

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-begotten, 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.9:6,7 LXX APT).

Part 29

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-eight lessons we completed the first two facts, **What is Peace** and **Who The Prince of Peace Is**. Then we considered the third fact **What He Came to Do** and so far we have covered the first eight reasons of at least twelve reasons and unequalled achievements The Prince of Peace came to Earth to perform. The Lord Jesus Christ Himself declared the first seven reasons during His life on Earth. Then there are five more reasons for His coming 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 have already considered the first seven reasons why The Lord Jesus Christ Came to Earth, the first seven of which The Prince of Peace declared of Himself and the last five were declared by John, The Beloved Disciple before his death.

- 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.
- F. He Came to Ignite Fire onto the Earth.
- G. He Came to Give His Natural Life in Exchange for many Sinners.
- H. He Brought The Word of The God into Being.
- I. He Came to Reveal The God’s Person.

In the last three lessons we considered the ninth reason why The Lord Jesus Christ came to Earth as Prince of Peace. Review is important in Bible Study for the student and the teacher and for all the Redeemed by The Christ and Regenerated by the Holy Spirit of all stages of maturity in The Lord Jesus Christ. It is essential for growth and for memory of Scripture for the redeemed disciple-saint not only on one hand to grow spiritually but to be fitted and qualified to testify to and disciple others

(1Tim.3:26,17) and on the other hand to with-stand the attacks of Satan and his bondslaves (Eph. 6:11-17). This can only be accomplished by conscientiously studying Scripture and persistently reviewing what has been studied and stored in the subconscious mind so that The Holy Spirit shall be able to prompt your memory and use Scripture Truth, which has been learned and restored, to combat satanic attacks that we all shall surely face sometime in the near or distant future. Now to review the ninth reason for His coming to Earth:

I. He Came to Reveal The God's Person.

We noted four factors that define this ninth reason why The Lord Jesus Christ, The Prince of Peace came to Earth as The Son of (a-Hu)Man. These are: 1. To Exposit The Father (Jn. 1:18); 2. To Exhibit The Way, The Truth, and The Absolute Life (14:6a); 3. To Explain The Way to The Father (14:6b-10); and 4. To Exemplify Faith (24:11).

We must emphasize that there is absolutely **no other way** of access to The Eternal Absolute Life because **He is** The Absolute Eternal Life and the personification of The Eternal Absolute Life (Jn. 14:6; 17:3). The failure to emphasize and obey this Truth has caused the decay that has taken place in professing Christendom to day!

In the fourth factor The Lord Jesus provided His disciples, as well as all who read or hear This Gospel read or proclaimed, an example of the meaning of 'action in faith' which has often been translated and referred to as 'believe.' But it should be rendered as 'persistent committed trust.' In this passage in John 14, The Lord Jesus introduced to His disciples This Great Truth of 'persistent committed trust' which all are commanded to place in Him. This involves two acts on the part of the sinner:

a. Persistent Committed Trust Involves the process of Appropriating **all** the Blessings and Factors of Doctrine relative to Redemption and Eternal Absolute Life (Eph. 3:3-20).

Committing persistent trust in The Lord Jesus Christ involves getting to know Him and learning of The Truth of His Faith which enabled Him to accomplish so much for The Redemption of humans. Then in sincerity we must repent of our sins and begin committing persistent trust (Faith) for Salvation. (But without both repentance **and** Faith, there is no forgiveness!) For it is by His Faith (v. 12), not our faith, that we are justified. It is our faith in Him and in His Faith that all humans have the possibility to utilize His Faith in order to be justified, that is to be declared: righteous, freed of all blame, all guilt, and the penalty of Sin and thus receive the Forgiveness of all sins. Therefore we are Redeemed and Released from Bondage to Satan and Sin. Also included with justification is: **Reconciliation** to The God, our **sins imputed** to The Crucified Christ and **His righteousness imputed** to us, followed by **Sanctification**, which sets us apart for The God from ungodly sinners and the world, experientially **separates** us unto The God, **conforming** us more and more like Christ in holiness through The Word. Then ultimately and permanently Sanctification **perfects in holiness** so that we become like Christ perfectly (2Cor.7:1; 1Thes. 3:13; Heb. 12:14).

Paul explained (Eph. 3:3-21) that He was given grace to evangelize the Gentiles for the specific purpose of making known to the Heavenly beings by means of The Church (1 Cor. 11:10) the abundant and diverse wisdom of The God, and His purpose for The ages through The Lord Jesus Christ's Faith. This can only be accomplished if each local church seeks, both corporately and individually, to fulfill all The Commands that The Lord Jesus Christ gave to His disciples and

all The Truth taught in The New Testament. Any disobedience not corrected or disciplined is teaching negative behavior to the Heavenly beings and shall be judged by The Godhead on Judgment Day. Also it indicates that those, who do disobey and fail to repent of their disobedience, are not persistently committing trust to The Lord Jesus Christ and therefore do not possess Absolute Eternal Life because it takes both repentance **and** persistent committed trust (faith) in The Lord Jesus Christ to enter The Kingdom of The God (Mk. 1:15 APT), wherein is Salvation, Redemption, Regeneration, and Eternal Absolute Life.

Therefore it is not by our faith that we have access and assuredness to The Father with all His abundant and diverse wisdom, but rather by means of His Faith and our persistent committed trust to and in Him who initially committed persistent trust to His Father in order to provide all the blessings that accompany Redemption.

Then after being disciplined by a more mature disciple we make This Bless'ed Truth known to every human we meet according to His New Commandment (Testament) to His disciples (Mk. 16:15). But somewhere in History in the latter years 'the torch was dropped' and The Church has failed to propagate this Truth. How important it is that we be obedient to all the teachings of His New Testament Truth!

- b. Persistent-committed-trust along with the forfeiture of all accomplishments and all the things, which are considered gains while in the flesh before regeneration, is absolutely necessary to acquire the learning experience of the continuous surpassingness of the knowledge of The Christ, to gain The Christ, and to be found in union with Him, having His Righteousness imparted, and later in the future, when He comes back for His Church, we shall participate in the better Resurrection that is available only to His regenerated disciples (Phil. 3:7-12).

From this passage of Scripture we learn of five wonderful benefits for committing persistent trust to The Lord Jesus Christ and for deeming all things of the past a loss for the sake of appropriating them (v. 12b). These are:

- (1) Acquire The Surpassingness Knowledge of Christ Jesus (v. 8).

The word 'surpassingness' is a participial adjective which means "intensively to-have-more-than, having-beyond, or to excel above." In English it is elative (an absolute superlative) noun meaning "eminently or exceedingly excellent beyond others."

The word translated 'knowledge-from-experience' in the Greek means 'to know from experience,' which calls for recognition and full understanding, then applying it properly in personal usage so that you know it from experience and can explain it fully so others can understand it. This must be accomplished first! Before one can proceed through the next four steps.

- (2) Gain Christ (v. 8 c-e APT).

Paul made it very clear to The Philippians that in order for Him to obtain the exceeding excellent knowledge of Christ Jesus he had to make an exchange of deeming all things gained in his previous life to be loss by forsaking them once and for all or by forfeiting all things whatever he considered gains in his former life i.e. before committing persistent trust to The Lord Jesus Christ. He kept persistently deeming them dung and totally lost in order to gain Christ.

All three synoptic writers, Matthew (16:25,26), Mark (8:34-37),

and Luke (9:23-25) record The teaching by The Lord Jesus Christ that a human has a choice either to lose or suffer loss or deny his or her former life and **gain Him**, thus exchange masters and obtain Eternal Absolute Life. Not one who is unwilling and reluctant to make this exchange can escape Eternal Judgment at The Great White Throne and be cast into The Eternal Lake of Fire (Rev. 20:11-15).

(3) Be Joined in Union with The Godhead through The Christ's Faith and have His Righteousness imparted (Phil. 3:9).

When one has committed persistent Trust to The Lord Jesus Christ, repented of one's sins, made this exchange of one's soul for The Lord Jesus Christ and Eternal Absolute Life, he or she is immediately joined in union with The Godhead, Father, Son, and Holy Spirit and has obtained The God's Righteousness imparted within. However, unless these steps are taken, there is no hope of having obtained Salvation, Redemption, Regeneration, and Eternal Life even though one claims he or she believes and asks for forgiveness in prayer.

(4) Know from experience Christ's Miraculous-power of His Resurrection, The Fellowship with The Sufferings of Christ, and be progressively conformed to His Death (v. 10). **This Knowledge can not ever be attained without carefully and persistently studying New Testament Scripture!** This necessity to appropriate and gain the Continuous Surpassing Knowledge of Christ Jesus is necessary to fulfill His conditions for Peace. It has already been provided and is freely available to all who are serious about acquiring His peace ambitiously as The Lord Jesus Christ was in providing it. He expects seriously-desirous humans to appropriate it! Are you willing and prepared to extend yourself all the way to appropriate it?

(5) Attain to The Better Resurrection (v. 11).

Finally, those humans who are willing and prepared to extend oneself to appropriate this Continuous Surpassing Knowledge of Christ Jesus shall attain unto the better-resurrection-out-of-the-dead-ones, Which is the prize, the award for victory in the warfare that continually prevails between Satan against The God and His disciple-saints, into which we entered, upon persistent trust unto the Lord Jesus Christ. What a glorious prize! It involves sharing with The Lord Jesus Christ ruling on His throne in His Millennial Reign on the Earth and for all Eternity in The New Heavens and The New Earth.

Now we resume our study of the twelve reasons why The Lord Jesus Christ, The Prince of Peace came to Earth. In addition to fulfilling all that was necessary in His reason for coming to Earth to accomplish Atonement, Salvation, Regeneration, Redemption, Propiation, Justification, Forgiveness of sins, Reconciliation, Imputation of Righteousness, Perfect Peace and Sanctification, He came to provide all that is necessary for sinners to fulfill and to completely comply with all His conditions for Peace and obtain Eternal Absolute Life. We shall now consider the ninth reason for His Coming To Earth.

J. He Came to Reveal The God's God's Plan for Obtaining Eternal Absolute Life (Jn. 1:12,13; 17:1-4).

¹²But as-many-as receive Him, to-them He-gave ⁰authority to-become ⁰children^[relationship emphasis] ⁰of-God, namely to-the-ones-continually-committing-trust unto The Name of-His, ¹³the-ones ^[aor. pass. subs. ptcp.]who-were-being-begotten, not ^[instr. &c]by-means-of bloods, neither ^[instr. {6}]by-means-of^[] fleshly

determined will, nor ^[instr. ~~by~~]by-means-of a man's determined-will, but^[on the contrary] begotten ^[instr. ~~by~~]by-means-of ⁰God?" (Jn. 1:12,13 APT).

This is a choice, well-known passage of Scripture which is invariably quoted in explaining the way of Salvation. However, this Greek verb has many uses which need to be understood in addition to translating it by one simple English verb when actually it carries several variations in meaning. **Sisson's Synonyms** by A. F. Sisson, Parker Publishing Co., Inc., West Nyack, N.Y., 1969 alphabetically lists fifty other synonyms for the word 'receive.' In ten of these others, the meaning also applies to the usage by John in this passage. These alphabetically are: accept, admit-confess, believe, experience, hear, listen, submit, take, welcome, and yield. Of all these eleven synonyms, 'receive' has often been selected by many translators. Each of these synonyms carries a slightly different meaning which needs consideration in presenting all that is involved in receiving The Lord Jesus Christ for Eternal Life, Salvation, and Peace. However, it is left up to the English reader and listener to assume its meaning, which leaves many thinking they really are saved and have received Him because they fulfilled one aspect of meaning when in fact there are ten more meanings to this act in order to be regenerated and possess Eternal Life. (Your teacher regrets that this was not presented nor explained to him many years ago, until after he studied three years in the Greek language when he was exposed to these multiple synonyms and clearly defined differences in usage by the recorders of the original New Testament.)

Let us consider these ten synonyms of 'receive' in the order in which these various aspects take place in the act of the sinner receiving Him, Salvation, His Perfect Peace, and being regenerated, (**not just converted**, since that has a different meaning than regeneration, though often true but mistakenly used by those who do not understand all that is involved in regeneration). It is wonderful to be enlightened by Scripture and see how The Holy Spirit guided the men, who recorded original Scripture manuscripts to gradually include over time in the first century in order to enlighten the disciple-saints of the complete process that is necessary to take place for a sinner to be regenerated.

Some of these aspects may occur with very little space of time between another, but all must take place knowingly or unconsciously to the individual sinner at the time they take place, in order to respond for Salvation and completely comply with and meet all the conditions for Peace according to Scripture. So many evangelical people are so anxious to get people saved that too often many of the conditions that The Lord Jesus required to possess His Perfect Peace in union with Him and Eternal Life are omitted in their presentation and proclamation of The True Gospel.

The Triune God has provided all the circumstances necessary for every sinner who determines to avail oneself of His free gift and appropriate every condition required for peace to surely be regenerated. Let us consider these eleven requisite synonyms in The Light of Scripture to verify the validity of such application.

1. Hear (Rom. 10:13-15).

¹³For: ^[Joel 2:32 ""]Everyone who ever ^[aor. mid. subjv.]should-appeal-for-oneseft-to the name ⁰of-Lord shall-be-saved. ¹⁴Therefore how ^[fut. mid.]shall-they-appeal-for-oneseft-to ¹One unto Whom they-are- not -committing-trust? But how shall-they-commit-trust-to One of-whom they-heard not? Then how shall-they-hear apart-from ^[pres. subs. ptcp.]one-proclaiming-as-a-herald? ¹⁵In-fact how shall-they-proclaim-as-a-herald unless they-be-sent-with-commission?" (Rom. 10:13-15 APT).

In this passage it is clear that before one can call upon or appeal to The God to be saved must first hear of and about The Gospel entirely and then commit persistent trust in The God. The Greek word translated 'did hear' is **ἤκουσαν** (áy-kousahn), a constative aorist verb with the full meaning 'hear and obey' but most often translated simply 'obey'. This then is the first requirement in the accomplishment of Salvation. Before one can respond and receive the gift of Salvation, Peace, and Eternal Absolute Life, one must hear all the good news of The Gospel. This is so difficult in the present era with so much available to distract attention from lengthy so that Truth must be presented as it was in Isaiah's time c.760-680 B.C., little by little (Isa. 28:9-13) Please read.

The next requirement is listen or hearken. At this time one becomes aware of The Truth and need of Salvation. The Greek verb for aware is **οἶδα** (oídah) the 2nd perfect tense of the obsolete verb **εἶδω** (eh-eedō) with the sense of the present tense, which has been translated 'see,' 'aware of' or 'know' in one of the various verb forms for each, but really to be more correct, it more likely should be translated 'aware of' or 'perceive' according to context and reserve the English word 'know' to be the proper translation for **γινώσκω** (ginóskō) and its cognates.

The next requirement is listen or hearken.

2. Listen -hearken (Acts 2:14; 27:21)

“¹⁴Then Peter, when-standing-of-himself together-with the eleven, lifted-up his voice ^[call]and-uttered-forth-under-influence-to-them, ^[voc.]O-men, Jews and +all-the-ones entirely customarily-residing in-Jerusalem [^{Hee-ehrousháláym}], this is-to-be known ^[instr.]by-you&! And ^[aor. mid. comnd. imp.]you-yourselves-at-once-are-to-listen-to ^[hearken-to] the declarations ^[spoken words] of-mine!” (Acts 2:14 APT).

I remember my father's words often, when I was growing up as a young boy. When he corrected me and I did not respond right away, He would ask me, 'Did you hear me?' And if I replied positively, but had not acted promptly, so He would respond, 'Then why don't you listen?' That question still rings in my ears and causes me to be careful to take heed to The God's Word with all Its instructions and commands.

This second requirement for Peace is expressed with the Greek verb **ἐνωτίζομαι** (enōtéedzomai) meaning 'to listen' ie. to hearken by responding with positive action. The grammatical structure here is a constative aorist 1 tense, middle voice, in the imperative of command mood, calling for the one addressed to **act at once** in obedience to the command. To listen or hearken to The God's Word is to respond positively and do exactly what It says **and all** that It says, not just eventually, but **at once!** **Now!** Failure to do so, whether intentional refusal or delaying or simply putting-off until a more convenient time leaves the hearer under condemnation until that one acts or The God's favorable time of opportunity ends (2 Cor. 6:2, see below under synonym #9).

3. Believe - be persuaded (Acts 28:24).

Luke, in his last Chapter of Acts of The Aposles, recorded how Paul, for more than twelve hours from daybreak to eventide (sundown) reasoned with his countrymen, the chief Jews in Rome, concerning The Kingdom of The God and the reaction of his audience to his exposition and earnest testimony to persuade them. His audience was divided as some were persuaded (believed) and others kept re-

fusing to commit trust (Acts 28:23-28, please look up and read passage).

“²⁴And on-the-one-hand some^[the-ones+] were-being-persuaded by-the-things[-&] being-said. But-on-the-other-hand some^[the-ones+] ^[cust. impf.]kept-refusing-to-commit-trust (kept disbelieving)” (Acts 28:24 APT).

This verse of Scripture in the original language contains two supplementary verbs which serve to complete the process with two of the aspects in obtaining The Gift of God, Salvation, Regeneration, Eternal Life, and Perfect Peace. These two verbs are *πειθῶ* (peithō) meaning to ‘persuade, or rely upon, or assure’ and *πιστεύω* (pisteúō) meaning in the present tense, active voice to ‘commit persistent trust’ or if passive, ‘be entrusted with.’ However many translations render it ‘believe’ in its various grammatical forms. Its cognate noun is *πίστις* (pístis) meaning in the present tense ‘committed persistent trust.’ This noun is properly translated ‘faith’ or ‘committed trust,’ which translation is correct. But the verb form *πιστεύω* (pisteúō) translated ‘believe’ has misled many to think that if they believe in the general sense they are regenerated, when there is so much more involved. Let me explain. the English verb ‘believe’ is used in several ways: to assent or agree to a fact or a creed, to embrace a doctrine whether Scriptural or contrived, to suppose, to surmise, to think, to trust, or to expect something to be true.

For instance most sensible Americans believe that George Washington was the first president of The United States. But what are they believing that George Washington is doing for them now? The answer must be, ‘Nothing!’ Because he can do nothing for any American since he is dead. That is agreeing to a fact. But that kind of belief cannot save you! Neither can any other of the several ways of believing. But the requirement is to go a step further than simply believing. the next step is to repent of your sins and exercise Saving Faith (Redeeming Belief by committing persistent trust to The Lord Jesus Christ. By doing this one must resign every aspect of human life to The Lord Jesus Christ to become one’s new Master, sincerely repent, determine not to go back and live in sin, but leave the old sinful life with all its accomplishments behind, deeming them but dung or forfeit them as the apostle Paul did in order to gain Christ (Mt. 16:24-26; Mk. 8:34-36; Lk. 9:23-26; Phil. 3:7-9).

Therefore Efficacious (Saving) Faith or Redeeming Belief must be followed up by the following seven acts or aspects.

4. Accept - by appealing (Acts 2:21; Rom. 10:13,14a; 2 Cor. 6:2; 11:4)

“²¹And it-shall-be, everyone who ever ^[aor. mid subjv.]appeal-for-oneself-upon the name ^oof-Lord shall-be-saved” (Acts 2:21 APT).

On the Day of Pentecost, when the gathered Jews were dismayed at the result of The descent of The Holy Spirit upon the disciples and were ridiculing and attributed the disciples behavior as being saturated with newly fermenting wine, Peter stood up as spokesman and corrected the wrong thinking and explained that this was the fulfillment of Joel’s prophecy in Scripture (Joel 2:28-32) with which these Jews were familiar, then quoted the prophecy ending with the above quoted Scripture (v. 32), which calls for hearers to accept by appealing for oneself upon the name of Lord to be saved. The Septuagint uses this same expression in reference to Abraham soon after he left his homeland and relatives, arrived and built an altar in Moreh. The LORD appeared unto him. Then he continued treading on to Bethel where he built an altar and appealed to the name of The LORD (Gen. 12:8) and did so again a year later when returning from

Egypt (Gen. 13:4).

The Greek verb used in The Septuagint and in this N.T. passage is *ἐπικαλέσθαι* (ehpee-kahléhsaytai) translated ‘appeal-for-oneself-upon’ which is a direct middle aorist in the subjunctive mood. One of Webster’s Original Dictionary meaning of ‘appeal’ is “a call for help or favor, entreaty. A kind of appeal to The Deity” The middle voice indicates that it is ‘for oneself.’ This is exactly what one must do next after hearing Gospel Truth, then listening or hearkening to that Truth. Then it is necessary to repent and appeal to The Lord Jesus Christ on The basis of His Name.

The apostle Paul emphasized this aspect of appealing for self to The Lord Jesus Christ on the basis of His Name in his Epistle to Romans (10:13,14a).

¹³For: [Joel 2:32 “ ”] Everyone who ever [aor. mid. subjv.] should-appeal-for-oneself-to the name ⁰of-Lord shall-be-saved. ¹⁴Therefore how [fut. mid.] shall-they-appeal-for-oneself-to ¹One unto Whom they-are-not -committing-trust? (Rom. 10:13,14a).

Paul commended the Corinthians for discerning between those who proclaimed another Jesus of the same kind as The Lord Jesus Christ with another gospel of a different kind than the whole Gospel that Saves and Redeems, which He preached. He also commended them for resisting and rejecting Another Gospel of a different kind, which does not Save nor Redeem and they did not welcome it, but held back from it.

“⁴For if [1st cl. cond.] (and-it-is-true) actually [emph. **μὲν**] the-one-coming+ proclaims-as-a-herald another-same-kind-of Jesus, whom we-did-not -proclaim-as-an-herald, or &you-are-receiving [taking] another-different-kind-of spirit, which &you-did-not-receive [take], or another-different-kind-of gospel, which &you-did-not -hospitably-receive [welcome], well [dur. impf.] &were-you-persistently-holding-back-from [lit. mng.] him?” (2 Cor. 11:4 APT).

It behooves us seriously to examine the **kind of gospel** we heed and the false or True Jesus, whom we trust for Salvation, Redemption, Eternal Life, and Peace. Because if we hearken, welcome, and receive Another Gospel of a different kind that proclaims a false Jesus, it is impossible to be regenerated, redeemed, and receive His Perfect Peace, Blessed Assurance and Eternal Life. Please be sure!

5. Admit - confess (1 Jn. 1:9; Rom, 10:9,10; Mt. 10:32,33).

“⁹If (and-it-may-be) we-confess the sins of-ours, He-is-continuously ⁰Faithful+ and ⁰Just+ that He-forgive the sins to-us and ¹that He-cleanse us away-from all unrighteousness” (1 Jn. 1:9 APT).

The verbs ‘admit’ and ‘confess’ are synonyms with different meanings. In criminal law and in relation to The God ‘admit’ is different from ‘confess’ and means ‘to acknowledge or assent as true.’ It is synonymous with ‘profess’ and indicates that the statement may or may not be true. But in Scripture to ‘confess’ has two meanings according to the content. First confess in one (sinful) condition means ‘to declare in repentance as true concerning sins,’ while in another (testimonial) condition it means ‘to identify with The Lord Jesus Christ and tell what through faith He has done for them and means to them.’

Paul distinctly spelled out this sequence, first there must be repentance and Sin and sins confessed and then must follow the often repeated confession of Him with reference to one’s Salvation (Rom. 10:9,10).

“⁸The declaration [spoken-word] is near [gen. of plc.] to-you\$, [instr. **ἔν**] with-the-mouth and [loc. **ἐν**] in-the heart of-yours\$. This is the declaration [spoken-word] of The

Faith^[committed-trust] which~ we-persistently-proclaim-as-a-herald: [órv 'j] 9'f (and-it-may-be) \$you-confess Jesus ^[instr.évv]with-the mouth-of-yours\$, ⁰Lord, and \$you-constantly-commit-trust ^[loc.évv]in-the heart-of-yours\$ that The God raised-up Him out-of dead-ones, \$you-shall-be-saved. ¹⁰For ^[instr]with ⁰heart He-is-persistently-being-trusted unto righteousness. Then ^[instr]with mouth He-is-repeatedly-being-confessed^[Mt. 10:31,32] ^[refl. eiv]in-regard-to Salvation'' (Rom. 10:8-10 APT).

Notice the order that Paul presented the process of being saved. First the Spirit operates in the heart. The message of Truth goes through the ear, is registered in the brain and then descends to the heart where committing the persistent trust begins to take place. If it only reaches the brain, it cannot produce repentance and true faith. For the person that believes only with the head or brain never can be saved and become righteous in the sight of The God because The Holy Spirit does not have the freedom in the heart to work and produce the righteousness, which The Lord Jesus Christ produced by His crucifixion death, burial, and Resurrection-ascension, until this repentance and persistent committed trust takes place. For when The Truth reaches the heart The Holy Spirit is free to motivate the heart to properly respond to the conviction that He generates.

When this process is complete the responding soul is motivated to verbally express his or her gratitude for all the Lord Jesus Christ has done for him or her by confessing Him to others whom he or she meets and seeks to convey the wonderful Gospel news to all around that one as progression through physical, regenerated life continues. To be able effectively to relate this wonderful Good News (Gospel) and persistently grow to maturity in Christ, discipleship must take place under a more mature disciple-saint. Repeatedly relating this confession of Him and all that He has done and accomplished to save this sinful human will bear testimony to one's sincerity and surety of being regenerated, and of truly possessing Eternal Life. However, failure to follow-up with this confession repeatedly, indicates that that soul is not regenerated and therefore is not saved and does not have Eternal life. This is born out by The Lord Jesus Christ's own statement to His disciples in November, A.D. 31 when He commissioned them to journey and minister to the House of Israel and proclaim only to Jews that The Kingdom of the Heavens has drawn near (Mt. 10:32,33).

‘‘³²Therefore everyone whoever shall-confess ^[say-the-same-thing-as] |to-be| ^[loc. évv]in-Me before^[in-front-of] the face of the humans^[generic], also Myself, I-shall-confess ^[say-the-same-thing-as] |to-be| ^[évv w/dat.]in-union-with-him before-the-face-of The Father of-Mine, The-One ⁰in-Heavens. ³³But whoever ever deny^[renounce] Me before-the-face-of the humans^[generic], Myself also, I-shall-deny^[renounce] him before-the-face-of My 'Father, The-One ⁰in-Heavens'' (Mt. 10:32,33 APT).

Notice what He said about those who do confess Him before the face of humans and those who do not. There are only two options, to confess or deny Him before the face of Humans. So according to His commission to His disciples, to refuse to respond to The True Gospel concerning The Person and Work of Providing Eternal Salvation is the same as and receives the same judgment as those who openly deny Him openly.

6. Submit - subject (Jas. 4:7; Rom. 10:3)

‘‘⁷Therefore ^[aor. commd. imp.=subject or]submit-yourselves-at-once to-The God! ^[BMT mss. div.] [Then] at-once-withstand the devil! and he-shall-successfully-flee away-from you& . . . ³For being-continually-ignorant of-The Righ-

teousness of The God and persistently seeking to establish their^[art. as prm] own^[private] righteousness,^[enst. aor. 2] they were constantly not-submissive-^[yield- ing] to The Righteousness of The God” (Jas. 4:7; Rom. 10:3 APT).

In the progressive revelation of The God in His Word, James, the oldest half brother of The Lord Jesus first introduced the necessity to ‘submit yourself’ to The God in his Epistle, written in A.D. 37(-45).

The Greek transitive verb translated ‘submit’ is *ὑποτάσσω* (hupo-tassō) meaning literally ‘to arrange under,’ but is translated ‘to sub-ject to, or submit to,’ but the intransitive use is translated ‘to be under/in subjection to, to be submissive to.’

After appealing for Salvation for yourself and confessing your sins, and learning how to properly, fully confess, what the Lord Jesus The Lord Jesus Christ did for all sinners and your union with Him, to others everywhere, then you must constantly be submissive to Him of all your life’s accomplishments and possessions and to The God’s Righteousness.

Because the Jews in Paul’s day constantly refused to submit to The God’s righteousness proclaimed by Paul, they remained in their sins condemned and persistently pursuing toward Eternal Judgment. And so it is true today, all who refuse to submit to The righteousness provided by The Lord Jesus Christ and fulfill all the conditions for peace, which He gave to His disciples in the first century, shall end up in the eternal judgment for Satan and his bondslaves enduring eternal torment and unrest in The Lake of Fire.

7. Welcome - hospitably-receive (Lk. 8:13; Act 11:1; 1 Cor. 2:14).

When The Lord Jesus Christ told the parable of The Sower and The Four Soils from a boat on the north shore of the Sea of Galilee at **Kahpehrnah-oúm** (Capernaum) in Heshvan (late October), A.D. 31, He introduced this seventh aspect in the process of regeneration, to welcome or hospitably receive the Word of Truth first and then The Lord Jesus Christ (Lk. 8:13).

“¹³But the-ones upon the rock-ledge who, whenever they-hear, ^[inc. pres.]they-begin-hospitably-receiving^[welcoming] The Word with joy. And these are-having no root, who will-commit-trust for^[templ. πρὸς] a-season-of-time. And ^[loc. ἐν]in-a-season of-trials^[testings-to-prove] they-defect^[apo-statize]. (Lk. 8:13 APT).

There are many religious people in this category whose hearts are like the soil on the hard rock with only a thin layer of soil insufficient for the seed of the word of The God to take root. So they readily receive or welcome it for as long as the seed does not demand too much of them to nourish and water it with The Water of The Word of The God. Then when the trials and tests of life come, to prove their trust and discourage them, they defect, yield to Satan, and return to their old ways of Sin. {My wife reminded me of what a former Australian Bible Seminary Evening student wrote to us years later. “For every lesson learned there is a test, but life is the only school where the tests come first and the lessons follow” Lyndon Young}. How apropros this is!

The Greek verb translated ‘hospitably-receive or welcome’ is the third person plural, inceptive present tense of *δέχομαι* (dékhomah-ee) meaning ‘to hospitably receive, to welcome, or to take in hand.’ The adverb ‘hospitably’ means ‘to receive strangers and guests with generosity and kindness into one’s home or property.’ To ‘receive’ means ‘to warmly greet and give admittance to one’s house as a guest or lodger.’ To ‘welcome’ means ‘to receive gladly into ones presence or companionship.’ Scripture relates all of these meanings to the act

of the sinner's reception of The Lord Jesus Christ upon being introduced to Him through the proclamation of The True Gospel.

Luke, in his record of The Acts of The Apostles, reported that the Jewish regenerated disciples throughout Judea heard of the regeneration of **Kohrnáyleoohs** his relatives, and friends and were baptized.

“¹Then the apostles and the brothers, the-ones being throughout /Judea^[Youdaiah], heard that the Gentiles^[nations] also hospitably-received^[welcomed] The Word-of-The God” (Act 11:1 APT).

This was the beginning of fulfillment of the commandment Jesus gave to His disciples before His crucifixion-death (Mk. 16:15). Explaining The Gospel to both Jews and Gentiles everywhere throughout the inhabited globe must be passed on from generation to generation by disciples of The Lord Jesus Christ. But failure has occurred and the present wicked sinful condition of the majority of people throughout the World has transpired proves it. Not that the world should be full of regenerated people, but that discipleship throughout the world would affect many more than are affected today. Immorality decreases as The Gospel takes effect as seen in many accounts recording the great changes that have taken place peoples in the world in past centuries.

8. Take - take hold upon for self (1 Tim. 6:12).

“¹²^[pres. imp.]Persistently-agonize-in-the-intrinsically-good conflict-for-The Faith^{[committed Trust]!} ^[const.2.aor. mid. imp.]For-yourself-habitually-take-hold ^[obj. gen.]upon The-Eternal-Absolute-Life! unto which also \$you-were-summoned and you-confessed the intrinsically-good confession in-the-presence-of many judicial-witnesses” (1 Tim. 6:12 APT).

This eighth aspect written by Paul the apostle to Timothy, in his young adulthood, who first heard The Truth of The God from his Jewish mother and grandmother. Then it is believed that Timothy committed persistent trust under Paul's ministry at **Lústrah** (Lystra) in **Lukah-ohnéeah** (Lyconia) in Asia Minor on his first missionary journey in mid Autumn, A.D. 48 (Acts 14:8-20). Then Timothy was known as a faithful disciple in two churches, both in **Lústrah** and about 15 miles to the south, in **Eekóhneeohn** (Iconium) when Paul returned a year later in Spring, A.D. 50 and took him along on his second missionary journey to be his disciple (Acts 16:1-4).

Now it is 15 years later in Spring, A.D. 65 when Paul encouraged and charged him with a present imperative to agonize in the intrinsically good conflict for The Faith, which was persistently under attack by Satan, as It is being attacked in our time. Then Paul charged him with a constant aorist 2 middleimperative, ‘for-yourself-habitually-take-hold-upon-The-Eternal-Absolute-Life!’

In the critical time in the lives of maturing, young adult disciples is when Satan increases his attacks. In such times, it is important to reinforce our hold upon Eternal Absolute Life. Indeed Timothy had been given Eternal Life and cannot lose it (Jn. 10:28-30). But Satan's attacks **are sometimes so severe that he creates a feeling of distress or defeat followed by doubt**. In these times it is necessary for the redeemed disciple to take hold for oneself, being aware that The God is faithful and has given assurance that the redeemed are in union with The Trinity, and secure in Christ, therefore cast your care and roll your burden upon Him, trusting Him alone to gain the victory in your mind and heart and He shall deliver in His due time.

[No doubt Timothy in his pastoral ministry was facing such a great struggle in himself while pastoring the well-taught local church,

where Paul had spent three years (Acts 20:31), during which time Timothy was instructed for two years in the School of **Tú-rahnnus** (Tyrannous) and then labored throughout Greece as an understudy in ministry with Paul and/or **Séelahs** (Silas) as Paul requested of him for c. eight years. It is good to remember the final remarks of exhortation that Paul gave the elders of the local church at Philippi (Acts 20:28-32)].

Now while Timothy experienced stress, Paul encouraged him, “For yourself habitually take hold upon Eternal absolute Life or increase his grip thereon and not let up or release.” We need to encourage older disciples to do the same from time to time, especially if we know that they need such encouragement since some disciples falter under the strain because their devotional time with The Lord has not been vigorously maintained.

As we study The God’s Word and learn that there is so much more to understand, apply, learn from experience which prompts spiritual growth and gradual maturity in this New Life in Christ, we discover the secret of victory from the next aspect of responsibility to fulfill all the conditions in order to obtain Salvation, Eternal Life, and Perfect Peace.

9. Yield (Rom. 6:13,16,19).

“13[pres. neg. cmmd. imp.]In-fact-stop-habitually offering[t.t., lit.: to-stand-alongside, to-offer, to-yield] the members of yours& as weapons[war-implements] of unrighteousness for the [dat. advg.] Sin! But-on-the-contrary of-yourselves [aor. imp.]offer-at-once-as-sacrifices to-The God, as ones-absolutely-living&+ out-of 0dead-ones and the members of-yours& as weapons[war-implements] of-Righteousness for The [advg. dat.]God! . . . 16&You-are-aware, are-you-not? That to-whom [pres. ind.]&you-are-habitually-yielding yourselves bondslaves unto obedience, you& are bondslaves to-whom &you-are-habitually-obeying, whether[restrictive, one of two; this first naturally] to-Sin unto death, or to-obedience unto Righteousness? . . . 19I-speak[say] humanly because-of the chronic-infirmity of-the flesh of-yours&. For even-as &you-offered[t.t., lit.: to-stand-alongside, to-present] as-sacrifices the members of-yours& as-bondslaves to-the uncleanness and to-the lawlessness, unto the lawlessness, [in-this-way][so] now offer[t.t., lit.: to-stand- alongside, to-present] as-sacrifices the members of-yours& as-bondslaves to-The Righteousness, unto sanctification.” (Rom. 6:13,16,19 APT).

The Greek verb translated ‘yield’ is *παριστάνω* (pahreestáhnō) which means ‘to place yourself beside someone,’ ‘to put yourself at someone’s disposal’ (Bauer, p. 627). This verb is closely related to *παρίστημι* (pahréestaymee) which means literally ‘to stand along side: to offer as a sacrifice, to prove or to provide, or (as a technical term) to offer, to bring, or to present a sacrifice,’ which verb in later Greek literature was replaced by *παριστάνω* (pahéestáhnō) {Bauer, p. 627 and S. Baxter}. The grammatical structure in which *παριστάνω* (pahéestáhnō) is used by Paul to Timothy is the gnomic present imperative of command. The gnomic use regards the activity as regularly, customarily, or habitually occurring. It is good to note how often Scripture uses the aorist imperative of command because every human being shall be judged for Eternity on the basis of obedience to and experience of fulfillment of New Testament commands recorded in Scripture.

Webster defines the English verb ‘yield’ as ‘to give up or give way to in a more definite surrender to another’s will or authority.’ According to Romans yielding is a choice of offering one’s members to one of two masterful forces which results in aiding the one being

benefited in the warfare that has, and continues to, rage until the end of time. The ultimate result is to yield either in obedience to unrighteousness as bondslaves to uncleanness and lawlessness for Sin and Satan unto death, both physical death now and Eternal Death forever or obedience unto Righteousness for The God as bondslaves to The Righteousness unto Sanctification.

The choice is yours, Eternal Life is free but requires a sinner to yield to all the requirements for Perfect Peace that The Lord Jesus Christ, The Prince of Peace has stipulated for consummating the peace agreement. This includes complete surrender, exchange of Masters, and complete obedience to The New Master to experience His omnipotent Miraculous Power that enables all those who completely surrender and completely yield to Him and learn of all He has revealed to perform and experience in His Word, Holy Scripture and thereby prove to yourself and to others that you are regenerated, possess Eternal Absolute Life, and are in union with the Lord Jesus Christ and with those already in union with Him.

However there is a time factor involved in the offer of Salvation and Eternal Life. Paul the apostle quoted ‘the great Messianic prophet,’ Isaiah, who wrote more about Christ than any other Old Testament prophet about this time factor in his Epistle to The Corinthians (2 Cor. 6:2).

“²For He-says,^[Isa. 49:8] With-favor-I-heard you^s in-an-accepted season-of-time and I-hurried-to-aid-you^s -out-of-danger ^{[loc. &v]0}in-Day ^[app. gen.]of-Salvation. Lo! ^[nom. excl.]10Favorably-well-received season-of-time, **now!** Lo! ^[nom. excl.]10Day ^[app. gen.]of-Salvation, **now!**” (2 Cor. 6:2 APT).

Thus there is to be no delay! Danger of imminent Death and Judgment are pressing on rapidly! No human can tell or forecast just when for you! Additionally The God’s favorably well received time and Day of Salvation is **NOW!** So delay or postponement is dangerous and foolhardy! So why put it off! The God is serious so you should be also! Act **NOW!**

Finally we have come to the tenth aspect of receiving Eternal Absolute Life and Perfect Peace along with all the blessings that accompany It.

10. Experience - experientially prove (2 Cor. 2:9; 8:2; Rom. 5:3-5)

“⁹For unto-this-purpose also I-wrote in-order-that I-know^[from-exp.] the experiential-proof^[after-exam.] of-you[&], whether &you-are-obedient-ones in^[eis for &v] all-things~. . . . 8:1 . . . the churches of /**Mahkehdoh-néeah**, ²that ^[loc. &v]in-much experiential-proof-after-examination ^[sub. gen.]by-tribulation^[affliction] the superabundance of-the joy and the dire^[down-upon- depth] poverty of-theirs ^[ing. aor.]became-in-abundance ^[refl. eis]in-regard-to the wealth^s of-the generosity of-theirs” (2 Cor. 2:9; 8:2 APT).

There were questionable people in Corinth that claimed to be regenerated but were causing confusion, committing or permitting gross immorality that continued unaddressed, dissension in the local church there, and the denial of His apostleship and apostolic ministry. He told the Corinthians that he wrote to them (four letters, only two of which have been preserved and included in the Canon of Scripture) to know the experiential proof of their regeneration and whether or not they were obedient ones in all things. He then referred to the local churches of **Mahkehdoh-néeah**, of Corinth, **Ah-khah-éeah** (Achaia) who demonstrated much experiential proof after examination by their superabundance of joy amid their dire poverty which displayed their wealth of generosity.

Then in His Epistle to the Romans he stipulated the process

through which experiential proof is performed (Rom. 5:3-5).

“³But not only, undoubtedly^[emph. use] also we-are-continually-jubilating in-our^[art.-as-prm.] tribulations, being-aware that the tribulation^[aor. pres.] performs patient-endurance. ⁴Then the patient-endurance |performs| experiential-proof. Then the experiential-proof |performs| hope. ⁵Now the hope does-not-cause-utter-shame because the love^[sovereign-preference-for-another-over-self-and-others] of-The God has-been-poured- out^[loc. & v.] in-the-hearts of-ours by The Holy Spirit, The-One-given^[pastptcp.] to-us.” (Rom. 5:3-5 APT).

First there is tribulation which is to cause jubilating because it performs experiential proof. The normal human reaction to tribulation is sorrow, regret, possibly tears, grievance, distress and sadness but not joy and jubilation. Unless we come to the place that nothing can happen to us because we have given our life completely to The Lord God as our Master to do with us as He pleases, we shall find it difficult to jubilate. The Greek verb *καυχᾶμαι* (kauthámahee) has consistently been translated ‘boast,’ so according to context, for the unregenerate this is a correct rendering, but for the regenerate it is to be rendered ‘jubilate.’ So the complete fulfillment of all ten aspects of receiving the gift of Eternal Absolute produces the full assurance of Regeneration, Sanctification, and Glorification. But the unregenerated or soulish human cannot possibly experientially know the things pertaining to The Spirit of God. Paul stated the reason in his Epistle to Corinthians (1 Cor. 2:14).

“¹⁴But a-soulish^[controlled-by-the-soul] human^[aor. pres.] welcomes not the-things~^[obj. gen.] pertaining-to-The Spirit of-The God. For^[dat. d.o.] to-him they-are foolishness. And it-is- not -possible |for him| from-experience-to-know |them| because they-are-investigated spiritually” (1 Cor. 2:14 APT).

It is not possible for a soulish human, who is not interested in Spiritual things with little or no time for Scripture (what is written in the Bible), ever to experientially know the things of The God and His Son, The Lord Jesus Christ.

Back in His High priestly prayer offered in The Garden of **Gethsaymahnáy** (Gethsaymahnáy) after midnight, just before His arrest on the day of His Crucifixion, The Lord Jesus Christ Himself in His request of His Father concerning His disciples (Jn. 17:1-3) gave a concise definition of Eternal Absolute Life (v. 3).

“¹The Jesus spoke these-things and He-lifted-up the eyes of-His unto The Heaven and He-said, O-Father, the hour has-come; glorify^[exalt w/maj. radiant spldr.] The Son of-Yours! in-order-that The Son of-Yours also glorify^[exalt with majestic radiant splendor] You^s. ²According-as You-gave to-Him authority^[obj. gen.] over-all flesh, so-that every-thing which^[cons. perf. perm. result] you-permanently-gave to-Him, He-give to-them^[adv. acc.] regarding-Eternal-Absolute-Life. ³Now this is The Eternal-Absolute-Life, that they-experientially-know^[from exp.] You^s, The Only Genuine God and Jesus Christ, Whom You-sent^[w/ commission]” (Jn. 17:1-3 APT).

Therefore Eternal Absolute Life is the experiential knowledge of and all about The Lord Jesus Christ. This can only be attained by discipleship under a more mature disciple for a foundation, so as to learn how to go about studying The Bible properly in order that the knowledge gained is spiritually experiential and not just mentally conceived.

Conclusion: In our study of The Prince of Peace, today we reviewed what we have studied thus far. We reviewed the ninth reason for The Lord Jesus Christ to come to Earth as Prince of Peace, To Reveal The God’s Person, which involved four factors. We noted that the fourth factor, To Exemplify Faith involves two acts on the part of the sinner.

- a. Persistent Committed Trust Involves the process of Appropriating all the Blessings and Factors of Doctrine relative to Redemption and Eternal Absolute Life. b. **It is not by our faith that we have access and assuredness to The Father with all His abundant and diverse wisdom, but rather by means of His Faith and our persistent committed trust to and in Him,** who initially committed persistent trust to His Father in order to provide all the blessings that accompany Redemption.
- b. Persistent-committed-trust along with the forfeiture of all accomplishments and all the things, which are considered gains while in the flesh before regeneration, is absolutely necessary to acquire the learning experience of the continuous surpassingness of the knowledge of The Christ, to gain The Christ, and to be found in union with Him. We learned of five wonderful benefits for committing persistent trust to The Lord Jesus Christ and for deeming all things of the past a loss for the sake of appropriating them. These are: (1) Acquire The Surpassingness Knowledge of Christ; (2) Gain Christ; (3) Be Joined in Union with The Godhead through The Christ's Faith and have His Righteousness imparted; (4) Know from experience Christ's Miraculous-power of His Resurrection, The Fellowship with The Sufferings of Christ, and be progressively conformed to His Death.

Then we resumed our study.

J. He Came to Reveal The God's Plan for Obtaining Eternal Absolute Life (Jn. 1:12,13; 17:1-4).

We noted that the English vocabulary book, Sisson's Synonyms alphabetically lists fifty other synonyms for the word receive, ten of which the meaning applies to the usage by John in this passage. We considered these ten synonymous verbs in the order in which these various aspects of receiving take place in the act of the sinner receiving The Lord Jesus Christ, His Perfect Peace, and Saviour in being regenerated, (**not just converted**, since that has a different meaning than regeneration, though often true but mistakenly used by those who do not understand all that is involved in regeneration). It is wonderful to be enlightened by Scripture and see how the Holy Spirit guided the men, who recorded original Scripture manuscripts to gradually include over time in the first century in order to enlighten the disciple-saints of the complete process that is necessary to take place for a sinner to be regenerated.

Some of these aspects may occur with very little space of time between another, but all must take place knowingly or unconsciously to the individual sinner at the time they take place, in order to respond for Salvation and completely comply with and meet all the conditions for Peace according to Scripture.

These eleven aspects in the order of receiving The Lord Jesus Christ are:

1. Hear, 2. Listen-hearken, 3. Believe -be persuaded, 4. Accept -by appealing, 5. Admit-confess, 6. Submit-subject, 7. Welcome-hospitably receive, 8. Take-take hold upon for oneself, 9. Yield, and 10. Experience - experientially prove.

Experiential knowledge of, and all about, The Lord Jesus Christ provides full assurance. Experiential knowledge can only be attained by discipleship under a more mature disciple in order to acquire a foundation, so as to enable the babe or young disciple to learn how to go about studying The Bible properly so as to gain the knowledge and spiritually experience and not just mentally conceived.

Having considered all that is involved to fulfill all the conditions for

Perfect Peace, possessing Absolute Eternal Life, Salvation, and Regeneration, we are behooved to review carefully each of these aspects and conditions for Peace. What if some aspects are lacking due to lack of understanding before, what should we do?

First, take note, where we fell short of complying. Then go back to that point and begin fulfilling each aspect in the list of synonyms and do what is necessary to do in order to fulfill each aspect or condition in order to receive Eternal Life. Then determine to persist committing trust and seek a more mature disciple and persist being disciplined and if possible attend all the services and worship in a local church that teaches The Word of The God and is engaged in discipleship.

Application: How will you decide now to spend the rest of your life? With The Lord Jesus Christ as Your Savior, Master, Prince of Peace and Lord or with Satan, the Devil as your master, prince of this world, and Sin in control? If you have not already done so choose **NOW!**

Your choice is brief but endless!

DFW

For next week: **THE PRINCE OF PEACE: III. What He Came To Do:**
part 30: K. He Came to Save the World (Please read and meditate upon: Jn. 1:12,13; 12:47-52).