



The Birth of the Messiah Everlasting Father

The Lasting in Everlasting

If it were not for Jesus, nothing would last. He made all things and He sustains what He has made.

When He was born as a child He became the ‘father’ of a new generation.

Col 1:16-18

Introduction: The designation of “Everlasting Father’ in Isaiah’s prophecy as a name for Jesus the Messiah at first seems not to fit.

1. **Heavenly Father** Jesus refers to His and our ‘Heavenly Father’ a number of times—especially in the Sermon on The Mount. “If you then, being evil, know how to give good gifts to your children, how much more will *your heavenly Father* give the Holy Spirit to those who ask Him!” *Luke 11:13*
2. **Everlasting Father:** Jesus is the **first** and the **father** of the new creation. *1 Cor 15:45* "I am the Alpha and the Omega, the First and the Last..." *Rev 1:11*

A. The Lasting in Everlasting

“Jesus Christ *is* the same yesterday, today, and forever.” *Heb 13:8*

1. The Heb for ‘everlasting’ is also translated ‘eternal.’ The Chaldee translates it as “The Father of the everlasting.”
2. This springs from ‘Mighty God’ as what is ‘divine’ must also be eternal.
3. Jesus is identified here as the source of what is eternal-everlasting! ***So what lasts forever?***

Power of God *Rom 1:20*

The Glory of God *2 Cor 4:17*

Our heavenly home *2 Cor 5:1*

Salvation *Heb 5:9*

(See back for complete list)

B. The ‘Father’ of Everything Eternal

1. The term “father of...” can refer to someone who is the founder, creator or first of something:
 - Galileo: Father of modern observational astronomy
 - George Washington: Father of our nation
2. Adam was the first man—the father of all humanity
3. Jesus was the last [second] Adam who is the father of eternal life
4. Jesus is the father of:
 - Strength
 - Knowledge
 - Goodness
 - Peace

Isaiah 9:1-7

:1 Nevertheless the **gloom** will not be upon her who is distressed, as when at first He lightly esteemed the land of Zebulun and the land of Naphtali, and afterward more heavily oppressed her, by the way of the sea, beyond the Jordan, in Galilee of the Gentiles.

:2 The people who walked in **darkness** **have seen a great light**; Those who dwelt in the land of the **shadow of death**, upon them **a light has shined.**

:3 You have multiplied the nation *and* increased its joy; they rejoice before You according to the joy of harvest, as *men* rejoice when they divide the spoil.

:4 For You have broken the yoke of his burden and the staff of his shoulder, the rod of his oppressor, as in the day of Midian.

:5 For every warrior's sandal from the noisy battle, and garments rolled in blood, will be used for burning *and* fuel of fire.

:6 For unto us a Child is born, unto us a Son is given; and the government will be upon His shoulder. And His name will be called...

**Wonderful Counselor,
Mighty God,**

Everlasting Father,

Prince of Peace.

:7 Of the increase of His government and peace *there will be no end*, upon the throne of David and over His kingdom, to order it and establish it with judgment and justice from that time forward, even forever.

The zeal of the Lord of hosts will perform this.

So what lasts forever?
(Continued from A 3 on the front side)

God's purpose in the Messiah *Eph 3:11*
Redemption *Heb 9:12*
Our inheritance *Heb 9:15*
Comfort of God *2 Tim 2:16*
Covenant with Israel *Heb 13:20*
Kingdom of God *2 Pet 1:11; Luke 1:33*
The Gospel *Rev 14:6*
Holy Spirit in the believer *John 14:16*
Righteousness of God *2 Cor 9:9*
Throne of God *Heb 1:8*
Jesus our High Priest *Heb 6:20*
Hell fire *Jude 1:7; Math 18:18*

John Gill's Explanation of Everlasting Father

God the Father

"*The everlasting Father*" does not design any relation of Christ in the Godhead. There is but one Father in the Godhead, and that is the first Person. Indeed Christ and the Father are one, and the Father is in Him, and He is in the Father, and He that has seen the one has seen the other, and yet they are distinct, Christ is not the Father.

Christ is NOT "The Father"

The Son and Spirit may be considered with the first Person (the Father), in creation and regeneration, they being jointly concerned therein. However,

Christ is not the Father, but is distinct from Him, since He is said to be with the Father from eternity, to be the Son of the Father in truth and love, His own Son, His only begotten and beloved Son; Christ frequently calls the first Person his Father, prayed to Him as such, and is our advocate with Him, as well as the way unto Him. He is said to be sent by the Father, to come from Him, and to go to Him; and many things are said of Christ that cannot be said of the Father, as His being made flesh, suffering and dying in the room of His people; and the Father is said to do many things unto Him, as to anoint Him, to seal him, to show Him all he did, to commit all judgment to Him, and give Him to have life in Himself as he had.

Everlasting Father

But Christ is a Father with respect to chosen men, who were given Him as His children and offspring in covenant; who are adopted into that family that is named of Him, and who are regenerated by his Spirit and grace: and to these He is an "everlasting Father."

Christ is a Father to these unto everlasting:

He will never die,
And they shall never be left fatherless;
He and they will ever continue in this relation;

He as such supplies them with everlasting provisions,

He clothes them with everlasting raiment,
He gives them an everlasting portion,
Promotes them to everlasting honour,
Saves them with an everlasting salvation,
Bearing an everlasting love to them.

John Gill (1697 – 1771)
(Edited for readability—MB)