

A Lord's Day Snippet!

Biblical And Southern Studies

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470

Come, Thou almighty King,
Help us Thy Name to sing, help us to praise!
Father all glorious, o'er all victorious,
Come and reign over us, Ancient of Days!

Jesus, our Lord, arise,
Scatter our enemies, and make them fall;
Let Thine almighty aid our sure defense be made,
Souls on Thee be stayed; Lord, hear our call.

Come, Thou incarnate Word,
Gird on Thy mighty sword, our prayer attend!
Come, and Thy people bless, and give Thy Word success,
Spirit of holiness, on us descend!

Come, holy Comforter,
Thy sacred witness bear in this glad hour;
Thou Who almighty art, now rule in every heart,
And ne'er from us depart, Spirit of pow'r!

To Thee, great One in Three,
Eternal praises be, hence, evermore;
Thy sov'reign majesty may we in glory see,
And to eternity love and adore!

Charles Wesley (1707-1788)

Christ the Everlasting Father

"For 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, The mighty God, The everlasting Father, The Prince of Peace."

Isaiah 9:6

Our attention at this point is drawn to "The everlasting Father" which is referring to the Lord Jesus Christ. This passage from Isaiah reveals to us the Child who is born, the Son who is given, the One shouldering government, and His name being called "Wonderful," "Counselor," "the Mighty God" and then "The Everlasting Father." This last-mentioned title brings us to perplexity. The point being, "How can the Son of God be The Everlasting

Father?” This is the question that baffles. The difficulty is the finite considering the infinite. We need the help of God the Holy Spirit who authored the Word of God.

How does one approach such a title without in some way detracting from the person of God? Obviously, the title refers to the Lord Jesus Christ the Son of God as the everlasting Father. This is difficult. I suppose it is comforting to know that others were hung up on the horns of this dilemma. Of this title Spurgeon said, “The title before us is a somewhat difficult one. Some years ago, I preached to you from ‘His Name—Wonderful.’ I felt I could expatiate upon that with ease. We advanced as far as “Counsellor,” and then we halted a while. After a time we were led to preach upon ‘The Mighty God;’ but we have been somewhat diffident of our ability to open up this particular title, for there is a depth in it which we are not able to fathom. This morning, I cannot pretend to dive into the profound depths of the word but can only skim the surface as the swallow skims the sea.”

Who is this since there is only one Father in the Godhead and that is God the Father the first person of the Trinity. Yes, the Father and Son are one, for the Father is in the Son and the Son is in the Father. Yet, they are distinct persons in the Godhead. Some render the title as “Father of Eternity” that is the author of eternal life that He purchased for those God the Father gave Him from eternity. Jesus is Father in the sense of being “the Author and finisher of our faith” (Heb. 12:2), which deals with the distinct activities of each person of the Trinity or the role of each person of the Godhead that is equal in essence and authority.

The one addressed must be the same one who is “the Child who is born,” which refers to the incarnation and humanity when God became flesh and dwelt among us. It must be the same one who is “the Son who is given,” which refers to the eternal Sonship of Jesus Christ. As a Son He was God and as a Child He was man. It must be the same one who is “the Mighty God,” which refers to His having been forever the eternal-self-existent-God-Jehovah. Jesus Christ is titled “The Everlasting Father,” who has children. “The quality of fatherhood is defined by the word eternity. The Messiah is an eternal Father. If this is correct, the meaning is that He is One who eternally is a Father to His people. Now and forever He guards His people and supplies their needs” [E. J. Young].

Consider the word “Father” in this text which refers to a progenitor or one who generates. Gesenius in his *Hebrew and English Lexicon* wrote, “The use is drawn from the idea of a paternal love and care, the honor due to a father, etc. ... 5. A nursing—father, benefactor, as doing good and providing for others in the manner of a father.” So, we have the Everlasting Father of His people in the Messianic sense. The Messiah is the Father in perpetuity with His people. Therefore, His kingdom shall never end as “the everlasting kingdom” (2 Pet. 1:11). “He shall reign over the house of Jacob for ever; and of his kingdom there shall be no end” (Luke 1:33).

Our Saviour who fathered us begot us to a lively hope. The Messiah told of a day in which angels will purge and the righteous would shine—"The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; ... Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear" (Matt. 13:41, 43). But it must be remembered that His kingdom shall not end.

He is Father in the sense of Federal Head. As in the first Adam all died, even so in the second Adam all shall be made alive (1 Cor. 15:21-28). There is the father, Adam, and the Father, Christ, the second Adam. Spurgeon noted, "Generation makes us the sons of Adam; regeneration acknowledges us as the sons of Christ. In our first birth we come under the fatherhood of the fallen one; in our second birth we come under the fatherhood of the innocent and perfect One. In our first fatherhood we wear the image of the earthly; in the second we receive the image of the heavenly."

Ambrose Serle wrote, "This title is applied to Christ to denote His paternal tenderness for the redeemed; and He is styled the Everlasting Father, not only because He is everlasting in His nature, but also because that paternal tenderness for them subsisted in Him from everlasting. He loved them with an everlasting love, and hath declared His everlasting covenant as a manifestation of it.... What He ever was, He is, and ever will be, to those who are the objects of His grace, and the happy subjects of His eternal redemption."