

# Sermon Outlines

## His Name is Counsellor

### Introduction

One of the realities of life is we never see a necessity for certain people until we are conscious of our need. It is only when we are in a certain situation that we look for a person with the best qualifications who is both willing and able to meet our need. For instance, I never needed a solicitor or notary public until certain forms had to be signed, then in my need I sought one out. We will never appreciate the need of Christ in any revelation by His names, titles, or offices until we see our need. Men are given honorary titles on earth but that is never the case with the Lord, every name or title is a revelation of His person or work.

The ancient prophet wrote two stupendous texts concerning the Divine Counsellor. One was a question and the other an affirmation.

- a) The question: “Who hath directed the Spirit of the LORD, or being his counsellor hath taught him? With whom took he counsel, and who instructed him, and taught him in the path of judgment, and taught him knowledge, and shewed to him the way of understanding?” (Isa. 40:13, 14)
- b) The affirmation: “His name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace” (Isa. 9:6). Having before considered the Lord as “Wonderful” (Sermon “His Name is Wonderful” May 2015), our present meditation is on “Christ as the Counsellor”.

There are those who would question God’s doings and wisdom. Job did this when he argued how righteous he was and challenged God to a discussion. Taking up the challenge God challenged Job by asking questions and demonstrating the tininess of his knowledge and inabilities (Job 38:1-40:2). Job soon realized how little he knew and how vile he was (Job 40:4-5). God was not finished in the instruction so he again begins peppering Job with questions (Job 40:6-41:34). Now Job is, by the counsel of the Lord, brought low acknowledging his ignorance (Job 42:1-6). So it will be with every individual who thinks he is smarter or greater than God.

### The Range Of Counsellors In The Scriptures

The word “counsellor” occurs fourteen times in the scriptures and the word “counsel” is found in one hundred and forty-two verses. When we review these references it is observed that there are different sorts of counsellors. Zechariah was described as a wise counsellor (1 Chron. 26:14), Ahithophel was the king’s counsellor (1 Chron. 27:33), but he was a treacherous one (2 Sam. 15:31). Nahum writes of a wicked counsellor (Nah. 1:11) and Joseph of Arimathaea was an honourable counsellor (Mk. 15:43).

### The Foolishness Of Ignoring The Counsel Of The Lord

- 1) It was a dark day in Israel’s history when Solomon rejected the counsel of the older men (1 Kgs. 12:8) and the ultimate result was the nation was divided. Since that had dire consequences, how much greater are the consequences when the counsel of God is ignored or rejected? The children of Israel failed to ask counsel of the Lord (Josh. 9:14) and Saul failed to wait for the fulfilling of the delayed counsel of the Lord (1 Sam. 14:9) with dire results. The writer to the Hebrews warns the people: “See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from heaven” (Heb. 12:25).
- 2) On the other side, there is wisdom in seeking the counsel of the Lord. When the children of Israel were about to enter the land they asked of the Lord: “Who shall go up . . . first?” (Jud. 1:1); and then again later (Jud. 20:18). They sought the Lord again when they desired a prosperous way (Jud. 18:5).

### Why Is It Wise To Seek The Counsel Of The Lord?

To this question there are several answers:

- a) Because the wisdom of the Lord is unequalled.

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- i) Concerning the Lord Jesus the Holy Spirit caused to be written: “Christ; in whom are hid all the treasures of wisdom and knowledge (Col. 2:3). He is the one who knows the end from the beginning (Isa. 46:10) and who grammatically is spoken of as wisdom (Prov. 8:23-30). Because He knows everything, nothing takes Him by surprise, therefore his counsel is unchangeable (Isa. 46:10).
- b) Because the knowledge of the Lord Jesus is without limitations.
  - i) There were those situations in life when, by asking questions, the knowledge of the Lord appeared to be limited. Let it be very clear, His knowledge was never limited. Why then did He ask questions?
    1. To make man stop and consider truth. He will ask the woman: “Where are those thine accusers?” (Jn. 8:10) or when before Pilate He asked: “Sayest thou this thing of thyself” (Jn. 18:34).
  - ii) On the other hand, there were many who asked counsel of the Lord.
    1. Nicodemus asked: “How can a man be born when He is old?” (Jn. 3:4)
    2. The rich young ruler asked: “What shall I do to inherit eternal life?” (Lk. 18:18)
  - iii) At other times He gave His counsel.
    1. To the rich your ruler he said: “Then Jesus beholding him loved him, and said unto him, One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up the cross, and follow me.” (Mk. 10:21)
    2. To others He will say: “Strive to enter in at the strait gate.” (Lk. 13:24)
    3. To the churches. To the church of Laodicea He will say: “I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see.” (Rev. 3:18)
- c) Because the understanding of God is without boundaries.
  - i) He did not commit himself to men for he knew all men (Jn. 2:24); He knew Lazarus was dead (Jn. 11:14); He knew the conditions of the afterlife (Lk. 16:19-31); He knew what the response would be if one rose from the dead (Lk. 16:31); He knew what the response would have been had opportunity to repent been given and the degrees of punishment (Matt. 10:14-15; 11:21-24); He knew the spiritual condition of the religious leaders (heirings, Jn. 10:12), and the happenings in heaven when an individual is found (Lk. 15:10).
- d) Because the love of God is uncircumscribable.
  - i) This counsellor loves too much to let one of His own go astray, and that is why He gives the pledges of His heart: “I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with mine eye” (Psa. 32:8). What a promise, he who loves, knows and understanding the end from the beginning pledges to instruct and guide us.

### What Are The Qualifications For Us To Know His Counsel?

To know the counsel of this all wise Counsellor the individual must have:

- a) The right motives to be guided by His counsel:
  - i) “For thou art my rock and my fortress; therefore for thy name’s sake lead me, and guide me.” (Psa. 31:3)
  - ii) “Teach me to do thy will; for thou art my God: thy spirit is good; lead me into the land of uprightness.” (Psa. 143:10)
  - iii) “Lead me, O LORD, in thy righteousness . . . make thy way straight before my face.” (Psa. 5:8)

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- b) The willingness to receive His counsel.
  - i) The Lord will never give His counsel to those who do not want His leading and are just patronizing Him. God always leads according to truth and where there is no seeking truth, God lets the individual go their own way. "Lead me in thy truth, and teach me: for thou art the God of my salvation; on thee do I wait all the day" (Psa. 25:5); "And see if there be any wicked way in me, and lead me in the way everlasting" (Psa. 139:24).
- 3) How glorious it is that when we come to the end of the road the words of our Counsellor are still unchanging: "Thou shalt guide me with thy counsel, and afterward receive me to glory." (Psa. 73:24)

### Conclusion

How blessed we are to have such a Counsellor, One who knows perfectly the mind and will of God, and the spirit of God rests upon him (Isa. 11:2-3). He also knows the conflict and temptations of this sojourn and can counsel, and He does so in the fear of the LORD. So that this is understandable, God has three major trunk names, Jehovah, Elohim and Adonia. When the translators wanted to differentiate the different names for English readers, they did the following:

- a) Jehovah was normally written GOD or LORD.
- b) Elohim was translated as God and Adonia as Lord.
- c) The passage is then telling how the Lord Jesus lived in the fear, the reverential awe of Jehovah.

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**May God grant us good understanding as He, by His Holy Spirit, deigns to guide us into all truth.  
John 16:13**

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