one'. This construction is outwardly the same as that of the three other Messianic titles (when the number is thought

of as four), since in each case a noun stands in the construct relation before another noun; but it yields a meaning that is not symmetrical with their meaning. The epithet strong mighty one is a form of words unlike that seen in 'wonder of a counselor', 'father of eternity', and 'prince of peace'. A different interpretation is offered by Gesenius. He includes 'hero' among the meanings which he assigns to the word 'el (also Brown, Hebrew and English Lexicon), and renders the title in Is. ix. 5 by 'mighty hero' (*Thesaurus*). On this interpretation symmetry of construction does not exist among the titles. Dillmann denies that 'el is attested as meaning 'hero' by Ezek. xxxii. 21, xxxi. 11, since in those passages 'ayil, 'ram', 'leader', may be at the basis of the forms (*Commentar*⁵ S. 94; *Alttestamentliche Theologie*, S. 210; *Commentar zu Exodus* xv. 15; so also Buhl's edition of Gesenius' *Handwörterbuch*, and Siegfried-Stade, *Hebräisches Wörterbuch*); and he retains the meaning God in the Messianic title. But Dillmann does not adopt the rendering "a mighty God". Following Roorda (*Orientalia*, i. 173) he prefers the translation "a god of a hero", because the three other names are formed by means of the construct state. There is attractiveness in this argument from symmetry. Then, too, each of the four titles consists of three syllables in Hebrew (if the word for 'wonder', being a segholate, is pronounced as one syllable). And the theory receives some confirmation from the symmetrical form of the name given to Isaiah's son Maher-shalal-hash-baz, 'Spoil speedeth, prey hasteth'. In the name of the prophet's son the symmetry is both external and internal, both in form and meaning. But in the name of the Messianic king, if the second title is rendered 'a god of a hero', the symmetry of the four titles is external only. It extends to the use of the construct relation, and perhaps to the trisyllabic form, but ends there; for even on the translation 'wonder of a counselor', 'god of a hero', 'father of booty', or 'father of perpetuity', 'prince of peace', while the first and second titles would be similar in construction and force, they would not be similar in force with either the third or the fourth. Assuming, however, the correctness of the attractive theory that symmetry of

construction does belong to each of the four titles so that in each case the first word of the pair is in the construct state before the second word, the second title may still be properly rendered 'mighty God'; for a noun not infrequently stands in the construct state before its adjective or, as the matter is sometimes stated, before an adjective treated as an abstract noun (Is. xvii. 10, xxii. 24, xxviii. 4, xxxvi. 2; Ps. lxxiii. 10, lxxiv. 15; Prov. vi. 24). On this construction 'mighty God' is the correct rendering of the title.

Two arguments in particular have had weight with exegetes against any other rendering than 'mighty God'.

1. The Hebrew word 'el is always used by the prophet Isaiah in the high sense of God (Delitzsch), always "in an absolute sense . . . never hyperbolically or metaphorically" (Cheyne). 2. In the very next chapter exactly the same phrase means 'the mighty God' (x. 21).⁵ The phrase was traditional among the Hebrews as a title of God (Deut. x. 17; Jer. xxxii. 18; Neh. ix. 32). The consideration of such facts as these drove Luzzatto to the expedient of combining the titles into a sentence, in order that he might retain the sense of 'mighty God' without admitting it to be descriptive of the Davidic king. And Gressmann, whose premises allow him a free hand in exegesis, remarks: "Whatever the explanation be, the fact itself stands fast: a divine attribute is here assigned to the Messiah" (S. 282).

⁵ The attribution of x. 21 to a different author than the writer of ix. 5 does not destroy the force of these facts, for the usage of the phrase as an exalted title of God is still attested by x. 21. Nor is escape to be had by referring the title in both passages to the messianic king (Marti; Mitchell, *Isaiah*, p. 212); for even assuming that it does denote the king in the two passages, it must still be translated mighty God or given an equivalent rendering (Delitzsch; von Orelli), in accordance with the uniform usage of the word 'el, God, in the book of Isaiah and with the traditional meaning of the title. The reference of x. 21, moreover, is to Jehovah rather than to his Anointed (Gesenius; Ewald; Riehm, 116; Dillmann; Schultz, 611; Cheyne; Driver, 71; Kirkpatrick², 193; Smend², 232; Skinner; Volz, 41; Gressmann, 281), for "it is Jehovah who acts alone throughout this part of the prophecy" (Cheyne, *Prophecies of Isaiah*³, 73), in the paragraphs comprised in verses 16-34 (Ewald, *Propheten*², ii. 461).

What does this great title 'mighty God' signify when bestowed upon the Messianic king? 1. Ilgen lightly dismisses it as the flattery of a court poet (Paulus' *Memorabilia*, vii. 152). But in times of dire distress (Is. viii. 22, 23), flattery is seldom heard. The hope of deliverance held out to the oppressed people of God by the prophet would be a mockery of their plight were it based on empty or extravagant terms in which he spoke to them of the promised deliverer. The remark may be made at this point that the titles given by the prophet to the Messianic king are often compared by commentators with the epithets found in addresses to the ancient rulers who held sway in the valleys of the Nile and the Tigris. The comparison is sometimes made in order to discount the value of the titles given to the Messiah. But the epithets bestowed by the Babylonians, Assyrians, and Egyptians upon their kings were not always words of flattery. They often deserve respect, notably in ancient Egypt; for very frequently they express deep conviction and reveal genuine faith.

2. The title 'mighty God' is explained as given to the Messianic king by popular hyperbole (Hitzig, Duhm). But even in extravagance of speech the Hebrews did not employ a form of words that might suggest even superficially identification with God. They make plain that comparison only is intended, and are careful to introduce a term that expresses comparison (Gen. xxxiii. 10; Ex. iv. 16, Zech. xii. 8; also 1 Sam. xxix. 9; 2 Sam. xiv. 17, xix. 27); and they use the word 'elohim, not 'el (Cheyne, *Prophecies of Isaiah*,³ p. 62). Quite different is Ex. vii. 1, 2. There Jehovah speaks, and not man. Jehovah makes Moses a god to Pharaoh; puts Moses in the place of God to Pharaoh, makes him the authoritative representative of God at the Egyptian court, to speak the words that God himself commands and do the deeds that God bids and empowers him to do. The passage demands and illustrates a far higher interpretation of Messiah's title than the explanation which sees nothing in it but hyperbole.

3. The Messiah is called God, not in a metaphysical sense, but as equipped of God with power that exceeds the human measure, by reason of the Spirit of God that rests upon him;

Is. xi. 2; Mic. v. 3 [4]; Zech. xii. 8 (Dillmann, *Isaiah*⁵ S. 94; *Alttestamentliche Theologie*, S. 530 f; Marti on ix. 5 and xi. 2). The Messianic king is thus a glorified Samson. He is a purely human figure, but one whom the Spirit of God fills with might. He will not be a fitful deliverer of the people like Samson, upon whom the Spirit of God came occasionally; but he will be a king permanently armed with might by the abiding presence of the Spirit. This explanation contains a precious truth (xi. 2; cp. Mat. xii. 28), but it does not set forth all the facts.

4. Perhaps, then, the prophet, when he uses the title 'mighty God', thinks of "the Messiah, somewhat as the Egyptians, Assyrians, and Babylonians regarded their king, as an earthly representative of Divinity" (Cheyne, *Prophecies of Isaiah*,³ p. 61, referring to Is. xiv. 13).⁶ If by this is meant "the Oriental belief in kings as incarnations of the Divine" (Cheyne on Is. xiv. 13; Rosenmüller on Is. ix. 5, *deum natura humana indutum*), a term, 'incarnation', is used to which a vague signification must be given, and not its technical theological sense. The ancient Hebrews believed, indeed, that Jehovah might manifest himself in human form, and had occasionally so manifested himself on earth (Gen. xviii. 1, 33); but that is quite different from an incarnation of himself in a son of man. And it is not the idea in Is. ix. 5, where a descendant of David is called mighty God; nor is it the Egyptian belief regarding the king, who was a son of man, and yet somehow a manifestation of the deity. In Egypt the king was addressed as god, regarded as the presence of the god, and approached with prayer and offerings (Wiedemann, *Religion der alten Aegypter*, S. 92; Brugsch, *Aegyptologie*, S. 203; Maspero, *Dawn of Civilization*, pp. 262-265). A certain

⁶ It is proper to remark that in his more recent work, *The Book of the Prophet Isaiah: A new English Translation*, 1898, p. 145, Professor Cheyne, speaking of the title 'el gibbor in ix. 5, refers to x. 21, "which shows", he says, "that we are not to render *divine hero* [but *Mighty Divinity* (p. 15)]: the king seems to Isaiah, in his lofty enthusiasm, like one of those *angels* (as we moderns call them), who in old time were said to mix with men, and even contend with them, and who, as super-human beings, were called by the name of 'el (Gen. xxxii. 22-32).

vagueness remains about this Egyptian belief, even after the matter has been stated. Perhaps the conception was vague in the Egyptian mind; but at least these three features appear in their attitude toward the king. Professor Cheyne suggests that the prophet conceived of the Messiah, "somewhat as the Egyptians . . . regarded their king, as an earthly representative of divinity." If so, it was evidently a profound conception which the prophet entertained concerning the nature of the Messiah, and corresponded more closely with the revelation of himself made by the Christ than some exegetes have been willing to believe.

A just appreciation of the greatness of the idea which the Messianic title 'mighty God' conveyed to the Israelites may be formed by a consideration of the following facts. The Hebrews could readily think of a human being as a representative of God, and speak of the representative as God (*'elohim*). Judges, as the representatives of God and invested with his authority, are called gods (Ps. lxxxii. 1, 6; cp. Ex. xxii. 8, 9, 28). The conception becomes larger as the authority and power of God's representative increase. When Jehovah sent Moses as his agent and representative to the court of Pharaoh, made him superior to the Egyptian monarch, appointed him to lay commands upon Pharaoh, and empowered him to enforce obedience, he made Moses a god to Pharaoh (Ex. vii. 1). All this and more is true of the Messiah. A son of man, heir to the throne of Judah, he is declared to be the representative of Jehovah, in the place of God on the throne; he is clothed with power unceasingly by the divine Spirit, and rules in the strength and majesty of Jehovah (Is. xi. 2, Mic. v. 4); and he is hailed by the prophet, or at least named, 'Mighty God'. No other human representative of God, equipped though this representative be by the Spirit, no judge, no prophet, no king, not even Moses, is ever called 'Mighty God'. That title is given to Jehovah alone and the Messiah. Let no one say to himself that "the Prince is only called by" this name. "It is not said that *he is*, but that *he shall be called*" the mighty God (Geo. A. Smith, *The Book of Isaiah*, p. 140). To argue thus is to deceive oneself. The meaning of the

prophet is clear. It is written in the fourth chapter of Isaiah that, when the judgment has passed and Zion has been purified of dross, "he that remaineth in Jerusalem shall be called holy". The prophet does not mean that in the new Jerusalem the inhabitants shall be nominally holy. He means that they shall in truth be holy. Again it is recorded that the angel said unto Mary: "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God." He shall not be nominally divine, but actually. Even so the king whose advent the prophet announces is called 'Prince of Peace' and 'Mighty God', because he is such.

Leaving this title for the present, we turn to that one which is rendered 'Everlasting Father'. This name of the Messiah, ^a *bi 'ad*, has been interpreted as meaning 'possessor of eternity' (Dathe, Hengstenberg, Guthe), in accordance with the well-known Arabic idiom. The employment of the word 'father' in construction with a noun for the purpose of paraphrasing an adjective is not attested with certainty in Hebrew. Perhaps it is so used in proper names, like Absalom; but in every case a different interpretation is possible. The title has also been rendered 'Booty-father', and sometimes explained as meaning a distributor of booty. The word *'ad* in the sense of booty is very rare, but this meaning is fully attested for it by Gen. xlix. 27. A stubborn fact lies against the translation 'Booty-father'. "The meaning is, owner, possessor, or distributor of booty" (Briggs, *Messianic Prophecy*, p. 200). The word 'father' is thus given an interpretation that "verges on the unprovable sense of possessor" (Marti). And in particular the word father is never used in the sense of distributor. Nor does the title mean 'Producer or provider of booty' (Siegfried-Stade, *Wörterbuch*, art. *'ad*; cp. art. *'ab*); for although *'ab* is used tropically for the creator, who calls a thing into existence, and can be employed figuratively to denote a kindly provider, the assigned meaning, unless most carefully restricted, makes plunder an end sought in the conflict, and not the mere result of victory, and introduces into the description the spirit of selfish gloating over the rich spoil, whereas the

salvation of the people and the reign of peace are the absorbing hope. Finally, the general objection to every interpretation which employs the word *booty* in the title is that the thought yielded thereby is incongruous among these designations of the Messianic king, and is too meager in content, when the preceding title is rendered mighty God; and for this rendering of the preceding title substantial reasons exist. It is exegetically needful, therefore, to give to the word '*ad*' in the Messianic title its customary sense of endurance, continuance, and render the title 'father of endurance' and understand the designation to denote a continual father, one who enduringly acts as a father to his people (Gesenius, Delitzsch, Dillmann, Riehm, Cheyne, Skinner, Marti). Is any limitation to be placed on the word continuance? None that appears. The Hebrew word may denote eternity, and not a few representative exegetes understand it in that sense in this Messianic title (e. g. Hengstenberg, Alexander, Delitzsch, Cheyne, Gressmann). But it does not necessarily signify endless time. A prepositional phrase formed with it is rendered forever, and has a latitude of meaning similar to that of the English word 'always' (Ps. xix. 9 [10]; xxii. 26 [27]; lxxxix. 29 [30]; cxii. 3; Prov. xxix. 14; Amos i. 11, "perpetually"; Mic. vii. 18; cp. "of old", Job. xx. 4). In the five cases where it is used in combination with a noun, as in the Messianic title, it certainly means very long time, unbounded time. Babylon fondly expected to be "a lady forever" (Is. xlvi. 7, see Hitzig, Cheyne, Duhm, Marti; literally, a mistress of duration). No limit is set or even thought of by the proud city of the Chaldeans, no time when she shall cease to be. The 'mountains of duration' (Gen. xlix. 26; Hab. iii. 6) are well spoken of as everlasting hills, eternal mountains. 'Ages of duration' (Is. xlv. 17) mean world without end, all eternity. And Is. lvii. 15 must be translated "the high and lofty One that inhabiteth eternity". In the title of the Messianic king the word bears in it a like fulness of meaning; for nowhere in prophecy is it intimated that the Messiah shall cease to reign. No limit of time is set to his administration. In fact, this particular title is explicit. It contains a

word for the express purpose of withholding bounds of time from the Messiah's activity. He shall enduringly act as a father to his people.

The Messianic king comes with the qualifications signified by the titles for a definite beneficent purpose, which the prophet proceeds to state: namely, for the expansion of the rule, and for welfare without end over David's throne and kingdom, in order to establish the kingdom and to uphold it by means of justice and righteousness which he exercises from henceforth even forever. As one maintains his bodily strength by a morsel of bread (Judg. xix. 5), as God's right hand supports one, and his mercy holds one up, when one's foot slippeth (Ps. xviii. 35 [36], xciv. 18), as a king upholdeth his throne by mercy (Prov. xx. 28); so the Messianic king upholds the throne of David forever by justice which he administers and by righteousness which he exercises (*s^e dakah*, not *sedek*). If the upholding hand is withdrawn, the faint and feeble fall; if the bread is withheld, the strength fails; if justice and righteousness are not exercised, the throne totters. This prophecy is a distinct advance over the promise made to David by the prophet Nathan. The promise is that God will make David a house and establish the throne of David and of David's son forever (2 Sam. vii. 16, 19). But the prophet Isaiah declares that the Messianic king himself shall uphold the kingdom forever. To deny that a perpetual reign is promised the child (Marti), and to assert that the reference is "to the rule of David's descendants" (Duhm), is arbitrary and not drawn from the words of the prophet. Professor Cheyne, commenting on the words "from henceforth even forever", states the matter thus: "Two meanings are exegetically possible: 1. That the Messiah shall live an immortal life on earth, and, 2. That there shall be an uninterrupted succession of princes of his house. The latter is favored by 2 Sam. vii. 12-16; comp. Ps. xxi. 4, lxi. 6, 7; but the former seems to me more in accordance with the general tenor of the description." Certainly it is; for, 1. The prophecy marks a distinct advance over the promise of 2 Sam. vii. 16 and 19. 2. Unto us a child is born. It is a solitary figure in whom the hope of the nation rests. 3. To the prophet the final

stage of history has been reached, and he beholds the prince upholding the kingdom. 4. No prophet ever contemplates an end of Messiah's reign or speaks of Messiah's successors. "Were the Messiah to cease to be, how could the Lord's people maintain their ground" (Cheyne). Whether the Messiah lives an immortal life on earth or on earth and in heaven, need not be discussed (Mt. xxviii. 20).

The results of this study so far are: 1. The title 'Mighty God' indicates a personage of peculiar exaltation. No one save this king and Jehovah is called 'Mighty God'. 2. The title 'Father of duration' not only describes him as the father of his people, but assigns to his fatherly activity duration from which bounds of time are expressly withheld. 3. The prediction that the Messiah shall uphold the kingdom of David forever demands in accordance with the usage of the word, the tenor of the passage, and the drift of other prophecies of the pre-exilic period the perpetuity of his reign. These three declarations are complementary and mutually explanatory. He is mighty God; a father to his people during long, unbounded time; and upholds the kingdom forever. At the same time the Messianic king is a man, a descendant of David (xi. 1). A problem is here; yet it cannot be solved by the attempt to tone down the declarations concerning this child until they sound applicable to a human being. For not only have the titles shown inherent power to maintain themselves in full strength and value in biblical interpretation; but nothing would be gained by the method, if successful, for the fundamental question does not concern the Messianic king alone. The underlying conception of identity with Jehovah and possession of his attributes, yet distinctness from him, comes to the front elsewhere in the Hebrew Scriptures. It is met in connection with the angel of the Lord and also with the suffering servant of the Lord, on any interpretation of the fifty-third chapter of Isaiah which does not neglect the doctrine taught in Israel in the prophet's day concerning sin and atonement (Davis, *Dictionary of the Bible*,³ art. Servant of the Lord). The illustration afforded by the angel of the Lord must suffice for the present discussion, although the important particular of human

descent is not involved in it as in the case of the Messiah. Mention is made of an angel, and under the circumstances it is proper always to think of the same angel, who is distinguished from Jehovah, and yet is identified with him (Gen. xvi. 10, 13, xviii. 2, 33, xxii. 11-16, xxxi. 11, 13; Ex. iii. 2, 4; Josh. v. 13-15, vi. 2; Zech. i. 10-13, iii. 1, 2), who revealed the face of God (Gen. xxxii. 30), in whom was Jehovah's name (Ex. xxiii. 21), and whose presence was equivalent to Jehovah's presence (Ex. xxxii. 34, xxxiii. 14; Is. lxiii. 9). The angel of the Lord thus appears as a manifestation of Jehovah himself, one with Jehovah and yet distinguishable from him. How these things could be is not explained; but the idea was familiar. The objection has been raised that neither the prophet nor his hearers "conceived of the Messiah, with the conceiving of Christian theology, as a separate Divine personality" (Geo. A. Smith, *The Book of Isaiah*, p. 137). Well, what if they did not? The conception of distinct persons in the Godhead may have been formed in the minds of men later, and be quite true. Likewise the formulated doctrine of the incarnation; it came later because important facts on which it rests came to man's knowledge later. The Messiah, a descendant of David, is simply given a unique divine name and spoken of as the possessor of divine attributes. No explanation is offered, no theory advanced. It is enough to know that in the days of the prophets the conception of identity with, yet distinguishableness from, Jehovah was present in Hebrew thought and was consistent with the pure monotheism which was taught in Israel.