

THE PRINCE OF PEACE

Isaiah 9:6,7

“⁶For unto us Child is born, unto us 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**. ⁷Of 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” (Isa. 9:6,7).

The Translation of The Septuagint Rendering of The Old Testament

“⁶Since unto-us Educable-Child [aor. pass.]was-being-beggotten, unto-us Son [aor. pass.]was-given: the principality of-Whom became upon the shoulder of-His: and the name of-His is-being-called Messenger-of-Great Counsel, for I-shall-bring peace upon the rulers[magistrates] and health to-Him. ⁷The principality of-His great!^[nom. of excl.] and to-the Peace of-His there-is no limit; upon the throne of-David and The Kingdom of-His, to-set-straight and to-establish [^{loc. ev}]in-judgment and [^{loc. ev}]in-righteousness from the now even /forever. The zeal of-The **LORD** of-Hosts shall-do this” (Isa.9:6,7LXXAPT).

Part 20

Introduction:

We have been studying the seven aspects of the second of six facts about The Lord Jesus Christ as to **Who The Prince of Peace Is**. These are: **I. What is Peace; II. Who The Prince of Peace Is; III. What He Came To Do; IV. When He Came; V. Where He Now Is; VI. When He Comes Again**. In the last nineteen lessons we completed the first two facts, **What is Peace** and **Who The Prince of Peace Is**. Then we began the third fact **What He Came to Do** and covered the first four of twelve reasons and unequalled achievements The Prince of Peace came to Earth to perform.

III. What The Lord Jesus Christ Came to Do.

Seven of these, at least twelve, unequalled achievements The Prince of Peace came to Earth to perform, The Lord Jesus Christ Himself declared during His life on Earth. Then there are five more that were declared by John at the end of his life between A.D. 90-94.

It took a supernatural human who has never sinned to perform all these difficult tasks that The Lord Jesus Christ came to achieve. Consider these twelve reasons why The Prince of Peace Came to Earth as a Human in more detail. In the last lesson we considered the first four reasons why The Lord Jesus Christ Came to Earth.

A. He Came to Do The Determined Will of His Father, The God.

We already noted the statement that The Heavenly Host multitude proclaimed when The Lord Jesus Christ was born. The moment that The Baby was born and laid in the feed trough in the stable, The Lord Jesus quoted David’s Messianic Psalm of Prophecy (Ps. 40:6-8). He stated that The God furnished Him a body to sacrifice in place of the whole burnt offerings and sacrifices which were offered according to The Law, in which The God did not delight.

Then after clarifying this communication by Jesus, Paul explained the meaning of ‘The Determined Will of God.’ He referred to two determined wills of His, the first and the second. Paul concluded That The Lord Jesus Christ abolished (nullified or negated) The First (The Law - The Old Covenant/Testament) in order to establish (cause to stand) The Second (The New Covenant/Testament) in place of and exchange for The First (The Law) (Heb. 10:9 APT). It is by means of The New Determined Will of The Godhead that those who meet His conditions of Peace shall stand sanctified (set apart as holy exclusively for The God

THE PRINCE OF PEACE

to the fullest extent) through or because-of the offering of the body of Jesus, The Christ. Secondly,

B. He Came to Die in order to Fulfill The First Exploit (Heb. 10:5-8,10).

This second exploit is solely dependent upon completion of the first exploit which was to sacrifice His sinless adult body as a burnt offering satisfactorily to The God's delight so as to provide Redemption, Salvation, and take away Sin and sins for all humans. Thus by this He provided a perfect, sinless relationship in Perfect Peace with The Triune God, but available only if appropriated by fulfilling all His conditions for His Perfect Peace.

The Holy Spirit wisely directed John to record the evidence to this burnt sacrifice, that He endured The Fire of The God's Eternal Anger or Wrath. He stated that he saw the Resurrected-Glorified Christ, whom he knew as Son of The (Hu)Man on Earth with His exposed feet below His garment (robe). He described those blessed nail-pierced feet appearing as fine burnished brass that had been through the scorching fire of the furnace. Thirdly,

C. He Came to Summon Sinners unto Repentance.

In a confrontation with the scribes and Pharisees concerning eating and drinking with tax-collectors and sinners, The Lord Jesus rebuked them and stated a third reason why He came. He came to Earth **NOT** to summon the righteous ones but rather to urgently summon sinners to repentance. A 'summons' is a notification by a court "to appear in court or to attend to some duty." The consequence for lack of fulfilling any of His conditions for Peace is Eternal Suffering in The Lake of Fire and Brimstone with no relief ever! Fourthly,

D. He Came to Set Humans at Variance and Division between Close Family Members.

After The Lord Jesus authorized His twelve disciples to go two by two throughout the nation, He explained that division will occur when He is proclaimed and some have complied with all His conditions of Peace and others have not. The family and in-laws shall be divided one against another. Therefore completely complying with His conditions for Peace shall indeed cause His Perfect Peace to abide within the obedient heart, while outward turmoil and division abound all around one with Peace in union with The Lord Jesus Christ. His Perfect Peace can calm the soul, the heart, and the mind, while turmoil prevails all around. Fifthly,

E. He Came to Reveal and Demonstrate The God's Miraculous Power and Authority.

There are **four occasions** in which Scripture indicates that The Lord Jesus Christ demonstrated His Authority and Miraculous Power.

1. In Tebét (Dec.-Jan.) A.D. 29, in The Synagogue in Kahpehrnah-oúm He Cleansed a Man Possessed by an Unclean Demon early in His Ministry (Lk. 4:31-36; Mk. 1:21-28).
2. Later in March (early Nisán), A.D. 31 in Kahpehrnah-oúm again while teaching Pharisees and Mosaic-Law-teachers He Cured a Paralyzed Man upon a Couchette of Sickness or Stretcher (Mk. 2:2-12; Lk. 5:17-25 cf. Mt. 9:1-8).
3. In June (Siván) A.D. 32 in Panias, at the foot of Mt. Hermon, He Cured a Boy Possessed with an Unclean Spirit (Mk. 9:14-27; Mt. 17:14-18; Lk. 9:37-43).
4. Then in A.D. 63, Luke, the beloved physician and historian recorded in Acts of The Apostles the declaration that Peter expressed to Kohrnáleeohs (Cornelius) that The Lord Jesus Christ Demonstrated

THE PRINCE OF PEACE

His Miraculous Power in Judea {Youdiah} (Acts 10:34-43).

These four occasions caused the majority of the people at hand at the time of occurrence to recognize that The Lord Jesus Christ exercised the miraculous power and authority that only The Omnipotent God Himself could display. Now let us consider in more detail each of these four occasions individually.

1. In The Synagogue in **Kahpehrnah-oúm** He Cleansed a Man Possessed by an Unclean Demon early in His Ministry (Lk. 4:31-36; Mk. 1:21-28).

In Tebét (Dec.-Jan.) A.D. 29, The Lord Jesus Christ had been forced to leave His hometown, **Nahzahréth** and moved His residence and household to **Kahpehrnah-oúm** (Jn. 2:12 cf. Mt. 4:13). Then the first occasion to reveal and demonstrate His exercise of The God's Miraculous Power and Authority took place early in His public ministry. One week later in the synagogue on a Sabbath day in early January (Tibet), 30 A.D. His teaching was rudely and abruptly interrupted by a demon, who possessed a human screaming out at Jesus, while He was teaching.

As soon as He was interrupted, The Lord Jesus immediately rebuked the demon and commanded him to exit away from the man that he possessed. The demon threw the man down and then obeyed the Lord's command and exited away without injuring the man. Then came the reaction of the all the people in the synagogue. Their reaction was astonishment followed by repeatedly speaking to one another, expressing their amazement and recognition of His authority and miraculous power to the extent of verbal control of unclean demon-spirits. The people of **Kahpehrnah-oúm** did not need to be told or given an explanation or announcement of His miraculous power and authority. That was obvious to all who were present.

The Gospel of Mark also records this event from a slightly different perspective emphasized. We noticed seven differences in the information between the recording by Mark (1:21-28 APT) and the one by Luke (4:31-37) such as:

- a. The comparison of authority in the teaching by Jesus with the teaching by the scribes recorded by Mark (1:22) was omitted by Luke.
- b. Mark used the medical term 'convulsed him' (1:26a) while Luke uses the term 'throwing him down in the midst' (4:35d).
- c. Mark used the term 'an unclean spirit' (1:23) while Luke uses the term 'an unclean demon' (4:33).
- d. Luke observed the medical condition of the man after the demon exited out of him as 'not even injuring him' (v. 35), while Mark omits it but instead adds "the unclean spirit both clamored with a great call and exited out of-him" (v. 26b).
- e. Luke expressed what the crowd was saying to one another after the cleansing by using the noun 'word' in the nominative of exclamation case (4:36d), while Mark expressed what the crowd was saying to one another with a question and added an exclamation, "What 'new [kind-of] doctrine, this^[nom.excl.]!" (v. 27cb).
- f. Luke added 'and miraculous-power' to 'authority' being ascribed to The Lord Jesus Christ (4:36e) which Mark recorded (1:27e). And finally,
- g. Luke recorded the response of the demon to The Lord Jesus Christ's command as 'and they exit' (4:36f), while Mark noted the the unclean demons' obedience' (1:27).

Then the people who were present at this miracle which Jesus performed spread around the news (renown) concerning Him unto

THE PRINCE OF PEACE

every place of the surrounding region of Galilee. This was the second miracle that The Lord Jesus Christ performed, first, changing water into wine, then cleansing a human from an unclean demon-spirit.

It is important to note that the common people readily recognized that The Lord Jesus wielded the miraculous power and authority that belonged to The God alone and glorified Him in response to The Lord Jesus Christ's miracles. And three years later they ascribed Him to be The Prophet that Moses promised would come (Mt. 21:11) and The Messiah prophesied by Daniel (Dan. 9:25,26), also as well, The coming King of Israel fulfilling The God's promise to David to come in his lineage (Lk. 19:38; Mt. 21:15; Mk.11:10 cf. 2 Sam. 7:12-16). In contrast the religious leaders, Scribes, Pharisees, and Priests of the day reacted with antagonism, resentment, and ultimately called for outright execution of dissenters, especially Jesus. This is similar to many religious leaders of today, although they covertly, pursue spiritual warfare in semblance by proclaiming a false gospel which is "another-different-kind-of gospel" or at least a watered down facsimile, "which is not another-of-the same kind" (Gal. 1:7 APT).

Now we resume our study of the remaining three occasions in Scripture in which The Lord Jesus Christ demonstrated His Authority and Miraculous Power.

After cleansing the demon-possessed man Jesus remained in **Kahpehrnah-oúm**^[Capernaum] for three months, then early in April He ascended to Jerusalem and cleansed the Temple; He continued ministering in Jerusalem and taught **Neekóhdaymohs**. Then He travelled throughout the whole region of Galilee and returned by boat across the Sea of Galilee to **Kahpehrnah-oúm** again.

2. Later in March (early Nisán), A.D. 31 in **Kahpehrnah-oúm** again, while speaking The Word, Jesus was interrupted by a Paralyzed Man upon a Couchette of Sickness or Stretcher being lowered through broken-up roof to His feet (Mk. 2:1-12; Lk. 5:17-27; Mt. 9:1-8).

“¹And again He-entered into **Kahpehrnah-oúm**^[Capernaum] after^[tm. interval use] |some| days. And it was heard He-is in ⁰a-house. ²And immediately many-people were-being-gather-together so-that no-longer, not even the[&] |places| at^[the-face-of] the door to-have-room |for-them|. And He-was-continually-speaking The Word to-them. ³And they-come to^[the-face-of] Him bringing a-paralytic, being-carried by^[agency] four. ⁴And not being-able-ones to-draw-near to^[the-face-of] Him because-of the crowd, they-uncovered^[unroofed] the roof where He-was. And ^[aor. tm. ptcp.]after-digging-out, they-lowered the pallet upon which the paralytic was-lying-down. ⁵When-beholding the faith^[committed-trust] of-theirs, ⁷Jesus says ^[aor. pres.] to-the paralytic, Child, the sins of-yours stand-forgiven^[abandoned] to-you^s. ⁶But certain of-the scribes were-sitting there and were-reasoning ^[loc. év]in-the hearts of-theirs, ⁷Why is-This+ One thus -speaking blasphemies? Who is-able to-forgive sins except One, The God? ⁸And immediately, since-recognizing^[fully knew from exp.] ^[loc.]in-The Spirit of-His that they were-reasoning in-this-way ^[loc. év]among-themselves, He-said to-them, Why &are-you-reasoning these-things ^[loc. év]in-the hearts of-Yours? ⁹Which is-easier? To say to the paralytic, ^[art. as prn]Your^s sins are-being-forgiven^[abandoned] to-you^s; or to-say, ^[aor. mid. imp.]Arise-yourself-at-once! And carry-off the pallet of-yours! And ^syou-are-to-begin-walking! ¹⁰But in-order-that you[&] ^[subjv.]perceive that The Son of-The (Hu)Man is-continually-having authority to-forgive^[abandon] sins upon the Earth, (He-says to-the paralytic), ¹¹I-say to-you^s, ^[aor. mid. imp.]Arise-yourself-at-once! and carry-off the pallet of-yours! And ^[lead under]be-slipping-away unto the house of-yours! ¹²And immediately he-was-being-raised-up. And he-exited carrying-off his^[art. as prn.] pallet in-the-sight of-all so-that all of-themselves-became-amazed even so-as to-glorify The God, ^[crem. ptcp.]and-saying, ^[évti “ ”] We-never-beheld |it

THE PRINCE OF PEACE

in-this-way’ (Mk. 2:1-12 APT).

By this time The Lord Jesus Christ attracted a crowd of followers with curiosity and attention wherever He travelled. In **Kahpehrnah-oum** the crowd gathered in a house with so many people there was no more room, even at the doors. So four men carrying a paralytic on a stretcher were desperate to get to Jesus the paralytic to be cured. So they took him to the side or back of the house, away from the doors, to the outside stairway going up to the roof. When they reached the roof they began uncovering the roof over the place where The Lord Jesus was standing while consistently teaching The God’s Word. Then the men lowered the stretcher with the paralytic lying thereon through the opening they had made in the roof tiles. When Jesus beheld the faith of the five He said to the paralytic, “Child, the sins of yours stand forgiven to you.” Then the scribes that were in the crowd silently reasoned within their hearts, why is He speaking blasphemies? Who is able to forgive sins except One, The God? They failed, as so many do, to follow through with their reasoning. If only The God is able to forgive sins, then This One to Whom they were listening must be The God manifest in human flesh.

Then to prove this fact, Jesus asked them publicly, Which is-easier? To say to the paralytic your sins are-being-forgiven to-you^s; or to-say, Arise-yourself-at-once! And carry-off the pallet of-yours! And you-are-to-begin-walking! ¹⁰But in-order-that you[&] perceive that The Son of-The Human is-continually-having authority to-forgive sins upon the Earth, (He-says to-the paralytic), ¹¹I-say to-you^s, Arise-of-yourself-at-once! and carry-off the pallet of-yours! And be-slipping-away unto the house of-yours! Then all the crowd became amazed and glorified The God and saying, We-never-beheld ^{lit} in-this-way.

This too was obvious to all who were present. The Gospel of Luke also records this event from a slightly different perspective emphasized (Lk. 5:17-25).

¹⁷And it-came-to-pass [^{loc. &v}]in-one[^] of-the-days Himself, in-fact [^{periph. pres.}] as-He-was-customarily-teaching and ⁰miraculous-power ⁰of-Lord was-continuing in-order-to cure them, both Pharisees and Mosaic-law-teachers [^{authoritative interpreters}], the-ones-having-come out-of every village [^{unwalled-town}] of-the Galilee and of-Judea [^{Youdaiah}] and Jerusalem [^{Hee-chrou-saym}] were-sitting, ¹⁸And lo! men [^{husbands}] brought a-human [^{generic}], [^{perf. pass. subs. ptcp.}]who-had-been-paralyzed, upon a-couch. And they-were-seeking to-bring-in and to-lay-him- down in-the-presence of-Him. ¹⁹And [^{aor. neg. ptcp.}]when-not-finding by what-kind-of-means they-bring-him -in because-of the crowd, after-ascending upon the housetop, they-let-him -down through the roof-tiles together with his [^{art. as prm.}] stretcher [^{couchette}] into the midst before-the-face-of the Jesus. ²⁰And when-beholding the faith [^{committed-trust}] of-theirs, He-said to-him, [^{voc.}]O-human [^{generic}] the sins of-yours^s [^{perf. pass.}]stand-forgiven [^{released, abandoned}] to- you^s. ²¹And the scribes and the Pharisees began to-reason, saying, Who is This-One⁺ Who is-speaking blasphemies? Who is-able to-forgive [^{to-abandon, to-release}] sins, except The God alone? ²²But [^{caus. ptcp.}]since-Jesus-fully-knew [^{from-experience}] their reasonings, He-answered-and-said to [^{the-face-of}] them, Why [&]are-you-reasoning [^{loc. &v}]in-the-hearts? ²³Which is easier to-say? The sins of-yours^s [^{cons. perf. pass.}]stand-forgiven [^{abandoned, released}] to you^s, or to-say? [^{aor. mid. imp.}]Arise-of-yourself-at-once and you-are-to-continue-walking! ²⁴But in-order-that [&]you-perceive [^{be-aware}] that The Son of-The Human is-continually-having-authority upon the Earth to-forgive [^{to-abandon, to-release}] sins, (He-said [^{d. o. dat. perf. pass. subs. ptcp.}]to-the-one-who- has-been-paralyzed), I-say to-you^s, [^{aor. mid. imp.}]Arise-of-yourself-at-once! [^{circml. aor. ptcp.}]and-when-carrying-off the stretcher [^{couchette}] of-yours^s also be-journeying unto your^s /house! ²⁵And instantly He-stood-up in-their-presence even [^{aor. compl. ptcp.}]carrying-off [that

THE PRINCE OF PEACE

upon which he-used-to-lie-down. And he departed unto his /house, while glorifying^[exalt with majestic radiant splendor] The God. ²⁶And ecstasy seized all-individually and they-glorified^[exalted w/maj. radiant splndr.] The God. And they-were-being-filled with-fear^[creml. ptep] and-saying, ^[ὄτι ‘ ’]‘We-beheld ^[contrary to belief for opinion] paradoxical-things~ today’’ (Lk. 5:17-26 APT).

Matthew (9:1-8) also briefly recorded similarly to the other two synoptic writers. however only the differences are included below instead of complete translation. Just as was explained in the last lesson there are seven differences differences in the information between the recording by Mark (2:1-12) and the one by Luke (5:15-26) such as these:

- a. Mark noted that news had spread that he was in a house in **Kah- pehr-nah-oúm**^[Capernaum] again (Mk. 2:1) omitted by Luke and Matthew.
- b. Only Luke recorded that He was customarily teaching and miraculous power of Lord was continuing to cure the people (Lk. 5:17).
- c. Luke also recorded that both Pharisees and Mosaic-Law-teachers or authoritative interpreters, from every unwalled town of Galilee and of Judea and of Jerusalem were sitting there (5:17). Mark noted that certain scribes were sitting there and reasoning in their hearts, “Why is This-One thus speaking blasphemies? Who is-able to-forgive sins except One, The God?” (2:7). While Matthew noted these scribes said within themselves, “This-One blasphemes.”
- d. Mark, four times, called that on which the paralytic was lying, a pallet (vs. 4,9,11,12) while Luke used three terms to identify it: a couch (v. 18), a stretcher or couchette (vs. 19,24), and that upon which he-used-to-lie-down (v. 25). Matthew called it a couch twice (vs. 2,6).
- e. Mark used the servant’s term *εὐθέως* (euthéōs) ‘immediately’ (v. 12) to describe the paralytic’s response to The Lord’s command, while Luke used the physician’s term *παραχρήμα* (paraxraymah) ‘instantly’ (v. 25). Both are synonymous depending upon the user’s perspective. Matthew simply used the aorist middle verb ‘rose-up-of-himself’ (v. 7).
- f. Luke noted that the paralytic departed unto his house glorifying The God (v. 25), while Mark omits it, but instead He reported the reaction of all the on-lookers as he departed, all of whom became amazed to the point of glorifying The God (v. 12).
- g. Mark closed his account with the onlookers repeatedly saying, “We never beheld it in this way” (v. 12). While Luke closed his account with “ecstasy seized all-individually and they-glorified The God and were-being-filled with-fear while saying, ‘We-beheld paradoxical-things~ today’’ (v. 26). While Matthew recorded, “When- beholding the crowds marvelled and glorified The God Who gave such-kind-of authority to-the humans” (v. 8).

This is the second occasion in which Scripture indicates that The Lord Jesus Christ demonstrated His Authority and Miraculous Power. It is crucial to understand the process The Lord Jesus Christ followed to reveal to the nation of Israel first and then ultimately the whole inhabited world (globe) of the true spiritual condition and ultimate end of everyone and how that end is ultimately decided. He revealed the true nature of every human whether Jew or Gentile and provided the means of Salvation for all. The opposition that Satan has raised in his rage against The Lord Jesus began with mistaught religious leaders of Israel who misinterpreted The Old Testament Scriptures and misled the people to refuse to acknowledge the Truth. It was the Mosaic Law teachers, scribes, and Rabbis, who taught the Pharisees to be students of what

THE PRINCE OF PEACE

they called The Law, which was really an interpretation of the original scrolls of Scripture with misleading teaching or doctrine. These teachings rejected or refused to acknowledge Truth concerning the coming Messiah and corrupted 43 fulfilled prophecies concerning Him. This is and has been Satan's strategy from the Beginning of Time.

It was at this second occasion that Mosaic Law teachers, revered authoritative interpreters of The Law, who were in attendance in **Kahpehrnah-oúm** [Capernaum] when He cured the paralytic. You will recall that in the last lesson when The Lord Jesus Christ was teaching in **Kahpehrnah-oúm** that the attenders "were-being-astounded over the teaching because the word of His was with authority" (Lk.4:32). And Luke concluded his account with, "And news^[noise] concerning Him proceeded-out into every place of-the surrounding-region" (Lk. 4:37 APT). Mark recorded in conclusion, "Then directly the renown^[hearing] of-His exited unto the whole surrounding-region of-the Galilee" (Mk. 1:28 APT).

Jesus made it very plain to those religious leaders and their students that were in attendance at this occasion that He distinctly said to the paralytic, "Your sins are forgiven to you" instead of "Arise of yourself at once and you are to continue walking!" He said that this was because He wanted them to perceive that He, The Son of The Human is continually having the authority to forgive sins upon Earth (Mk. 2:10; Lk. 5:24). This statement not only shows such authority over sins upon The Earth but it also indicates that there is no forgiveness for those inhabitants (angels, authorities, dominions ministering spirits) in heaven.

As we proceed in our study it shall become more obvious that Satan's greatest tools are the leaders and proclaimers of a false gospel of another different kind that is definitely not of the same kind but has numerous similarities and many omissions. Therefore such omissions including the requirement of meeting the conditions for peace exclude its adherents of receiving forgiveness and peace. It behooves each one of us to scrutinize ourselves carefully and judicially and be sure we have fully fulfilled all of the conditions for peace with The God-head that Scripture records.

We shall break here and resume next time with the next occasion The Lord Jesus Christ demonstrated His Authority and Miraculous Power.

Conclusion: Today in our study of **The Prince of Peace**, after reviewing the first four reasons why The Lord Jesus Christ came to Earth, we began considering the fifth major fact concerning **What He Came to Earth to Do**. There are at least twelve unequalled achievements that He came to Earth to perform, eight which He declared during His lifetime on Earth, four others John declared at the end of his life between A.D. 90-94. The fifth of these is:

E. He Came to Reveal and Demonstrate The God's Power and Authority (Lk. 4:32,36; 5:17,23,24; 7:6-8; 9:42.43; and Acts 10:38);

We noted that there are four occasions in which Scripture indicates that The Lord Jesus Christ demonstrated His Authority and Miraculous Power. The first of these was considered in our last lesson.

1. In The Synagogue in **Kahpehrnah-oúm** He Cleansed a Man Possessed by an Unclean Demon early in His Ministry. We carefully observed the two records of this event recorded in New Testament Scripture by Luke and Mark. After reviewing the seven differences between these, we examined the second occasion in which The Lord Jesus Christ demonstrated His Authority and Miraculous Power.
2. Later in March (early Nisán), A.D. 31 in **Kahpehrnah-oúm** again,

THE PRINCE OF PEACE

while speaking The Word Jesus was interrupted by a Paralyzed Man upon a Couchette of Sickness or Stretcher being lowered through broken-up roof to His feet. Again we carefully observed the three records of this event recorded in New Testament Scripture by Luke and Mark and examined the seven differences in the information recorded by Mark (2:1-12) and the one recorded by Luke (5:15-27) such as these:

- a. Mark noted that news had spread that he was in a house in **Kahpehr-nah-oúm**[Capernaum] again (Mk. 2:1) omitted by Luke and Matthew.
- b. Only Luke recorded that He was customarily teaching and miraculous power of Lord was continuing to cure the people (Lk. 5:17).
- c. Luke also recorded that both Pharisees and Mosaic-Law-teachers or authoritative interpreters, from every unwalled town of Galilee and of Judea and of Jerusalem were sitting there (5:17). Mark noted that certain scribes were sitting there and reasoning in their hearts, “Why is This-One thus speaking blasphemies? Who is-able to-forgive sins except One, The God?” (2:7). While Matthew noted that these scribes said within themselves, “This-One blasphemes.”
- d. Mark, four times, called that on which the paralytic was lying a pallet (vs. 4,9,11, 12) while Luke used three terms to identify it: a couch (v. 18), a stretcher or couchette (vs. 19,24), and that upon which he- used-to-lie-down (v. 25).
- e. Mark used the servant’s term *εὐθέως* (euthéōs) ‘immediately’ (v. 12) to describe the paralytic’s response to The Lord’s command, while Luke used the physician’s term *παραχρήμα* (paraxraymah) ‘instantly’ (v. 25). Both are synonymous depending upon the user’s perspective. Matthew simply used the aorist middle verb ‘rose-up-of-himself’ (v. 7).
- f. Luke noted that the paralytic departed unto his house glorifying The God (v. 25), while Mark omits it, but instead He reported the reaction of all the on-lookers as he departed, all of whom became amazed to the point of glorifying The God (v. 12).
- g. Mark closed his account with the onlookers repeatedly saying, “We never beheld it in this way” (v. 12). While Luke closed his account with “ecstasy seized all-individually and they-glorified The God and were-being-filled with-fear while saying, ‘We-beheld paradoxical-things~ today’” (v. 26). While Matthew recorded, “When- beholding the crowds marvelled and glorified The God Who gave such-kind-of authority to-the humans” (v. 8).

The common people realized the Authority and Miraculous Power that The Lord Jesus Christ possessed, but scribes (religious leaders) gradually became more and more offended at Him, deeming Him a threat to their religious position, popularity, and honor as He became more and more popular and the people became more respectful toward Him.

What did the scrutiny of your self examination reveal to you is needful in your life to fully comply with His conditions to be in union with Him in perfect Peace?

Application: Which gospel from now on will you determine to adhere to and to which you will persistently commit your trust with complete obedience and complete compliance persistently with **all** His conditions of Perfect Peace throughout the remaining time left in your life? **DFW**

For next week: **THE PRINCE OF PEACE: III. What He Came To Do:** part E3. Please read and meditate upon: Mk. 9:14-27; Mt. 17:14-18; Lk. 9:37-43; 12:49,51).