

Jan. 04, 2015

Blessed Be the Name of the Lord-3

Isaiah 9:6

Isaiah 9:6

King James Version (KJV)

⁶ 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, Counselor, The mighty God, The everlasting Father, The Prince of Peace.

Prayer

INTRODUCTION:

So what is the objective of studying the five names of the Messiah?

Christ is a very complex Son. By understanding why He would be named each of these names we can more fully identify who Christ really is.

The more we know about Christ, the more we should want to serve Him.

The more we know about Christ, the more closely we can try to live our lives like Him, as He commanded.

The more we know about Christ, the more hope we can have for our salvation.

Wonderful.

The wonder of His birth was only wonderful because of the wonder of His death. Jesus left heaven to live among us on earth and die on the cross for our sins.

Counselor.

Christ is our source of perfect wisdom. He has a perfect knowledge of everything and a perfect plan to bring about His perfect will. We need Him to teach us how to love, live, and labor for Him. It is through the Word and the counsel of the Holy Spirit in our lives that we can know Godly wisdom and knowledge and understand things not known to man.

The Mighty God.

Christ was not born into this world **and then became** God's Son. He was sent into this world as a preexisting Son, the eternal Son of the eternal God.

In today's message we will briefly look at the name of **Everlasting Father** and then spend the rest of our time on the name **Prince of Peace**.

BODY:

The fourth name given to the Messiah in Isaiah is

Everlasting Father

How can the Son be called the Father? After all isn't Christ the "Son of God"? In some ways he is the Father in that the God, the Son, and the Holy Spirit are one (the Trinity).

John 1:1-2

New American Standard Bible (NASB)

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.

In John, Jesus is referred to as the Word. The Bible contains the inspired Word of God. Through our study of it, we can know how to live our lives for God.

An interesting thing about this passage is it says Jesus "**was God**" which would indicate that He has the **same characteristics** as God and was **absolutely identical**, but, it also says Jesus "**was with God**" which indicates that He was somehow also a **separate entity** from God.

From a human perspective, you cannot "**be**" God and also be "**with**" God.

The idea of the trinity is that God, the Son, and the Holy Spirit are all one, living eternally. They are a unity, yet they are individual, yet they are one.

Is it beyond my comprehension, but it says a lot, doesn't it? It suggests how much above and beyond God is to mankind, but yet He makes Himself available to us through His written Word.

The Hebrew translation says that Christ is the "Father of Eternity".

God sent Christ to seek and save that which was lost.

This is the will of Him Who sent Me.

When we live our life for Christ and become His Children, He gives us eternal life with Him in Heaven by His grace.

According to the scripture we **all** will live eternally after we die whether saved or condemned.

How do we become eternal Beings?

1 Corinthians 15:35-58 (NASB)

³⁵ But someone will say, “How are the dead raised? And with what kind of body do they come?” ³⁶ You fool! That which you sow does not come to life unless it dies; ³⁷ and that which you sow, you do not sow the body which is to be, but a bare grain, perhaps of wheat or of something else. ³⁸ But God gives it a body just as He wished, and to each of the seeds a body of its own.

...

⁴² So also is the resurrection of the dead. It is sown a perishable *body*, it is raised an imperishable *body*; ⁴³ it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; ⁴⁴ it is sown a natural body, it is raised a spiritual body. If there is a natural body, there is also a spiritual *body*. ⁴⁵ So also it is written, “The first MAN, Adam, BECAME A LIVING SOUL.” The last Adam *became* a life-giving spirit. ⁴⁶ However, the spiritual is not first, but the natural; then the spiritual. ⁴⁷ The first man is from the earth, earthy; the second man is from heaven. ⁴⁸ As is the earthy, so also are those who are earthy; and as is the heavenly, so also are those who are heavenly. ⁴⁹ Just as we have borne the image of the earthy, we will also bear the image of the heavenly.

⁵⁰ Now I say this, brethren, that flesh and blood cannot inherit the kingdom of God; nor does the perishable inherit the imperishable. ⁵¹ Behold, I tell you a mystery; we will not all sleep, but we will all be changed, ⁵² in a moment, in the twinkling of an eye, at the last trumpet; for the trumpet will sound, and the dead will be raised imperishable, and we will be changed. ⁵³ For this perishable must put on the imperishable, and this mortal must put on immortality.

...

⁵⁸ Therefore, my beloved brethren, be steadfast, immovable, always abounding in the work of the Lord, knowing that your toil is not *in vain* in the Lord.

ILLUSTRATION:

I have with me a seed to a Jonathan apple. It looks simple in design, looking somewhat like an oversized brown sesame seed with a sharp tip. But, what this one seed is capable of is truly amazing. It can be placed in dirt and it will grow into a tree that will produce Jonathan apples just like the apple it came from.

Our earthly body is like a seed. The seed is planted, dies, and becomes a plant much different than the seed. Unlike the apple tree that can only reproduce itself and need to continue this cycle to survive, we will all go through this transformation from mortal beings and become eternal beings.

I can't wait to experience this transformation and experience what an eternal being will be like.

1 Thessalonians 4:13-18

New American Standard Bible (NASB)

¹³ But we do not want you to be uninformed, brethren, about those who are asleep, so that you will not grieve as do the rest who have no hope. ¹⁴ For if we believe that Jesus died and rose again, even so God will bring with Him those who have fallen asleep in Jesus. ¹⁵ For this we say to you by the word of the Lord, that we who are alive and remain until the coming of the Lord, will not precede those who have fallen asleep. ¹⁶ For the Lord Himself will descend from heaven with a shout, with the voice of *the* archangel and with the trumpet of God, and the dead in Christ will rise first. ¹⁷ Then we who are alive and remain will be caught up together with them in the clouds to meet the Lord in the air, and so we shall always be with the Lord. ¹⁸ Therefore comfort one another with these words.

Let us work to ensure that we will be in one of these two groups the dead in Christ or the living serving Christ when this resurrection occurs.

“Therefore comfort one another with these words” leads us into the next name given to the Messiah.

The fifth name given to the Messiah is

Prince of Peace

Although the term, Prince of peace, is only **used once** in Scripture it is at the core of Christ's mission to earth.

Let's look at why Jesus is given this title and what kind of peace He brings.

When we think of peace, we often think of worldly peace.

- National peace, where nations are not at war but voluntarily cooperate with each other.
- Peace in our communities hoping that crime and distrust will be things of the past.
- Tranquil family life where there is not fighting, arguing, hurt feelings.
- Personal inner peace as we long for release from stress or guilt.

World peace is a beautiful ideal, but one that will not be realized until Jesus returns. Jesus said

Matthew 24:6-7 (NASB)

6 You will be hearing of wars and rumors of wars. See that you are not frightened, for those things must take place, but that is not yet the end. 7 For nation will rise against nation, and kingdom against kingdom, and in various places there will be famines and earthquakes.

There has never been a time in the history of the world that somewhere, someone wasn't fighting with someone else. Whether it was a world war involving dozens of nations or a local skirmish involving tribes or clans, men have always been at war with one another.

So, will never be able to bring about worldly peace because it is not biblical.

But in which of these ways is Jesus the Prince of peace?

Although Jesus is the Prince of peace, He did not come to deal with worldly peace. He came to give spiritual peace to His children.

Matt. 10:34 and Luke 12:51 both say that Christ did not come to bring peace on earth.

Matthew 10:34-39

New American Standard Bible (NASB)

³⁴ “Do not think that I came to bring peace on the earth; I did not come to bring peace, but a sword. ³⁵ For I came to SET A MAN AGAINST HIS FATHER, AND A DAUGHTER AGAINST HER MOTHER, AND A DAUGHTER-IN-LAW AGAINST HER MOTHER-IN-LAW; ³⁶ and A MAN’S ENEMIES WILL BE THE MEMBERS OF HIS HOUSEHOLD.

How could the scripture leave out Son-in-Law against his Mother-in-Law?

³⁷ “He who loves father or mother more than Me is not worthy of Me; and he who loves son or daughter more than Me is not worthy of Me. ³⁸ And he who does not take his cross and follow after Me is not worthy of Me. ³⁹ He who has found his life will lose it, and he who has lost his life for My sake will find it.

What Christ is saying is that our love for Him **must** come first. If serving Christ strains relations because they do not approve of our faith, then it must be! He must be Lord in our lives!

Now that Jesus has completed His primary mission of bringing peace between God and mankind, He also brings peace between all people who have accepted amnesty from God. As we are at peace with God, we can be at peace with each other on every level. This is the foundational meaning of *peace*: “the spiritual harmony brought about by an individual’s restoration with God.”

Romans 5:1-10 (NASB)

¹ Therefore, having been justified by faith, ^awe have peace with God through our Lord Jesus Christ, ² through whom also we have obtained our introduction by faith into this grace in which we stand; and ^bwe exult in hope of the glory of God. ³ And not only this, but ^cwe also exult in our tribulations, knowing that tribulation brings about perseverance; ⁴ and perseverance, proven character; and proven character, hope; ⁵ and hope does not disappoint, because the love of God has been poured out within our hearts through the Holy Spirit who was given to us.

⁶ For while we were still helpless, at the right time Christ died for the ungodly. ⁷ For one will hardly die for a righteous man; ^dthough perhaps for the good man someone would dare even to die. ⁸ But God demonstrates His own love toward us, in that while we were yet sinners, Christ died for us. ⁹ Much more then, having now been justified ^eby His blood, we shall be saved from the wrath of God through Him. ¹⁰ For if while we were enemies we were reconciled to God through the death of His Son, much more, having been reconciled, we shall be saved ^fby His life.

But Christ’s sacrifice provides more for us than an internal and eternal peace; it also allows us to have a relationship with the Holy Spirit. The Holy Spirit will

manifest Himself in us by having us live in ways we couldn't possibly live on our own, including filling our lives with love, joy, and peace.

Galatians 5:22-23 (NASB)

²² But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, ²³ gentleness, self-control; against such things there is no law.

Note that *peaceful* doesn't mean "easy." Jesus never promised easy; He only promised help. In fact, He told us to expect tribulation and trials. It is through our faith that we can have peace when we are faced with those hardships because we know that God is in control.

Through this peace **All Christians are now at peace with God and each other.** But, we know this is a process. Although we are saved and original sin is removed, we still struggle with individual sins and sometimes make war on those to whom we are supposed to be at peace with. God forgive us.

John 14:27 (NASB)

²⁷ Peace I leave with you; My peace I give to you; not as the world gives do I give to you. Do not let your heart be troubled, nor let it be fearful.

We know from the scriptures that there will not be true peace on earth until the Lord comes again, but we can be assured of peace in our lives when we trust in the Lord.

CONCLUSION:

Peace can refer to many things

- National peace, where nations are not at war but voluntarily cooperate with each other.
- Peace in our communities hoping that crime and distrust will be things of the past.
- Tranquil family life where there is not fighting, arguing, hurt feelings.
- Personal inner peace as we long for release from stress or guilt.
- There are many ways we could desire the Prince of Peace.

But in which of these ways is Jesus the Prince of peace?

Although Jesus is the Prince of peace, He did not come to deal directly with any of the above situations. All of the unrest in the above paragraph, has the same root cause.

SIN.

God created mankind through Adam to live in harmony with Him. It is a vital part of our make-up. When Adam and Eve partook of the Tree of Good and Evil sin entered our lives and separated us from God. We needed a Savior to reconcile us back to Him.

Jesus died on the cross for that very reason, to provide for us a way to get right with God, not by the good things that we do on earth, but by believing in Christ asking forgiveness for our sins, and being baptized for the forgiveness of those sins. Until we accept as our Lord and Savior, we cannot receive the benefits of Jesus' offering.

Now Jesus, the Prince of peace, stands and offers forgiveness and amnesty to **all who will accept Him as Lord and Savior.** Our rebellion and warfare against God can be forgiven. We can have peace with God and eternal life with Him. There is only one term to this complete amnesty: **unconditional surrender.**

The Family of God

I'm so glad I'm a part of the family of God.
I've been washed in the fountain, cleansed by His blood!
Joint heirs with Jesus as we travel this sod,
For I'm part of the family, the family of God.