

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. év}]in-judgment and [^{loc. év}]in-righteousness from the now even /forever. The zeal of-The **LORD** of-Hosts shall-do this” (Isa.9:6,7LXX APT).

Part 23

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 twenty-two 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 so far we have covered the first four reasons and two parts of the fifth of at least twelve reasons and unequalled achievements The Prince of Peace came to Earth to perform. The Lord Jesus Christ Himself declared seven of these 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.

III. What The Lord Jesus Christ Came to Do.

We already 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.
- B. He Came to Die in order to Fulfill The First Exploit.
- C. He Came to Summon Sinners unto Repentance.
- D. He Came to Set Humans at Variance and Division between Close Family Members.
- E. He Came to Reveal and Demonstrate The God’s Miraculous Power and Authority.

Then we considered the first three of the four occasions in which Scripture indicates that The Lord Jesus Christ demonstrated His Authority and Miraculous Power. 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.

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 (Kaisáhreh-eeah-Féeleppo), at the

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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 **Kohrnáyleoahs** (Cornelius) that The Lord Jesus Christ Demonstrated His Miraculous Power in Judea {Youdiah} (Acts 10:1-8,23-45).

Although Luke didn't record the events in The Book of Acts of The Apostles until mid to late A.D. 63, this event, which we are considering, took place twenty-eight years earlier in late Summer, A.D. 37. This event took place four years after Paul's conversion in **Kaisáh-reh-eeah**, The Roman citadel in Israel on the coast of the Mediterranean Sea between Samaria and Galilee. Also this event took place three months after Gaius Caesar, known as Caligula, became the murderous tyrant, Roman emperor for two months shy of four years.

There are two essential aspects to Luke's account of the regeneration of the first Gentile to become a member of The Body of The Lord Jesus Christ known as The Church. These involve two individuals: Peter, a Jew and disciple of The Lord Jesus Christ and **Kohrnáyleoahs**, a Roman military officer in The Italian cohort of the Roman Legion. Each experienced an extraordinary-ordinary appearance, which made the conversion possible. We must carefully examine three phases of these in order to fully comprehend the authority and miraculous power of The Lord Jesus Christ as indicated by Luke: **Kohrnáyleoahs**, The Roman Centurion; Peter, The Jew and Disciple of The Lord Jesus Christ; and The Conversion of **Kohrnáyleoahs**.

A. **Kohrnáyleoahs**, The Roman Centurion (Acts 10:1-33).

1. He was a godly-pious and God-fearing man as was all the members of his household. Additionally, in the sight of the whole nation of Israel he was a righteous and God-fearing man of whom was testified to by all the Jews who knew him (v. 22).
2. His Location and Occupation (vs. 1).

He was stationed to serve the Roman military in the Fortress or Citadel at **Kaisáh-reh-eeah** on the coast of the Mediterranean Sea in Israel between Galilee and Samaria (v. 1). As a centurion was in command of 100 soldiers in one of ten cohorts, which forms a legion of six to ten thousand infantrymen. At times he may be assigned to perform special duties away from the legion to which he belonged. **Kohrnáyleoahs** had at least two household servants and an unusual godly-pious Roman soldier who remained in constant readiness to receive his orders. He sent these three to get Peter in obedience to the orders by The God's Angel.

3. His Character (vs. 2-4).

These together with **Kohrnáyleoahs** and his household made charitable contributions to needy people and constantly supplicated The God in prayer. These actions by Cornelius and his household reached The God in Heaven, were accepted and remembered by Him and at the proper time in His sight He acted in behalf of The Salvation and Regeneration of **Kohrnáyleoahs** and his whole household to make them righteous in The God's eyes (v. 4).

4. His Extraordinary Appearance (3-7).

Consequently one day, in the daily hour of prayer, which is 3:00 P.M., **Kohrnáyleoahs** experienced an extraordinary appearance of The God's Angel in the prayer room which became visible to him while he was praying (v. 3).

5. The God had planned the means of seeing that they had op-

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portunity to learn The Truth and act upon It. So He sent ‘The God’s Angel’ to relate to **Kohrnáyleoohs** what it was **absolutely necessary** for him to do. .

6. **Kohrnáyleoohs** immediately went into action and called two of his servants and a godly pious soldier and directed them then to go to **Yóhpay** (a day and a half journey by foot) and bring back Peter, whom He expected to tell what is necessary for him to do.
- B. Peter, The Jew and Disciple of The Lord Jesus Christ

1. His Location (Acts 9:36-43; 10:8-23).

Peter had remained a guest with **Seemōn** the tanner in **Yóhpay** (Joppa). He went to the housetop to pray at noon and became very hungry while waiting to be called to dine. Then he saw an extraordinary-appearance of a great linen sheet bound at four extremities, being full of all kinds of quadrupeds, beasts, reptiles and birds, being let down upon the Earth. Then he heard a call saying to him, “Stand-up, O Peter! Sacrifice! and eat!” This began a conversation between Peter and The Lord which ended with Peter to be at his wit’s end to understand what it could possibly mean.

2. His Extraordinary Appearance (Acts 10:9-20).

While wondering what the extraordinary appearance could possibly be, the three messengers from **Kohrnáyleoohs** arrived at the gate, inquiring for Peter. The Holy Spirit told Peter to journey with them without doubting one thing because He was The One Who sent them. After they explained their mission, Peter agreed to go with them on the morrow. When arriving **Kohrnáyleoohs** met them with his relatives and his essential friends (v. 24).

3. His Declaration and Witness (Acts 10:28,29)

Peter reminded them of the custom of the Jews regarding prohibition to adhere to or approach and eat with foreigners. Then he described how The God showed him that he was not to claim even one human to be ceremonially unclean (defiled) or impure, so he came without disputation or hesitation. First he acknowledged his realization of Truth, “The God is not a-respecter of persons” and that in every nation the one persistently both fearing God and working righteousness is a-hospitably-received-one with Him. Then he proclaimed the Gospel of Peace through Jesus Christ, The One Who is Lord of All (v. 36). Then he explained what Jesus did: His Crucifixion, Resurrection, and His appearance and charge to His disciples to proclaim as a herald, and the receiving Forgiveness of sins.

- C. The Conversion of **Kohrnáyleoohs** (Acts 10:34-45).

There was no pleading to come, no invitation to accept, only the presentation of the essential Truths in order for The Holy Spirit to regenerate all the hearers. And while Peter explained what Jesus The Christ did for every individual, who commits persistent trust to him. He or she receives Forgiveness of sins. Then while Peter was yet speaking these words The Holy Spirit intently fell upon all the Gentile hearers of The Word. The Jewish disciple-saints that accompanied Peter were amazed that the gratuitous-gift of The Holy Spirit was poured out upon them.

Now we resume our study with the sixth unequalled achievement and reason why The Prince of Peace, The Lord Jesus Christ came to Earth.

- F. **He Came to Ignite Fire onto the Earth** (Lk. 12:49-53);

“⁴⁹[I-am-come]^[enst.2aor.] [purp.inf.]ⁱin-order-to-^ekindle^[ignite; lit. throw-into-] fire on the Earth. And what ^[aor. pres.]do-I-determinedly-will, if (and-it-is-true) ^[aor. pass.]it-be-

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kindled^[ignited] already? ⁵⁰But I-am-persistently-having a-baptism [with which [aor. pass. inf.]to-be-baptized. And-yet^[emph. καὶ] how [taken-hold-together or restricted or hard-pressed or impelled]gripped-am-I-being until which-time [subj.]it-be-finished! ⁵¹&You-suppose that: I-emerged-alongside to-give peace [loc. ἐν]in-the-Earth, do-you& not? I-am-saying to-you&, By-no-means! But^[on-the-cont.] rather division. ⁵²For from the now five shall-be [loc. ἐν]in-one-house being-divided-and-distributed, three ^[host. ἐπὶ]against two and two ^[host. ἐπὶ]against three. ⁵³0Father shall-be-divided-and-distributed ^[host. ἐπὶ]against ⁰son and ⁰son ^[host. ἐπὶ]against ⁰father, ⁰mother ^[host. ἐπὶ]against ⁰daughter and ⁰daughter ^[host. ἐπὶ]against ⁰mother, ⁰mother-in-law ^[host. ἐπὶ]against the bride of-hers and ⁰bride ^[host. ἐπὶ]against the mother-in-law of-hers.” (Lk. 12:49-53 APT).

This statement was made later in the day of Hesh'van, (early November), A. D. 32, just after eating a late cooked breakfast at the home of a Pharisee (Lk. 11:37-12:1), not less than a day's journey from Bethany. After berating the Pharisees and lawyers in response to the Pharisee host's marvelling that Jesus did not dunk before eating. During the hours following the meal a crowd of countless thousands had gathered (Lk. 11:37-12:1 APT). While He taught addressing His disciples first (12:41), Peter asked Him to clarify whether He was addressing His disciples or also to all the crowd. Then Jesus told another parable of A Faithful and Prudent Manager of Affairs and his Bondslaves and applied it to all who relate to Him (Lk. 12:41-48). Following this, He made the statement quoted above, in which He gave the fifth reason for His coming. This occurred just four months before His crucifixion would take place. Therefore His teaching takes greater depth.

Eleven months earlier in late November, 31, The Lord Jesus introduced that one reason for His coming to Earth was not to cast or put peace on Earth but rather a short-sword and division, to set at variance close family members between one another (cf. Part 18, p. 6; Mt. 10:34,35). Now almost a year later with four months to live He repeats the emphasis on division of close family members and adds more details and explanation of what this entails. This illustrates the method that The Lord Jesus Christ used to teach Truth, the spiral method. This method introduces The Truth with only a little broad information on the first time The Truth is mentioned. Then at the next session a little more and slightly deeper explanation. Each lesson thereafter goes deeper or higher as it reaches its deepest or highest understanding of The Truth depending upon the direction of the spiral down or up.

In this lesson The Lord Jesus Christ gave two reasons for His Coming to Earth both of which disrupts Peace plus a reference to His Baptism of Violent Death. The Three Topics of Truth for examination are: 1. The Kindled Fire on Earth; 2. The Baptism of Violent Death; and 3. The Division of Family Members. Each of the the first two topics has two parts: The Translation Explained and The Statement Expounded.

1. The Kindled Fire on Earth (Lk. 12:49).

“⁴⁹I-am-come^[cnst. 2 aor.] [pup. inf.]in-order-to-ignite^[ignite; lit.: throw-into-] fire on the Earth. And what ^[aorc. pres.]do-I-determinedly-will, if (and-it-is-true) it-be-kindled^[ignited]already?” (Lk. 12:49 APT).

This is a very difficult passage to translate and to understand. There are several translations and opinions of interpretation given by various scholars. Therefore it behooves us to take time, care in consideration, and pay close attention to the Greek Grammar of the original manuscripts and the meanings of the words used so as to ascertain exactly what The Lord Jesus meant when He spoke to His disciples.

a. The Translation of The First Part of the Statement Explained.

(1) The first part of the verse (49a).

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The Lord Jesus Christ's statement began with the declarative, indicative verb in the first person of the constative 2 aorist tense, **ἦλθον** (aylthon) meaning 'I am come.' The constative aspect is an idiomatic use of the aorist tense in which the action of an event is regarded in its entirety as a whole regardless of the extent of its duration and may refer to action: 1: in a moment of time, 2: in an extended period of time, or 3: in successive events, by using such helper verbs as consecutively, constantly, habitually, or repeatedly as needed to make sense. In this case the coming of The Christ on Earth was for an extended period of time, thus constative 2 aorist applies expressing the fact of His present existence at that point of time.

The Lord Jesus continued His statement with an aorist anarthrous, infinitive of purpose **βαλεῖν** (baleh-êev) meaning in the present tense 'to throw, cast, or put,' but when modifying the noun **πῦρ** (fire) it means 'to ignite or kindle.' Then He added a prepositional phrase with **eis** modifying the noun **πῦρ** (fire) in a context that indicates "nearness is becoming actual contact" {Bauer p. 228^{1βc}} 'on the Earth.' The noun **πῦρ** (fire) is used figuratively (metaphorically) to express various circumstances of severe trial.

(1) The last part of the verse (49b)

Following this He raised the question, "What do I determinedly will if (and it is true) it be kindled or ignited already?" (v. 49b). The verb here is **θέλω** (thélō) in the aoristic present tense meaning 'I do determinedly will.' The present tense is usually a durative verb tense which indicates continuation, 'I am determinedly willing,' with only one exception, the aoristic use. Then the first class conditional clause is used to express reality and raise an unanswerable question. Thus Jesus indicated that the condition of the kindling resulted in severe trial (by fire) for which He came to Earth to ignite has already started or already been kindled or ignited. This is borne out in the following question by the use of the dramatic aorist passive verb, **ἀνήφθη** (ahnáyf-thay) meaning "the kindling has already been accomplished and the fire is spreading on Earth."

b. The Translation of The First Part of the Statement Expounded.

At the time that Jesus told His disciples this Truth, He had only four more months to live on Earth. Then when that time would be fulfilled He shall have fulfilled all forty-four references of prophecy in Old Testament concerning the fact of His coming. In this passage in Luke He referred to His existence on Earth, which extended thirty-six plus years from Tebét between December and January 5-4 B.C. to 14 Nisán or April 3, A.D. 33. The Lord Jesus expressed this extended existence on Earth by use of the constative 2 aorist tense of the verb, **ἦλθον** (âylthohn) which translates as 'I am come.' Firstly, He stated that the reason for His coming was in order to throw kindling of fire upon Earth, which when used metaphorically it illustrates the circumstances of severe trial that shall spread like fire over the whole Earth.

Following this, He raised an unanswerable question with the aoristic, present tense concerning His determined will, which question indicated His state of mind and the present condition on Earth being in the nearness of the fulfillment of His purpose of coming to Earth by means of His Crucifixion Death, since already the fire on Earth had been kindled and was taking hold to expand as it burns.

2. The Baptism of Violent Death (Lk. 12:50).

“⁵⁰But I-am-persistently-having-necessity-to-undergo a baptism |with

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which| to-be-baptized.]And-yet [emph. *καί*] how [taken-hold-together or restricted or hard-pressed or]gripped-am-I-being until which-time [subj.]it-be-finished!”

(Lk. 12:50 APT).

There are two parts to this topic also: The Translation Explained and The Statement Expounded.

a. The Translation Explained.

(1) The First Part of The Statement’s Translation Explained.

In His answer to the question that He raised concerning His determined will and the fire of severe trials being already kindled or ignited and spreading, He interjected a Truth to His disciples. This Truth was introduced by John the Baptizer, the forerunner and preparer of the way (Mal. 3:1; Mt. 3:3; 11:10; Mk. 1:2-4; Lk. 3:2-5) to The Christ’s appearance in early to mid A.D. 29. John the Baptizer mentioned the topic, ‘Baptism by Fire’ (Mt. 3:11). The word ‘baptism’ is the translation of the anarthrous Greek noun *βάπτισμα* (báhp-teesmah) translated ‘a baptism.’ It is derived from the verb *βάπτίζω* (bahp-tééz0) translated ‘baptize’ and means “to make whelmed, (i.e. to fully wet).” The verb *βάπτίζω* comes from the root word *βάπτω* (báhpt0) which means “to whelm, i.e. to cover wholly with a fluid.” It is translated ‘to dip.’ *βάπτω* is also used to indicate the act of dyeing cloth, ‘to dye,’ that is to dip a cloth or material so as to be completely immersed into a vat of liquid. But there is also a metaphorical use of the Greek noun *βάπτισμα* (báhp-teesmah). Baptism symbolizes spiritual death. But when used metaphorically it means Violent Death, referring to physical death or spiritual death or both depending upon the circumstance in which it is used.

In the Greek Text the word order is first the noun, *βάπτισμα* (báhp-teesmah), then the connective particle, postpositive *δὲ* meaning ‘but’ or ‘then,’ followed by the verb *ἔχω* (ekhō), a progressive present tense verb with six variations of meaning: “to persistently have, hold, possess, be under necessity, must undergo, be impelled or compelled, or regard” according to the context, meaning, and emphasis of the sentence. Here the meaning is “having necessity to undergo” a Baptism.

(2) The Second Part of The Statement’s Translation Explained.

The Lord Jesus followed this Truth concerning His Baptism beginning with an exclamation using the adversative use of the Greek conjunction *καί* meaning ‘and-yet’ with the adverb *πῶς* (pōs) meaning ‘how.’ Then He followed this interrogative adverb with the present passive indicative verb *συνέχομαι* (sunéxomai) with the basic meaning, ‘to-hold-together, to grip, to restrict, to impel, or to be hard-pressed.’ The context in which this verb is used with *πῶς* (pōs) compels the use of the passive voice in the interrogative indicative mood, “[restricted, impelled, or hard-pressed] gripped-I-am!” This indicated His inner compulsion to obey His Father and fulfill the reason for which He was born, that is, to use His body as a sacrificial offering for The Sins of all humanity (cf. Heb. 10:5-10). Then He added the participle *ἕως* (héōs) with the genitive neuter pronoun meaning ‘until what’ and *οὗ* (oh-óo), a genitive of time of the relative, neuter pronoun, *ὃς* (hós) meaning “which-time.” And finally He ended His expression of: oppression, anticipated agony, and extreme suffering under The God’s fiery wrath for six hours, in order to spare all humans, who comply with all His conditions of Perfect Peace. After this compelling task is

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finished, all who fall short of complying with His conditions shall be suffering intense permanent agony in Eternal Fire and Brimstone.

His anticipation of desire to complete such suffering is expressed by using an aorist passive, subjunctive, neuter, verbal substantive participle, **τελεσθῆ** (tehlehs-tháyih) meaning “it-be-finished!” Thus with the expression, ‘It be finished,’ added to ‘until which time,’ He ended His life and suffering. This restriction was pressing hard upon Him and continued to intensify during the following four months as the appointed time drew near to The Passover Festival and the time of yearly sacrifice of the lamb, a type of Him, Who is The Lamb of The God, The One carrying off the Sin of the World” (Jn. 1:29 APT). Thus the last part reads, “And-yet how [hard-pressed] gripped I-am until which-time it-be-finished” (v.50 APT).

It is interesting to note the contrast The Lord Jesus made by using two different tenses of the same vital verb **τελέω** (tehléō) meaning ‘I finish’ or ‘I pay.’ Here in this present study of His anticipation of His coming Violent Death Baptism The Lord Jesus used an aorist passive, subjunctive, neuter, verbal, substantive, participial form of **τελέω** (tehléō) meaning ‘I finish.’ He ended His life with the terse, pertinent statement in the passive voice, imperative mood in the perfect tense, **τετέλεσται** (tehtëhlehtai) meaning, “It stands finished!” or “It stands fully paid!”

b. The Statement Expounded.

(1) The First Part of The Statement Expounded.

Here on this occasion The Lord Jesus Christ introduced, Baptism of Violent Death referring to His own up-coming violent death by crucifixion. But it is not until Sunday, 2 Nisán (March 22), 33, ten days before His Crucifixion, when **Sahlōmay** (Mt. 27:56 cf. Mk. 16:1), coming with her two sons, James and John, the mother of Zebedee’s Sons petitioned The Lord Jesus and requested that both sons sit one on His right and one on His left in His Kingdom. The Lord told the three of them (second person plural) that they did not know what they were petitioning for themselves. Then He asked the sons, “Are you& able to drink the cup which I Myself am about to drink? and to be baptized in the manner of the baptism |in| which I Myself am being baptized?” (Mt. 20:23).

This baptism is fourth of The Seven Baptisms of The New Testament, The Baptism of Violent Death, which He was about to suffer on Calvary, The Mount of The Skull, in agonizing Violent Death. [Death is capitalized because it is the only one of its kind and was both a spiritual and physical death under The God’s Wrath as a substitute for all mankind]. {Learn more about [Seven Baptisms of The New Testament](#) on our website @happyheralds.org under Books.}

This Baptism involved suffering crucifixion for six hours, three of them in supernatural darkness over the whole Earth (Mk. 15:33; Lk. 23:44 APT) with the Sun obscured in darkness. This was just a sampling of the Eternal Darkness in Fire and Brimstone (Sulphur) which all unrepentant and unregenerated humans shall suffer with Satan in anguish for evermore at the end of time (Rev. 20:10-15). And those who die during time before the final Judgment shall suffer the same anguish in Hell (**Háh-hdays**). The Lord Jesus Christ became our Substitute (one who replaces another for a short time) in suffering The God’s Righteous intense wrath (anger) for a short time (three hours) so that we do not have to suffer it forever.

The Lord Jesus suffered this Baptism of Violent Death at the

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hands of cruel humans **and** of The God for all those who will comply with His conditions for His Perfect Peace to enjoy It forever.

(2) The Second Part of The Statement Expounded.

With only four months left in His Earthly ministry before the fulfillment of the reason why He was born as a Human, which The Lord Jesus expressed at His birth (Heb. 10:5-9), He began to reveal to His disciples that His time is short and that He is soon destined for a traumatic Violent Death which He referred to as “having necessity to undergo a Baptism” (v. 50a). Then The Lord Jesus made an emphatic statement that disclosed His inner constraining emotions which He expressed were restricting, impelling, and pressing hard against Him until it be finished. This restriction continued to intensify during the the following four months and reached its climax in the Garden of **Gethsaymahný** just before His arrest and journey to The High Priests’ compound of two houses with a courtyard between them for a mock trial unto condemnation to Death (Jn. 18:13,15,24 APT). But Jewish Sanhedrin did not have the authority to put to death. They must go to the Roman governor to get approval to put people to death. Another ‘but,’ they wanted Him to be crucified. This required the Romans to execute Him. In this they persistently prevailed until Pilate succumbed to their angry pressure. By 3:00 P.M. (ninth hour of the day) He voluntarily yielded up His Spirit to His Father. Then His body was drained of His blood as the spear pierced His side into His peritoneum which had been flooded with His blood (Jn. 19:30,34,35).

Conclusion: Today in our study of **The Prince of Peace**, we reviewed what we have studied thus far noting the four occasions at which Scripture indicates that The Lord Jesus Christ demonstrated His Authority and Miraculous Power. Then we considered the sixth unequalled achievement and reason why The Prince of Peace, The Lord Jesus Christ came to Earth.

F. He Came to Ignite Fire onto the Earth. We noted that The Lord Jesus gave two reasons for His Coming to Earth both of which disrupts Peace plus a reference to His Baptism of Violent Death. Two of the Three Topics of Truth for examination considered today are: 1. The Kindled Fire on Earth; and 2. The Baptism of Violent Death. We considered two headings each: The Translation Explained and The Statement Expounded.

After carefully examining the Greek grammar, it became clear that The Lord Jesus definitely stated that instead of bringing peace to the whole population of people, He came to ignite a fire that results in severe testing and eternal suffering: first for Himself as a substitute for all who accept all His conditions for peace, and later for all who do not. The result is that there shall be disturbance among families who shall be divided over Him and His offer of Peace to all who surrender to Him. The question for each of us to face honestly and truthfully is, Have I carefully considered all the conditions for Peace that Scripture records throughout The New Testament and fulfilled them to The God’s satisfaction? Simply asking The Lord Jesus to save you is not sufficient! There **is** so much more required! Do not be found short!

Application: What steps will you begin taking today to find out for yourself what Scripture records that The Godhead requires of those He redeems by His Grace?

DFW

For next week: **The Prince of Peace:** III. What He Came To Do: Part 23: F. 3; and G. Please read and meditate upon: Lk. 12:51-53; Mk. 10:42-45; Mt. 20:25-28.