

Trends

Alcohol abuse is the most common, devastating and costly problem in the U.S. About 53% of adults report one or more close relatives with a drinking problem. The most vulnerable are young adults 18-29 years old, specifically to "binge drinking." "Binge drinking" accounts for more than half the alcohol industry's \$155 billion market, more than 75% of the beer industry market.

-via Caron Treatment Centers

Proverbs 23:31-32: "Do not look on the wine when it is red, when it sparkles in the cup, when it swirls around smoothly; 32 At the last it bites like a serpent, and stings like a viper."

Sentence Sermons

"I am more afraid of alcohol than of all the bullets of the enemy."

—Stonewall Jackson

Proverbs 23:33: [Because of alcohol] "Your eyes will see strange things, and your heart will utter perverse things."

News & Notes

Please pray for those mentioned in the announcements after services and others listed on the bulletin board in the foyer of the church building.

Pray that much fruit will come from the seed planted during our gospel meeting with Jesse Flowers. If you would like to contact Jesse his e-mail address is: jafopie@hotmail.com.

Please pray for Susan Ferrell and her family as she continues to recover from a brain tumor. Her chemo treatment is completed and so far everything is clear! Please continue pray for her and her family.

Please pray for Alan Jones. He underwent deep brain stimulation to hopefully relieve severe facial pain. Alan held a gospel meeting for us in October 2014. He's been unable to preach for several months due to his affliction. Pray for him and his family.

Please keep sisters Virginia Brown and Wilma Cardwell in your prayers. Their faithfulness sets such a good example and gives encouragement to all! Ditto for Al (our Barnabas!).

Pray for Larry Hafley; his heart valve replacement surgery was a success!

Pray for the all of our students: elementary, secondary and college. Our young people face many temptations in today's school environment.

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Please direct questions and comments to the editor.

Words of Life

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"Lord, to whom shall we go? You have the words of eternal life."

John 6:68

Names of the Messiah—Eternal Father

Sean P. Cavender



Examining the prophecy in Isaiah 9 indicates the nature of the Messiah's rule over His kingdom. The prophet of God, Isaiah, spoke of a time when a light would be seen by the Gentiles and good news proclaimed in the land of Zebulun, Naphtali, and Galilee of the Gentiles (Isaiah 9:1-2). The apostle Matthew, inspired by the Holy Spirit, deliberately connects the fulfillment of Isaiah 9:1-2 with the preaching by Jesus Christ concerning the kingdom of heaven:

"This was to fulfill what was spoken through Isaiah the prophet: 15 'The land of Zebulun and the land of Naphtali, by the way of the sea, beyond the Jordan, Galilee of the Gentiles 16 the people who were sitting in darkness saw a great light, and those who were sitting in the land and shadow of death, upon them a light dawned.' 17 From that time Jesus began to preach and say, 'Repent, for the kingdom of heaven is at hand,' (Matthew 4:14-17)

Where Isaiah reveals the nature of the kingdom and the kind of ruler the Messiah would be, Matthew shows the dawning of the rule of Christ. The kingdom of Jesus Christ would be established and ruled with peace, justice, and righteousness. God's rule would be established "from then on and forevermore" (Isaiah 9:7). Picturing the Messiah's rule over the kingdom, it would be an everlasting and eternal reign. No enemy of God would overthrow the Messiah's kingdom.

One of the most intriguing names attributed to Christ in the series of kingly assignments attributed to Him is the name "Eternal Father."

"For a child will be born to us, a son will be given to us; and the government will rest on His shoulders; and His name will be called Wonderful Counselor, Mighty God, Eternal Father, Prince of Peace," (Isaiah 9:6).

Some mistakenly assume and assert from this text that Jesus and the Father are one and the same. The Bible clearly teaches three different and distinct personalities in the Godhead: the Father, Son, and Holy Spirit. This passage does not teach that God is only one Person and the Father and the Son are just

different manifestations of God. It does not teach that Jesus is His own Father. Anyone who suggests that misses the entire context of Isaiah's prophecy.

Isaiah reveals Christ, the Messiah and Anointed of God, assuming the throne and government. Any explanation of Jesus as the Eternal Father must be rooted in the context of the kingdom and government language and accolades that are assigned to Christ in this passage.

The term 'father' commonly refers to an ancestor or progenitor of a family. However, that is only one meaning of the term. The word 'father' might mean originator or founder. For example, in the United States, we refer to George Washington, John Adams, Thomas Jefferson, Benjamin Franklin, etc. as our "founding fathers." We recognize these men as the founders of the country and the architects behind our government. The Hebrew word 'father' can have a similar meaning: "founder, originator, i.e., one who causes something to begin (Genesis 4:20, 21; 1 Chronicles 2:24, 42), note: including profession, or cities;" (*Dictionary of Biblical Languages with Semantic Domains: Hebrew*).

Isaiah himself refers to those whom God has granted power, authority, and leadership as "fathers." In Isaiah 22:20-22, Eliakim is referred to as God's servant whom God will bestow authority and he would become a "father" to the people of Jerusalem and be given keys to the house of David. Therefore, it is right to conclude that a "father" may not only refer to an ancestor, but also to those whom God has given authority, rule, and power.

What does it mean that Jesus is the Eternal Father? The King of kings, Jesus Christ will rule over His kingdom and He will be the source of eternal life.

- He is the author of salvation (Hebrews 2:10).
- He is the source of eternal salvation to all who obey Him (Hebrews 5:9).
- He is the finisher, or perfecter, of faith (Hebrews 12:2).

Furthermore, all authority has been given to Him on heaven and earth (Matthew 28:18). God has exalted Jesus Christ to sit at His right hand and reign on the throne of David in heaven (Acts 2:30-33). Jesus has been given the throne of David and is the Eternal Father and source of eternal salvation for those who become part of His kingdom.

David Spares Saul

George Parsley

"And he came to the sheepcotes by the way, where was a cave; and Saul went in to cover his feet: and David and his men remained in the sides of the cave. 4 And the men of David said unto him, Behold the day of which the LORD said unto thee, Behold, I will deliver thine enemy into thine hand, that thou mayest do to him as it shall seem good unto thee. Then David arose, and cut off the skirt of Saul's robe privily. 5 And it

came to pass afterward, that David's heart smote him, because he had cut off Saul's skirt. 6 And he said unto his men, 'The LORD forbid that I should do this thing unto my master, the LORD's anointed, to stretch forth mine hand against him, seeing he is the anointed of the LORD.' 7 So David stayed his servants with these words, and suffered them not to rise against Saul. But Saul rose up out of the cave, and went on his way" (1 Sam. 24:3-7).

Here we have a great example and lesson for us all. Here we have David with an opportunity to seek revenge against Saul who has been trying to kill him. David has the opportunity, support and the surprise to render to Saul what Saul has been rendering to him.

But David does not act on the opportunity to seek revenge or to get even with his powerful pursuer. Instead he felt guilty for even cutting a small piece from Saul's robe. David did not leave a mark on him or even say a bad thing about Saul. Instead he restrained his men and himself to do any harm to the Lord's anointed.

We can learn a powerful lesson here. As Paul said "let us pursue things which make for peace" (Rm. 14:19) and "do not destroy the work of God" (Rm. 14:20). So many times brethren are ready to "destroy" or "stretch forth our hand" to do harm to those who are the work of God.

Jude said, "Yet Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee" (vs. 9). If Michael restrained himself from saying or speaking against the devil, who are we to speak or say things about brethren in order to destroy or do them harm?

Like David, we need to show constraint in such things. As he said, "The LORD forbid that I should do this thing unto my master, the LORD'S anointed, to stretch forth mine hand against him, seeing he is the anointed of the LORD." The Lord also forbids us to behave in such ways toward each other as well (Matt. 5:21-24).

"But I say to you, love your enemies, bless those who curse you, do good to those who hate you, and pray for those who spitefully use you and persecute you,"

Matthew 5:44

Although David, in our eyes would have had a very justifiable reason to attack Saul but he did not. Since this is the case, how much more should we like David, take the high road over some little quibble that means nothing at times. David even so much went as far to apologize to Saul, his pursuer for cutting his robe!

David exemplified the teaching of Jesus when he said, "But I say unto you, 'Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you'" (Matt. 5:44). This is a great lesson for us all.