

of the earth," it is easy to see that God has, in these two passages, given a clear glimpse of something that would be fully explained later on, that our Lord would be the child of Mary and truly a human being, and at the same time truly the Son of God, given to the world for its salvation.

The next statement -- "the government shall be upon his shoulder" -- shows that this wonderful child is to be the true successor of David, able to carry the burden of directing and controlling the affairs of God's Kingdom.

The remainder of verse 6 describes the wonderful characteristics of this blessed Immanuel. Some endeavor to take all of this series of phrases as simply a name, and to make a long sentence out of it. Thus the translation of *The Holy Scriptures* published by the Jewish Publication Society in 1917 says "And his name shall be called 'Pele-joez-el-gibbor-Abi-ad-sar-shalom" and says in a footnote: "That is *Wonderful in counsel is God the Mighty, the Everlasting Father, the Ruler of peace.*" Sentence names of this length can hardly be paralleled in ancient literature. It is much more reasonable to consider that the name, like the name Immanuel, is a description of the character of the incarnate Christ, expressed in five descriptive statements, the first two each consisting of one word, and the last three each consisting of two words. Obviously this description of the child that is to be born could not fit any mere human being. Although human in every sense of the word, He is also God Himself, and the infinite mystery of the Trinity is suggested, when this child can be called "the everlasting Father." Here as at a considerable number of other places in the Old Testament, great mysteries are stated in ways that would be difficult to understand when they were originally given, but that are easily seen, in the light of God's later revelations, to reveal divine truths. It would be utterly impossible to give such names to a mere human being. Even more clearly than by the name Immanuel, they teach that the coming Prince of Peace is actually to be "the mighty God, the everlasting Father," who is to come in human form.

Verse 7 points out the wonderful increase of the government and power of this One who is to begin His preaching in the land of Zebulon and Naphtali, and who is eventually to bring an end to all war and misery. His government, along