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**Everlasting Father**

**Isaiah 9.6-7**

**Series: The Child-King**

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**The Village Church**

**December 17, 2023**

I. **Multiplied Glory**

- A. There's a reason we wrap presents
  - 1. We don't want the recipient to know what's in the box!
    - a. We love surprises – especially at Christmas
- B. I suppose every family had its peculiar way of springing surprises at Christmas, and of enhancing the sense of anticipation
  - 1. Some in our family were fond of misdirection
    - a. Like putting a brick in a box of a light present to mislead the recipient in his or her expectation of the kind of gift about to be received
    - b. Or like putting a very small gift – like a piece of jewelry – as a little box into a big box and wrapping it
  - 2. And I liked to put a clue on the gift tag, a hint of sorts, that would actually be related to the item
    - a. Like if I was giving my son a basketball, the tag might say, To: Matt From Michael Jordan
    - b. Or if I were giving my daughter a DVD of one of her favorite movies, like the Sound of Music (which she watched so often that has all the dialogue memorized), after I used misdirection to put the DVD in a big box, the tag might say To Kate From Julie Andrews
  - 3. We do those kind of things – and many others – because the anticipation and surprise is all part of the gift giving celebration
- C. The gift of the Son of God incarnate that we prepare for during this Advent season is also filled with anticipation and surprise
  - 1. Recall where we've been in our study of that classic Messianic passage in Isaiah 9
    - a. How God, through His prophet Isaiah, describes a time when the chastened and oppressed and defeated nation of Israel would discover a season marvelous military victory
    - b. **Isaiah 9:3–5** (ESV) — 3 You have multiplied the nation; you have increased its joy... 4 For the yoke of his burden, and the staff for his shoulder, the rod of his oppressor, you have broken as on the day of Midian. 5 For every boot of the tramping warrior in battle

tumult and every garment rolled in blood will be burned as fuel for the fire.

2. And as we are about to open the box and discover the magnificent action figure, the Warrior of warriors...
  3. **Isaiah 9:6** (ESV) — 6 For to us a child is born, to us a son is given...
    - a. Hardly what we expected!
    - b. Talk about misdirection
- D. And yet, what we discover as we open the box far exceeds our expectations
1. As when we open a big box and find other boxes of various sizes and shapes inside the big box
  2. And as we open each one, there comes a new surprise
  3. Indeed, a cascade of surprises! One after the other
    - a. Each of which reveals some new dimension of glory
- E. Just think of the catalogue of surprises!
1. Not a warrior but a child
  2. Not an adult but a son
  3. A governor and yet a counselor
  4. God and yet a prince
  5. Son and yet a Father
  6. Mighty and peace at the same time
  7. Wonder and justice in the same person
  8. A kingdom and an eternity
- F. **Isaiah 9:6–7** (ESV) —
1. 6 For to us a child is born,
    - a. to us a son is given;
    - b. and the government shall be upon his shoulder,
    - c. and his name shall be called Wonderful Counselor,
    - d. Mighty God,
    - e. Everlasting Father,
    - f. Prince of Peace.
  2. 7 Of the increase of his government and of peace there will be no end,
    - a. on the throne of David and over his kingdom,
    - b. to establish it and to uphold it
    - c. with justice and with righteousness
    - d. from this time forth and forevermore.
  3. The zeal of the LORD of hosts will do this.
- G. All of these surprises are a multiplication of Messiah's glory
1. Glory – the visible manifestation of the nature and character of God
    - a. In this case, of God incarnate
  2. Just think of each one as we unwrap them
    - a. The child – the expression of **gentleness and humility**
    - b. The son – the **grace gift from the Father's heart**
    - c. The government – the **sovereignty** of the incarnate God
    - d. Wonder – the **majesty** of the Holy One

- e. Counselor – the **wisdom** of the One who knows the end from the beginning
  - f. Mighty – the **power** of the Deity
  - g. God – the **self-existent** One, independent of His creation
  - h. Everlasting – the **eternal nature** of the Messiah
  - i. Father – the **providential care** of the Great Shepherd
  - j. Prince – the **supreme agent** of the King
  - k. Peace – the outpouring of **well-being** from the One who is perfectly satisfied and satisfying in Himself
- H. What a multiplication of glory!
- 1. All as we open, one gift after another, until week after week our sense of His magnificence blossoms in our imaginations!
- I. And so today we examine another of the four main names given to this great gift, this child, this son
- 1. **Isaiah 9:6 (ESV) — 6 ... and his name shall be called Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace.**
  - 2. And today we look at Everlasting Father
- J. And it is one of the greatest surprises
- 1. That the child, the son, would be called Father!
    - a. Seems almost like a contradiction in terms, an oxymoron
    - b. But it is not
  - 2. It may be, however, the most difficult to comprehend for us because of its apparent contradiction

## II. **Avoiding Confusion**

- A. The first thing we must consider is how this affects our understanding of the Triune nature of God
- 1. If the son is called the Father, doesn't that so identify the Son with the Father that it dissolves the distinction between their persons
- B. Remember that the Trinity is thus defined: One God in three persons
- 1. There is the unity of God – there is One God
  - 2. But there is a distinction in three persons – Father, Son and Holy Spirit
  - 3. It's a great mystery – unexplainable by our poor human minds
    - a. But nevertheless taught in the scriptures, and by Jesus Himself
- C. In the New Testament the doctrine of the Trinity is clear – even though the word "Trinity" itself is not used
- 1. **Jesus is God incarnate**
    - a. **John 1:1 (ESV) — 1** In the beginning was the Word, and the Word was with God, and the Word was God.
    - b. **John 1:14 (ESV) — 14** And the Word became flesh and dwelt among us, and we have seen his glory, glory as of the only Son from the Father, full of grace and truth.
  - 2. Jesus is also a person
    - a. That is never in doubt
  - 3. The **Holy Spirit is** also **God**

- a. Ananias and Sapphira – lied about what they did with the money they received from the sale of their property
- b. **Acts 5:3-4** (ESV) — 3 But Peter said, “Ananias, why has Satan filled your heart to lie to the Holy Spirit ... 4 ... You have not lied to man but to God.”
- c. And the Holy Spirit also has all the characteristics of personhood
- d. He is not a force, but a person
- e. Always referred to with personal pronouns
- f. Capable of being grieved like a person
- g. Able to speak and communicate like a person
- 4. And of course, the **Father is God**
- 5. So you have Father, Son and Holy Spirit
  - a. All described as God
  - b. All distinctive as persons
- 6. And when Jesus prays in the Garden of Gethsemane, He’s not talking to Himself!
  - a. He’s communicating with His heavenly Father
- D. So the New Testament is able to speak of the three in just these terms
  - 1. **Matthew 28:19** (ESV) — 19 Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit...
  - 2. **2 Corinthians 13:14** (ESV) — 14 The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all.
- E. Even in the Old Testament the elements of the Trinity are present
  - 1. **Genesis 1:1** (ESV) — 1 In the beginning, God created the heavens and the earth.
  - 2. **Genesis 1:2** (ESV) — 2 ... And the Spirit of God was hovering over the face of the waters.
  - 3. And then you have remarkable passages like Psalm 110
    - a. **Psalm 110:1** (ESV) — 1 The LORD says to my Lord: “Sit at my right hand, until I make your enemies your footstool.”
    - b. What? The LORD (Yahweh, the name God gave to Moses at the burning bush) speaks to David’s Lord (Adonai, the title for God as the sovereign one)
    - c. Who’s speaking to whom?
  - 4. Well, as the New Testament makes clear, it’s the Father speaking to the Son!
- F. One of the heresies against the Triune nature of God is called modalism
  - 1. It is held today by Jehovah’s Witnesses, but it is ancient
  - 2. And asserts that there is one God, but that one God comes in different forms
    - a. In heaven He’s the Father
    - b. Then sometimes when He’s physically present on earth He’s the Son
    - c. And sometimes He exists as the Spirit

- d. But never three separate, distinct persons
- G. I remember having a debate with a Muslim cleric back in my university days
  - 1. The subject was the nature of God
    - a. The Muslim was committed to the common anti-Trinitarian view
    - b. And I was showing from scripture how God is, in fact, one God in three persons – Father, Son and Holy Spirit
  - 2. We had our point and counter-point
    - a. And then the floor was opened up for questions
  - 3. One well meaning student involved in Campus Crusade thought he would come to my rescue, and explain the trinity in terms the Muslim would understand
  - 4. He said it's just like H<sub>2</sub>O
    - a. Sometimes it's liquid
    - b. Sometimes it's a solid when its frozen
    - c. Sometimes it's a gas when it becomes a vapor when heated
  - 5. I just shook my head in embarrassment
    - a. I hated that while I already had to debate the Muslim, I then had to debate the CRU student
  - 6. No! That's heresy! That's modalism
  - 7. God is One God, three persons
    - a. And the distinction between persons is a critical and absolutely necessary element of Christian theology
- H. So if that's the case, how are we explain that in Isaiah 9 the Messiah is called "Everlasting Father?"
  - 1. Is what sense is Messiah called "Father"?

### III. **The Eternal Son**

- A. But before that, we have another box to open
  - 1. Yes, the anticipation is killing you, isn't it?
    - a. Part of my holiday misdirection?
    - b. Perhaps
  - 2. But before we explore the issue of the Fatherhood of the Son, let's not skip over the first part of the name: **Everlasting**
    - a. This child born, this son given, is called Everlasting
    - b. He is the Eternal Son
- B. We find that to be the case in the Old Testament in Messianic passages
  - 1. **Psalm 45:6–7** (ESV) — 6 Your throne, O God, is forever and ever. The scepter of your kingdom is a scepter of uprightness; 7 you have loved righteousness and hated wickedness. Therefore God, your God, has anointed you with the oil of gladness beyond your companions...
  - 2. **Psalm 110:4** (ESV) — 4 The LORD has sworn and will not change his mind, "You are a priest forever after the order of Melchizedek."
    - a. **Hebrews 7:3** (ESV) — 3 He is without father or mother or genealogy, having neither beginning of days nor end of life, but resembling the Son of God he continues a priest forever.

- C. And then in the New Testament – He existed in eternity past
1. **John 1:30** (ESV) — 30 This is he of whom I said, ‘After me comes a man who ranks before me, because he was before me.’
  2. **John 8:58** (ESV) — 58 Jesus said to them, “Truly, truly, I say to you, before Abraham was, I am.”
  3. **John 1:1–3** (ESV) — 1 In the beginning was the Word, and the Word was with God, and the Word was God. 2 He was in the beginning with God. 3 All things were made through him, and without him was not any thing made that was made.
  4. **Colossians 1:15–17** (ESV) — 15 He is the image of the invisible God, the firstborn of all creation. 16 For by him all things were created, in heaven and on earth, visible and invisible, whether thrones or dominions or rulers or authorities—all things were created through him and for him. 17 And he is before all things, and in him all things hold together.
- D. And yet, He lives still!
1. **Romans 8:34** (ESV) — 34 Who is to condemn? Christ Jesus is the one who died—more than that, who was raised—who is at the right hand of God, who indeed is interceding for us.
  2. **Hebrews 7:24–25** (ESV) — 24 but he holds his priesthood permanently, because he continues forever. 25 Consequently, 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.
- E. And what difference does this make?
1. That our Messiah Jesus is eternal?
  2. **Hebrews 13:8** (ESV) — 8 Jesus Christ is the same yesterday and today and forever.
    - a. He does not change?
    - b. Everything else changes around us
    - c. But our Savior, our Jesus, our Messiah – never changes
    - d. He’s always present for us
- F. That truth is what launches Paul into his glorious declaration of our security in Christ
1. **Romans 8:34–39** (ESV) —
    - a. 34 Who is to condemn? Christ Jesus is the one who died—more than that, who was raised—who is at the right hand of God, who indeed is interceding for us.
    - b. 35 Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or danger, or sword?
    - c. 36 As it is written, “For your sake we are being killed all the day long; we are regarded as sheep to be slaughtered.”
    - d. 37 No, in all these things we are more than conquerors through him who loved us.
    - e. 38 For I am sure that neither death nor life, nor angels nor rulers, nor things present nor things to come, nor powers, 39 nor height

nor depth, nor anything else in all creation, will be able to separate us from the love of God in Christ Jesus our Lord.

2. Spurgeon:
  - a. Jesus, our Lord, ever shall be. He could not be called everlasting if it were supposable that he must one day cease to exist. No, believer; if God shall spare your life to fulfill your full day of threescore years and ten, you shall find that his cleansing fountain is still opened and his precious blood has not lost its power; you shall find that the Priest who filled the healing fount with his own blood still lives to purge you from all iniquity.
  - b. When only your last battle remains to be fought, you shall find that the hand of your conquering Captain has not grown feeble, nor his arm waxed short; the living Savior shall cheer the living saint.
  - c. Nor is this all, for when death has taken you away as with a flood, and all the men of your generation have fallen like grass beneath the mower's scythe, Jesus shall live, and you, caught up to heaven, shall find him there bearing the dew of his youth; and when the sun's burning eye shall be dim with age, and the lamps of heaven shall be paled into eternal midnight, when all this world shall melt as melts the winter's ice at the approach of spring; then shall you find the Lord Jesus still remains the perennial spring of joy, and life, and glory to his people.
- G. This child born, this son given
  1. Is the eternal Son
    - a. He is Everlasting

#### IV. **The Fatherhood of the Son**

- A. And now we'll explore the fatherhood of the Son
  1. In what sense can we call the Son Father?
    - a. He is distinguishable from the heavenly Father in His person
    - b. But in what sense is He our Father?
- B. **Father of the Redeemed**
  1. First, the Son given, Jesus, is the Father of all the redeemed
  2. We've gotten a sense of this in our study of Romans
    - a. In Chapter 5 of Romans we learned that Adam was our father
    - b. Adam was the progenitor of the human race; we were all descended from him
    - c. And it was through him that sin entered the world
    - d. And through sin, death
  3. **Romans 5:14** (ESV) —
    - a. 14 Yet death reigned from Adam to Moses, even over those whose sinning was not like the transgression of Adam, who was a type of the one who was to come.
  4. Ah! A type of the one who was to come!
    - a. And who would that be?

- b. Jesus, of course
- 5. **Romans 5:17** (ESV) —
  - a. 17 For if, because of one man’s trespass, death reigned through that one man, much more will those who receive the abundance of grace and the free gift of righteousness reign in life through the one man Jesus Christ.
- 6. So, if Adam is the father of all who sinned, the father of the human race
  - a. Jesus is the Father of the redeemed
  - b. All those who place their faith in Jesus Christ alone for salvation can claim Jesus as their progenitor of grace, the father of their salvation
- 7. **1 Corinthians 15:22** (ESV) —
  - a. 22 For as in Adam all die, so also in Christ shall all be made alive.
- 8. **1 Corinthians 15:45** (ESV) —
  - a. 45 Thus it is written, “The first man Adam became a living being”; the last Adam became a life-giving spirit.
- 9. Spurgeon:
  - a. ... we call Adam father mournfully, for we are cast out of Eden by him, and we till the ground with the sweat of our face; in sorrow did our mothers bring us forth, and to the grave in sorrow must we go;
  - b. but we who have believed in Jesus call another man father, namely, the Lord Jesus; and we speak this not sorrowfully but joyfully, for he has opened the gates of a better Paradise; he has taken away the sweat of toil from our faces spiritually, for we who have believed do “enter into rest...”

C. **Father as Founder**

- 1. Then Jesus is Father in the sense of Founder
  - a. We call George Washington the father of our country, instrumental as he was in its founding
  - b. Jesus is the Founder of our Faith, the Father of Christianity
- 2. That’s the way the Bible often uses the term
  - a. Recall that in Genesis 4 Jubal is called the father of those who play the lyre and the pipe
  - b. And that Jabal was the father of those who dwell in tents and have livestock
  - c. It’s not that Jubal was literally the one who sired musicians – it’s that he was the one who founded the whole musical enterprise
  - d. It’s not that Jabal was literally the parent who brought into the world those who were shepherds – it’s that he founded the shepherding enterprise
- 3. In the same sense, then, Jesus is the Father of the gospel
  - a. He is the Father of the doctrine of grace
  - b. Jude speaks of the “faith once for all delivered to the saints”



- c. Jesus is the Father of that faith, that system of doctrine by which we are all saved
  - 4. Jesus is spoken of as the founder of our faith
  - 5. **Hebrews 12:1–2** (ESV) —
    - a. 1 ... let us run with endurance the race that is set before us,
    - b. 2 looking to Jesus, the founder and perfecter of our faith...
  - 6. Founder = **archegos (Gk) – the originator, the author**
  - 7. If you are a Christian, a believer in Jesus
    - a. You are saved because of the truth of scripture
    - b. Truth which holds that though sinners, by faith in Jesus we have the righteousness of Christ imputed to us, and our sin imputed to Jesus
    - c. And are thus saved in this great system of doctrine
  - 8. And Jesus is the archegos, the founder, the father of this great gospel
    - a. The truth that in Jesus Christ God was reconciling the world to Himself, not counting men’s sins against them (**2 Corinthians 5.19**)
  - 9. So Jesus is the founder of Christianity, the Father of the faith
- D. **Father as Life-Giver**
  - 1. Of course, to think of any father is to think of the one who gives us life
    - a. That, of course, doesn’t diminish the role of mothers in the process
    - b. But as you know, it takes two to tango
    - c. And as much as fathers in our world are demeaned, there is no life without a father
  - 2. We all know of the story of the father who, in disciplining his son, says something like, “I brought you into this world, and I can take you out!”
    - a. That’s dark humor, of course – I know you fathers never said that to your sons (did you?)
  - 3. But it is true, that a father was instrumental in your very existence
  - 4. But without Christ, we have no spiritual life at all
  - 5. **2 Corinthians 5:17** (ESV) —
    - a. 17 Therefore, if anyone is in Christ, he is a new creation. The old has passed away; behold, the new has come.
  - 6. **1 John 5:11–13** (ESV) —
    - a. 11 And this is the testimony, that God gave us eternal life, and this life is in his Son.
    - b. 12 Whoever has the Son has life; whoever does not have the Son of God does not have life.
    - c. 13 I write these things to you who believe in the name of the Son of God, that you may know that you have eternal life.
  - 7. **John 5:21** (ESV) —
    - a. 21 For as the Father raises the dead and gives them life, so also the Son gives life to whom he will.
  - 8. So Jesus, this child born, this son given, is the Father as Life-Giver
- E. **Father of the Future**

1. Not only is this Jesus the Father of the redeemed, the Father of our faith, and the Father of our spiritual life
  - a. He is the Father of the Future
2. In Daniel 7, Daniel has a vision of God seated on a throne
  - a. Here is how He is described
3. **Daniel 7:9–10** (ESV) —
  - a. 9 “As I looked, thrones were placed, and the Ancient of Days took his seat; his clothing was white as snow, and the hair of his head like pure wool; his throne was fiery flames; its wheels were burning fire.
  - b. 10 A stream of fire issued and came out from before him; a thousand thousands served him, and ten thousand times ten thousand stood before him; the court sat in judgment, and the books were opened.
4. The Ancient of Days – unmistakably God Himself, the heavenly Father
5. **Daniel 7:13–14** (ESV) —
  - a. 13 “I saw in the night visions, and behold, with the clouds of heaven there came one like a son of man, and he came to the Ancient of Days and was presented before him.
  - b. 14 And to him was given dominion and glory and a kingdom, that all peoples, nations, and languages should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom one that shall not be destroyed.
6. That vision of the future, a dominion, delivered to this Son of Man
7. And then in Revelation, John has a similar vision, only this time the vision is of this Son of Man
  - a. Look at how He is described
8. **Revelation 1:13–16** (ESV) —
  - a. 13 and in the midst of the lampstands one like a son of man, clothed with a long robe and with a golden sash around his chest.
  - b. 14 The hairs of his head were white, like white wool, like snow. His eyes were like a flame of fire,
  - c. 15 his feet were like burnished bronze, refined in a furnace, and his voice was like the roar of many waters.
  - d. 16 In his right hand he held seven stars, from his mouth came a sharp two-edged sword, and his face was like the sun shining in full strength.
9. The one who holds the future, this Son of Man
  - a. Given dominion
  - b. Is here described in a way that resembles the Ancient of Days in Daniel 7
  - c. He is the One who is the Father of the Future!
10. You’ll remember in the previous message how in Revelation 5 John weeps because no one was able to open the scroll and bring history to its appointed conclusion

- a. But is told by the angel to weep no more because the Lion of the tribe of Judah is able to open the scroll
  - b. He looks, and he sees, not a lion but a Lamb
  - c. The Lion who is the Lamb
  - d. Who is the Son of Man in Revelation 1
  - e. Controls history
11. And so this Jesus, this child born, this son given – He is the Father of the Future!

F. **Father of His Children**

- 1. Finally, this Jesus is the Father of His children
- 2. This is probably the best way to know of Jesus as our Father
- 3. It refers to the tender care and loving leadership of the office of Father
  - a. How He not only brings us into the world
  - b. He provides for our sustenance
  - c. He protects from threats within and without
  - d. He leads us as a shepherd leads His sheep
  - e. He disciplines us as a Father disciplines children
- 4. We are children of the heavenly Father
  - a. And so Jesus Christ is our Father in His care on behalf of the heavenly Father
- 5. Spurgeon:
  - a. Has he not succoured us in all time of our need as a father succors his child?
  - b. Has he not supplied us with more than heavenly bread as a father gives bread unto his children?
  - c. Does he not daily protect us, nay, did he not yield up his life that we his little ones might be preserved.
  - d. Will he not say at the last, “Here am I, and the children that thou has given me; I have lost none?”
  - e. Does he not chastise us by hiding himself from us, as a father chastens his children
  - f. Do we not find him instructing us by his Spirit and leading us into all truth?
  - g. Has he not told us to call no man father upon earth in the sense that he is to be our true guide and instructor, and we are to sit at his feet, and make him our Rabbi and our authoritative teacher?
  - h. Is he not the head in the household to us on earth, abiding with us, and has he not said, “I will not leave you orphans...; I will come unto you”?

V. **Everlasting Father**

- A. And this Father
  - 1. Father of the Redeemed
  - 2. Father of the Faith
  - 3. Father of Spiritual Life

4. Father of the Future
  5. Father of us, His Children
- B. Is our Everlasting Father
1. No other human reference for this
  2. For this Father is eternal
    - a. He will always be our Father
  3. He will never walk out of us as so many fathers do today
  4. He will never be taken away from us in death as so often happens in our human realm
  5. He will never age out of His capacity to care and provide
- C. Is He your Everlasting Father?
1. Or would you call someone else your father
    - a. Would you call Abraham your father?
    - b. Would you call your earthly father your father?
    - c. Would you call the church your father?
  2. None of those are eternal; none of those can be depended on to carry you into eternity
- D. Only Jesus is your Everlasting Father
1. Only He can take you the distance
  2. And only He deserves the glory for adopting us into His heavenly family