

Sabbath School Lesson #5 – Noble Prince of Peace – 23-29 January 2021

Christ is The Prince of Peace. Says the prophet Isaiah, “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). As there is in our Seventh-day Adventist Church a trinity – a false doctrine “working to make a nonentity of God and of Christ” {9T 68.1} – we must clearly state the context in which Christ is “everlasting Father” and whether this verse supports a trinity doctrine. Is Christ the Father? If so, how can He be the Son? And if He is both Father and Son, then how can there be a trinity, for a trinity is three Individuals. This verse is obviously not supporting of a trinity doctrine. Jesus is referred to as the Father, not the Father of Himself, but of the children which His Father gave Him. “And again, I will put my trust in Him. And again, Behold I and the children which God hath given me” (Hebrews 2:13) – Paul is here quoting Isaiah 8:18 and applies it to Christ. Christ is called everlasting, which is appropriate, since He will last forever. He is called Father, not of Himself, but of the children that God has given Him. Many trinitarians have said that the term everlasting that applies to Christ in this verse means that He always was, and that He never had a beginning. Yet when the term is applied to us, that is, everlasting life, they all must admit that it means simply that we will live forever in the future, not that we always were in existence. Notice also that Isaiah 9:6 says that “His name shall be called... The mighty God”. Some may use this phrase to mean that Christ is the supreme God. This would be a good argument if the verse had referred to Christ as the Almighty God, however it uses the term mighty God. We read of mighty men, but never of Almighty men. It certainly is appropriate to refer to the Son as mighty, for He is powerful. It is also appropriate to refer to Him as God, for the Almighty God Himself refers to His Son as God in Hebrews 1:8. As such, the terms everlasting Father and The mighty God can rightly apply to the Son. And furthermore, Jerusalem is “the mother of us all” (Galatians 4:26), and she is the bride of her husband Jesus Christ (Revelation 21:2). Thus if Jesus is the husband of our mother, this makes Him our everlasting Father. Thus, “However much a shepherd may love his sheep, he loves his sons and daughters more. Jesus is not only our shepherd; He is our ‘everlasting Father.’ And He says, ‘I know Mine own, and Mine own know Me, even as the Father knoweth Me, and I know the Father.’ John 10:14, 15, R. V. What a statement is this! – the only-begotten Son, He who is in the bosom of the Father, He whom God has declared to be ‘the Man that is My fellow’ (Zechariah 13:7), – the communion between Him and the eternal God is taken to represent the communion between Christ and His children on the earth!” {DA 483.2}.

Sunday: End of Gloom for Galilee – The gloom of the Jewish people in Galilee were to end by the establishment of the kingdom of David forever. The Lord promised David: “My covenant will I not break, nor alter the thing that is gone out of My lips. Once have I sworn by My holiness that I will not lie unto David. His seed shall endure for ever, and his throne as the sun before Me. It shall be established for ever as the moon, and as a faithful witness in heaven” (Psalm 89:34-38). Later still Isaiah had made the prophetic statement: “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. Of the increase of His government and peace there shall be no end, upon the throne of David, and upon His kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this” (Isaiah 9:6-7). It is through Christ that David’s kingdom is to be established forever, and so when the angel Gabriel came to Mary to announce the birth of Jesus, he said said of Him, “He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto Him the throne of his father David; and He shall reign over the house of Jacob for ever; and of His kingdom there shall be no end” (Luke 1:31-33). David understood that the promise concerning the establishment of his kingdom was to be fulfilled in this manner. On the day of Pentecost, Peter quoted the words of David in the sixteenth psalm: “Therefore did my heart rejoice, and my tongue was glad, moreover also my flesh shall rest in hope, for Thou wilt not leave my soul in hell; neither wilt Thou suffer Thine Holy One to

see corruption,” and added: “Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulcher is with us unto this day. Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne; he seeing this before spake of the resurrection of Christ, that His soul was not left in hell, neither His flesh did see corruption” (Acts 2:29-31). David died in full faith that the promise would be fulfilled.

Monday: A Child for Us – Every day and every hour, yes, every minute in our lives, should be a celebration of the birth of Christ; not the mere keeping of it in memory, but the actual repetition of it in us. Christ is to be formed in us, and the life of Christ manifest in our mortal flesh is to be “renewed day by day.” He is “the Son of man,” and therefore every soul of man may say continually, “Unto us a Child is born, unto us a Son is given;” and as He who is our peace abides with us, so that the peace of God rules in our hearts, we may continually join in the chorus of the heavenly host, “Peace on earth, good will to men.”

Tuesday: The Rod of God’s Anger – Although God’s people throughout history have often been unfaithful, God has not left them to total destruction. Through Christ, God calls us to return to Him. Thus by the prophet Isaiah the Lord said, “I create the fruit of the lips; peace, peace to him that is far off, and to him that is near” (Isaiah 57:19). The Lord proclaims peace to him that is afar off, and to him that is near; there is no chance for anybody to find an exception. With this agree the words of Christ, “Come unto Me, all ye that labour and are heavy laden God, and I will give you rest” (Matthew 11:28). This includes every needy soul. “Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price” (Isaiah 55:1). “And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely” (Revelation 22:17). Not only is everyone who hears invited to come, but he is also authorised to invite everybody else whom he sees. There is no partiality with God. “The grace of God hath appeared, bringing salvation to all men” (Titus 2:11). “As by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life” (Romans 5:18). All men have gone astray, like lost sheep, and all are called back. He “willeth that all men should be saved, and come to the knowledge of the truth” (1 Timothy 2:4). The Lord is “long-suffering to usward, not willing that any should perish, but that all should come to repentance” (2 Peter 3:9).

Wednesday: Root and Branch in One – As men learn to trust in the Lord for all things, and put no confidence in the flesh, His strength is made perfect in their weakness, and they are made strong, in the Lord, and in the power of His might. Thus the power of God is seen and declared among men, and the root of Jesse “shall stand for an ensign of the people: to it shall the Gentiles seek: and His rest shall be glorious” (Isaiah 11:10). As the tumults of earth agitate human minds, and men’s hearts fail them for fear, looking after those things that are coming on the earth, God’s people trust calmly in Him, in whom there is everlasting strength, and perfect peace (Isaiah 26:3-4). And when trials and clouds are thickest and darkest, His rest is most glorious, and made known to the Gentiles as most worth their acceptance.

Thursday: “You Comforted Me” – “And in that day Thou shalt say, O Lord, I will praise Thee; though Thou wast angry with me, Thine anger is turned away, and Thou comfortedst me. Behold, God is my salvation; I will trust and not be afraid; for the Lord JEHOVAH is my strength and my song; He also is become my salvation. Therefore with joy shall ye draw water out of the wells of salvation. And in that day shall ye say. Praise the Lord, call upon His name, declare His doings among the people, make mention that His name is exalted. Sing unto the Lord; for He hath done excellent things; this is known in all the earth. Cry out and shout, thou inhabitant of Zion; for great is the Holy One of Israel in the midst of thee” (Isaiah 12). This is the song with which the redeemed of the Lord are to come to Zion. It is a song of victory. But those who will be in Zion can sing the song now, for “this is the victory that hath overcome the world, even our faith.” While being conducted to Zion, they learn the song that they will sing when they reach that place. Thus: “I love to tell the story; For those who know it best; Seem hungering and thirsting; To hear it like the rest; And when, in scenes of glory; I sing the new, new song; ’Twill be the old, old story; That I have loved so long.”!