

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

Part 8

Introduction:

We have been studying the first of six facts of the seven aspects about The Lord Jesus Christ as **The Prince of Peace**, one of the nearly five hundred names, titles, and offices found in Scripture which designate Him. After noting the details of creation and the early lives of the first man and woman who experienced the loss of perfect peace with The Triune Godhead, we observed the promises The God made to Adam, Abraham, and Isaiah concerning the seed of the woman and the Child who would be called The Prince of Peace.

Then we observed the six facts to be considered concerning This **Prince of Peace: 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 seven lessons we completed the first fact, **What is Peace** and dealt with four aspects of the second fact concerning this. Recently we have been considering **Who The Prince of Peace Is**. We have covered four of the seven aspects depicting **The Lord Jesus Christ as: A. The Person of Peace; B. The Possessor of Peace; C. The Personification of Peace; and D. The Producer of Peace.** We noted:

1. The Two Elements Required to Produce Peace:

a. **He Must Provide for Complete Reconciliation of All Things.** To do this He must fulfill three requirements:

The first requirement is to accomplish Redemption and Forgiveness of sins is to shed His sinless blood on The Cross to provide the ransom-price for release to complete **Redemption and Forgiveness of sins**, thus providing complete Reconciliation and through Reconciliation make Peace available for all humans.

Secondly, to produce Peace He must satisfy the righteous demands of The God by bearing the judgment upon Sin in His body on the cross.

Thirdly, producing Peace demanded consummation of the transaction through resurrection-ascension by applying His Shed-blood on The Mercyseat as payment for ransom has a three-fold purpose: (1) to save from anger, (2) to justify obedient trusting enemies, and (3) to cleanse and clear the conscience.

Thus all three requirements obligatory to accomplish complete reconciliation stand perfectly satisfied by The Lord Jesus Christ. Peace has been produced and made available for all humans.

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b. Also He Must Provide Justification and Peace for All Peoples by Negating the Enmity on Two Fronts.

- (1) The First Front on which The Lord Jesus Christ Negated the Enmity Vertically Is Between All Humans and The Godhead;
- (2) The Second Front on which The Lord Jesus Christ Negated the Enmity Horizontally Is Between Jews and Gentiles.

(A) Three Reasons for this Enmity Horizontally are: (1) Gentiles are morally corrupt in senseless idolatry in their gross-stupid-errors, in their sins, and in their passionate lusts and cravings. (2) Gentiles are regarded as Uncircumcision by the Jews. Both Gentiles and Jews are children of anger. (3) Gentiles before regeneration are far removed from Israelites (Israelis) in five ways: (a) continual ignorance of The Christ; (b) continual existence in alienation from citizenship to Israel; (c) continually strangers to three of the seven covenants of the promise to Israel: the Abrahamic, Mosaic, and Davidic Covenants; (d) continual hopelessness; and (e) continually without The God in the world and absolutely unrighteous, even though they are religious and worship a god but not **The God**.

Therefore both Jews (near) and heathen (afar off) were at enmity with each other and with The God. There existed a 'middle wall of partition' between them that must be abolished.

- (B) He Consummated Four Accomplishments in order to Eliminate This Enmity that existed horizontally between Jews and Gentiles:
- (1) He destroyed the middle wall of partition which separated Israelites and Gentiles (Eph. 2:14,15a,b);
 - (2) He Created the two enemies into union with Himself resulting in one new kind of human (Eph. 2:15c);
 - (3) He completely reconciled both Jews and Gentiles to The God in One Body by means of the cross (Eph.2:16a);
 - (4) He eliminated^[killed] the enmity between Jews and Gentiles by means of the cross (Eph. 2:16b).

2. The Seven Conditions that Are Required and Must be Met to Personally Appropriate Peace were discussed: Realize the Provision; Reason the Consequences; Resolve to Cease Being The God's Enemy; Repent of Your Sins; Rely with Persistent Trust while Depending upon The Holy Spirit to Enable to Fulfill all conditions of Peace; Replace Masters, Resign All to The Lord Jesus Christ.

Then we considered the next aspect of Who The Prince of Peace Is.

E. The Fifth Fact: The Procurer of Peace

According to Webster's New International Dictionary, 1925 Edition and Webster's New Collegiate Dictionary, 1981, we get an understanding of the use of the noun "procurer." From these two sources the following meanings have been gleaned. The verb "procure" has been used in both favorable and derogatory ways, but this study calls for understanding that Scripturally, the favorable use is applied. Thus a procurer has several functions: he is "one who procures or gets possession of; obtains by means of purchase; brings about or achieves, and then manages and cares for or looks after what he achieves." In this study what has been procured is persistent, prevailing, Perfect Peace that surpasses all comprehension resulting in Forgiveness of sins, Redemption, Reconciliation, Regeneration, Salvation, Propitiation, Imputation, Justification, Sanctification, and union with the Triune Godhead.

Then we considered the four aspects regarding The Lord Jesus Christ as Procurer of Perfect Peace.

Firstly, **He had been In Possession of Perfect Peace with The Father**

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and The Holy Spirit (Lk. 2:8,13,14; Mt. 2:14; Jn. 14:27; Acts 10:36).

In Eternity past and through all time until Tebét (Dec.-Jan.) 4 B.C. The Lord Jesus Christ experienced **Perfect Peace with The Father and The Holy Spirit**. Then He was born and continued in This Perfect Peace relationship, although living on Earth in a human body, from His birth until 12:00 noon on Friday 14 Nisán (April 3), A.D. 33. But for three hours from noon until 3:00 P.M. The Lord Jesus was separated from The Father and was made Sin for us (2 Cor. 5:21). Then when the three agonizing hours of suffering for Sin were completed, His Perfect Peace with His Father was restored and He committed His Spirit To His Father. In His Resurrection-Ascension, when His soul and spirit were reunited with His glorified body, He became The Great High Priest in applying His Blood to The Mercyseat in Heaven (Jn. 20:11-17 cf. Lk. 24:1,10; Mt. 28:9; Lk. 24:34,36-39; Heb. 9:5,6). Then for forty days He proved Himself alive to His disciples, the women and His brothers before ascending to Heaven again to be seated alongside His Father to enjoy that Perfect Peace He had with Him since eternity past, never again to be interrupted because of Sin!

2. As Procurer of Peace He Obtained Peace by Means of Purchase.

He provided an Eternal Ransoming by paying the ransom price by means of His own Blood to release lost guilty sinners who repent and commit personal persistent trust unto Him. Then we noted three facts concerning the purchase of Eternal Ransoming:

- a. The Price that The Prince of Peace Paid to Release Humans from Bondage and Slavery to Sin and Satan was His own pure and sinless blood shed on the cross of Calvary (Heb. 9:12, Acts 20:28).

The price that The Lord Jesus paid was His own pure and sinless shed blood to purchase His Church for Himself.

- b. The Ransom and Purchase Payment Transacted by The Lord Jesus Christ Himself (Tit. 2:14; see Lesson 7, p. 5).

He began the transaction of purchasing lost guilty sinners back to Himself on the cross of Calvary where He suffered for Sin and shed His sinless, pure and perfect blood. He completed the transaction very early the third day, Sunday by His resurrection-Ascension into Heaven as our Great High Priest to apply His Blood on the Mercyseat.

- c. The Purpose for the Ransom is to Purchase and Release (Tit.2:14; Acts 20:28).

His purpose for paying the ransom was to purchase for Himself His especially-chosen people, cleansed and released from bondage to lawlessness, to become boilingly zealous of profitably-good works (Tit. 2:14 APT, see Lesson 7, p. 5 and note full meaning of ransom in superscript).

We noted that the Greek noun in Titus 2:14 is *περιούσιος* (peri-ousios) means “special, chosen” in the accusative case. It is translated in several versions as ‘peculiar’ or ‘His own possession,’ but in A Precise Translation it is translated ‘especially-chosen’ (cf. Bauer, p. 648).

But this ‘especially-chosen’ people, Israel rejected their Messiah when He came to Earth to deliver them from bondage to Sin, Satan, and Rome by negating The Mosaic Covenant and condemning Him to death by crucifixion. Then they demanded their bond-master, Pilate, the ruler appointed by the Roman Empire, to carry out the condemnation that they demanded. So since the nation by means of its ruling body, The Sanhedrin, rejected their Messiah-King. In turn He rejected them (Mt. 11:18-24; 12:14-37,50).

This latter especially chosen people compile ‘The Body of Christ’ which He purchased with His own shed blood was first called ‘The Church’ numerous times throughout The Book of Acts.

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The Lord Jesus Christ established The Church, His ‘Especially-Chosen People,’ a union of elect redeemed and regenerated Israelites together with elect redeemed and regenerated Gentiles both together with Himself, His Father, and The Holy Spirit under The New Covenant to replace Israel and The Old Covenant. This ‘Especially-Chosen Body of People, first called ‘The Church’ were elected by The Father in Christ even before the world’s foundation.

We observed that in the English language the words ‘elect’ and ‘select’ are synonyms of ‘choose’ and these three are often used interchangeably. There are seven Greek verbs that have been translated ‘choose’ or one of its English cognates, but only three of these require intense comparison. After careful research both in English and Greek it was revealed that there are nuances (subtle differences especially in Greek) that reflect distinction between these synonyms which many Bible teachers, preachers, and Bible commentators have inadvertently overlooked.

We noted that the English verb ‘choose’ is the most frequently used rendering in The New Testament in several versions as the translation of seven different Greek verbs, each of which have a slightly different but similar meaning. This most frequently used Greek verb translated ‘choose’ is **αἰρέω** (airéō). In English the verb ‘choose’ means ‘to take by preference from two or more objects, to decide upon a thing in preference to another thing or others.’ This Greek verb, **αἰρέω** (airéō) means ‘to take,’ but it is found in The New Testament only in the middle voice which means ‘to choose for oneself in preference to others.’ It is the only verb translated ‘choose’ exclusively. Only once is it used in relation to The God and His purpose to Save and to Sanctify (2 Thes. 2:13).

The second Greek verb translated ‘elect’ is **ἐκλέγω** (eklégō) which literally means ‘to say or claim out.’ In The New Testament it is only found in the middle voice literally meaning ‘to claim out for oneself.’ It has been generally translated mostly as ‘to choose’ but in Theological use it refers to the act of The God to choose or claim out by predisposition unto Mercy, Salvation, and Eternal Life. Therefore since the Greek noun has been translated ‘elect’ 16 times out of the 23 times it is used in The New Testament, the better choice of meaning is to take that which is utilized almost twice as much as the usage of the other. Since ‘choose’ has already been used exclusively as the meaning of **αἰρέω** (airéō), another meaning should have been used exclusively for **ἐκλέγω** (eklégō) and each of the other Greek verbs that are translated ‘choose.’

[It seems that since the Greek language is such a precise language, so specific and accurate in expression with provision made for exact understanding by the use of more than three hundred variations to the stem of the root verb, less for other parts of speech with many varied uses for prepositions, that The Holy Spirit clearly guided the writers to express exactly what He determined (2 Pet. 1:21; 2 Tim. 3:16). It is absolutely necessary that we determine what The Holy Spirit actually intended to convey in His use of nuances of words that are synonymous. The writer has been asked, ‘Then how do you determine which meaning is the correct one to use in translation?’ The answer, first it is necessary to determine the full grammatical construction. Then determine the particular use that was intended by The Holy Spirit guiding the author. This can only be accomplished by means of elimination of all possibilities. Finally,

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what is concluded must make sense with the context in which it is couched, in accord with the context of The New Testament, the Book, the chapter, the verse, and the sentence. [To assist in determining these Greek grammatical differences, A Precise Translation Glossary appended to THE GOSPELS A Precise Translation, which is available on our Website @ happyheralds.org or com. and can be utilized freely.]

This second verb **ἐκλέγω** (eklégō) has three aspects of meaning: general, political, and Theological. Generally ‘elect’ means ‘to take by preference from among two or more’; politically it means ‘to make a selection for an office by vote.’ But Theologically it means ‘to designate by predisposition for Mercy and Salvation.’ Each Greek word has its own special variation of meaning.

The third Greek verbal that often has been translated ‘choose’ is the aorist participial middle voice form of **ἐπιλέγω** (epilégō), **ἐπιλέγομαι** (epilégomai). It has been translated ‘select’ in English and literally means ‘**to select exclusively by preference for special value to myself.**’ The Greek verb **ἐπιλέγω** (epilégō) literally means ‘to intently call, to select.’ The middle voice requires the subject of the verb to participate in the results of the action in some way; either directly experiences the reflexive force of the action, or indirectly produces the action, or permits the action to occur upon self. This verb is used by Luke to describe Paul’s action in choosing a co-worker to journey with him after he and **Bahrahbbáhs** had a strong disagreement over taking John Mark on their second missionary journey (Acts 15:40) .

From this brief scrutiny of the translation, nuance of meaning, and distinct difference between the three verbs of The Greek translated ‘choose’ or one of its cognates in English, an historical progression of Truth has been discovered. Based upon His preference and predilection, from the beginning of time The God chose to take out of the human mass of people unto Salvation, the ones exclusively for Himself, whom He discerned would fully respond to His Truth (1 Thes. 2:13). Then before the foundation of the world He elected them in love to be holy ones and unblemished ones directly in His Judgment (Eph. 1:4). Finally, He selected them exclusively by preference for special value to Himself (Tit. 2:14APT).

Now we resume the discussion of the results of that Purchase. This especially-chosen, select people that The God chose for Himself are those people whom He foreknew (Rom. 8:29; 1 Pet 1:2) would fully comply with all His conditions of Peace. Also before world’s foundation He elected or claimed out of the total mass of people by predisposition unto Mercy, Salvation, and Eternal Life; and by preference exclusively selected them to be an especially chosen people. This body of people form the great Body of ‘Select People’ whom The Lord Jesus Christ named ‘His Church’ which He promised His disciples in **Kaisáh-reh-eeah**, Philippi that He shall build. Indeed He fulfilled His Promise. In order to do this He had to gather together this claimed-out, chosen, elected, and selected people exclusively by preference for special value to Himself, who were individual enemies to each other and to Himself, His Father, and The Holy Spirit into Perfect Peace in union with Himself as one New Human Body. He could only succeed by redeeming in mercy, justifying with complete-reconciliation on both fronts, Godward and manward, which Scripture states He completely accomplished (Eph. 2:14-17 cf. Jn.

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20:19,21,26; Lk. 24:36 APT).

There are four transactions that The Lord Jesus Christ consummated in addition to paying the ransom price to complete redemption and provide Salvation. These are (1) Produced Peace by Completely Destroying the Middle Wall of Partition, (2) Negated the Enmity in two ways, Godward and manward and Completely Reconciled both Together and to The God (The Trinity) into Union in One Body; (3) Pronounced Glad Tidings of Peace to His Disciples; and (4) Prescribed Peace by Commanding all His Disciples to take 'The Glad Tidings (Gospel) of Peace' to all the people of the world and make disciples of others in order to propagate discipleship.

- (1) The Prince of Peace Produced Peace by destroying the middle wall of partition, even The Law of Commandments that separated the enemies, Jews from Gentiles, and both from the presence of The Godhead. Paul wrote to the Ephesians that The Lord Jesus Christ continually **is** His disciples' Peace, Who created both Jewish and Gentile disciples anew to be in union with Himself after breaking down in total ruins the middle wall that kept them all separated for centuries (Eph. 2:14-17).

“¹⁴For Himself, He-is-continually The Peace-of-ours, Who made the& both& one, even after-bringing-to-ruins^[to loose] the middle-wall of-the-partition ¹⁵[atendant circumstantial aorist participle]and-after-negating the enmity ^[instrumental év]by-means-of-the flesh of-His, ^[accusative of reference]with-reference-to-The Law of the commandments ^[locative of sphere]in-the-sphere-of-dogmas ^[authoritative tenets of religious beliefs], so-that: ^[subjunctive]He-create the two ^{lév}w/dative]in-union-with-Himself into one new-kind-of human^[generic], ^[participle of result]in-result-making peace; ¹⁶and ^[aorist subjection]He-completely-reconcile the both to-The God ^{lév for éts]}into One Body ^[intermediate agcy.]by-means-of the cross and eliminate^[kill] the enmity by-means-of it. ¹⁷And after-coming^[back] He-pronounced-glad-tidings^[evangelized] with-reference-to-peace to-you&, to-the-ones far-off and to-the-ones near” (Eph. 2:14-17 APT).

According to Paul, directed and controlled by The Holy Spirit, the middle wall of partition referred to the dogmas or theological doctrines and opinions of The Law of Commandments which generated enmity between all three parties. By means of death by crucifixion of His human fleshly body, The Lord Jesus Christ, The Prince of Peace, after negating the enmity that separated the three parties, made Peace for all who would meet His conditions for Peace.

- (2) The Prince of Peace Negated the Enmity in two ways, Godward and manward and Completely Reconciled both Together and to The God (The Trinity) into Union in One Body. We noted above (p. 2) that He Provided Justification and Peace for All Peoples by Negating the Enmity on Two Fronts: Firstly, Vertically between All Humans and The Godhead; and Secondly, Horizontally between Jews and Gentiles. The result of this obliteration was His Peace imparted to all humans who completely satisfy all conditions of Peace between them and The God as well as creating peace between regenerated Jews and Gentiles into One Body in union with The Triune God (cf. vs. 15,16 above).
- (3) The Prince of Peace Pronounced Glad Tidings of Peace to His Disciples (Jn. 20:19,21,26).

“¹⁹Then ^[pres. incept. ptc.]as-it-began-being second-evening^[after sunset til dark] in-that /day, /namely/ the one^[day one of the week = Sunday] with-reference-to-the Sabbaths, in-fact (because of the fear of the Jews) ^[conc.perf.pass. ptc.]although-the doors -being-securely-shut where the disciples had-been-gathered-together, /Jesus came and stood in the midst. And He-says to-them, Peace to-you&! ²⁰And after-saying this~, He-showed to-them His /hands and /side. Then the disciples rejoiced⁶ after-beholding The Lord. ²¹Therefore

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¹Jesus said to-them again, Peace to-you&!'' (Jn. 20:19,21,26 APT).

It was second evening of The Day of Resurrection after sunset that The Resurrected Lord Jesus appeared to His disciples in The upper room where they had lodged during the week of Passover. Just before this Luke recorded that The Lord Jesus had joined **Kleh-óh-pahs** and his wife, Mary on the **Ehmmah-ouís** Road and revealed Himself to them in their home where they invited Him to remain with them, thinking He was a sojourner in Jerusalem. He revealed Himself when breaking bread into pieces when He became A Vanished One (Lk. 24:13-32). Then they hurriedly returned the seven miles to Jerusalem to relate to the disciples that they saw The Lord who had resurrected (Lk. 24:33-36).

³³And in-the same hour after-standing-up, [**Kleh-óh-pahs** and his wife, Mary (cf. Jn. 19:25)]they-returned unto Jerusalem. And they-found the& eleven and the-ones together-with them assembled-together ³⁴and repeatedly-saying, 'The Lord really is-raised-up and He-appeared to-Simon.' ³⁵And themselves, they-were-recounting the-things (which occurred) in-the way and how He-became-known to-them in-the-breaking-into-pieces of-the bread-loaf. ³⁶Now as-they-were-telling these-things, Jesus Himself stood in-midst of-them. And He-says to-them, Peace to-you&!'' (Lk. 24:33-36 APT).

So the first time the The Lord Jesus Christ, The Prince Of Peace met with ten of His disciples together after His crucifixion (Thomas was missing) and the first two Greek words that He spoke to them were translated as, "Peace to-you&!" This is recorded by both John and Luke, while Mark barely mentioned the fact.

(4) He Prescribed Peace by Commanding all His Disciples to take 'The Glad Tidings (Gospel) of Peace' to all the people of the world (Mk. 16:14a,15). This third Commandment which The Lord Jesus Christ gave to His disciples is in two parts.

(A) The First Part of The Third Commandment is: Journey unto all The World and Persistently Proclaim The Gospel of Peace (Mk. 15:14,15).

One week after His Resurrection on Sunday Evening, Thomas was with the ten who had seen The Risen Lord when He appeared to them again (Jn. 20:26-30). After Thomas was restored to committing trust to The Lord Jesus Christ, He gave His disciples the first part of His Third Commandment to His disciples (Mk. 15:14,15).

¹⁴Later while-lying-back-at-table-to-eat, He-was-displayed-to-the eleven themselves.... ¹⁵In fact He-said to-them, After-journeying[imperative-aorist-participle] unto the entire world[everyone individually], &you-are-persistently-to-proclaim-at-once The [glad tidings or evangel] Gospel-as-an-herald to-every /creature!'' (Mk. 15:14,15 APT).

It is certain that eleven disciples could not fulfill this commandment by themselves. To expect just eleven men journey everywhere to reach all the people in the entire world with the Gospel or Glad Tidings (which the Greek noun means) of Peace. Even with The omnipresent, omnipotent Holy Spirit motivating them, it is not realistic. It can only be done if indeed those eleven men reached hundreds or thousands who in turn reach others. This commandment can only be accomplished if these eleven train those they lead to repentance and committed trust. And then trained them to disciple others whom they lead to repentance and committed trust to the Lord Jesus Christ, and these in in turn reach and disciple others, in their generation and in the next two generations who respond to these Glad Tidings of Peace. Then they also join the ranks of reaching and discipling others to do do the same. Only then can the disciples of The Lord Jesus Christ reach every creature

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in the entire world with The Good News of The Gospel of Peace in The Lord Jesus Christ. This was concluded from the process of discipleship, which The Lord Jesus Christ indicated on a mountain in Galilee (Mt. 26:32), by adding to His Third Commandment. And then He augmented it with His Fourth Commandment, which we shall resume to consider next week, Lord willing.

Conclusion: Today in our study of **The Prince of Peace**, after briefly reviewing what we studied in previous lessons concerning **What Is Peace** and **Who The Prince of Peace Is**, The Person of Peace; The Producer of Peace and The Procurer of Peace Who Obtained Peace by Means of Purchase. We noted the results of that purchase and of paying the ransom for release from bondage and slavery to Sin by His precious shed blood applied to the Mercyseat in Heaven. We observed how The Holy Spirit used different synonyms to indicate all that resulted from that purchase and payment of ransom price to release lost guilty sinners from bondage and slavery to Sin. Even before world's foundation He elected or claimed out of the total mass of people by predisposition unto Mercy, Salvation, and Eternal Life; and by preference exclusively selected them to be an especially chosen people. Today we observed that there are four transactions that The Lord Jesus Christ consummated in addition to paying the ransom price to complete redemption and provide Salvation. These are:

- (1) He Produced Peace by Completely Destroyed the Middle Wall of Partition, even The Law of Commandments, the dogmas or theological doctrines and opinions of The Law of Commandments which generated enmity between all three parties as the enemies, Jews from Gentiles, and both from the presence of The Godhead. He created both Jewish and Gentile regenerated disciples anew to be in union with Himself after breaking down, in total ruins, the middle wall of partition. After negating the enmity that separated the three parties, He made Peace for all who would meet His conditions for Peace.
- (2) The Prince of Peace Negated the Enmity in two ways, Godward and manward and Completely Reconciled both Together and to The Triune God into Union in One Body creating peace between both regenerated Jews and regenerated Gentiles into One Body in union with The God.
- (3) The Prince of Peace Pronounced Glad Tidings of Peace to His Disciples. The first time the The Lord Jesus Christ, The Prince Of Peace met with ten of His disciples together after His crucifixion (Thomas was missing) and the first two Greek words that He spoke to them were translated as, "Peace to-you&!"
- (4) He Prescribed Peace by Commanding all His Disciples to take 'The Glad Tidings (Gospel) of Peace' to all the people of the world (Mk. 16:14a,15). This third Commandment which The Lord Jesus Christ gave to His disciples is in two parts: (A) The First Part of The Third Commandment is: Journey unto all The World and Persistently Proclaim The Gospel of Peace; (B) Make disciples of others in order to propagate The Gospel of Peace. Are you one of those who will fully comply with all His conditions of Peace and heartily participate in propagating The Glad Tidings (Gospel) of Peace to every creature where ever you are?

Application: What will you choose today to do with regard to propagating The Glad Tidings (Gospel) of Peace to every person on earth? DFW

For next week: Read and meditate upon: **THE PRINCE OF PEACE: Who He Is** part 9: The Procurer of Peace (cont.). **Please read** (Mk. 16:14,15; Mt. 26:32; 28:16-19; Lk. 1:41,44; 2:12,16; 18:15; 2:Tim. 3:15; 1 Jn. 2:13,14,18,27; 1 Pet. 2:2).

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“¹⁶Then the eleven disciples journeyed into /Galilee, unto the mountain^[Mt.26:32] where /Jesus Himself-arrangedwiththem ”

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3. He Brought about or Achieved Peace for All Humans and All Things (Rom. 5:1,9; Col. 1:14,19-23; 1 Pet. 1:18,19).

“¹Therefore since-being-justified^[being declared righteous & completely free of blame, guilt, andorpenalty] by-means-ofFaith^[committed trust], ^[consummative perfect]we-continually-have peace with^[to the face of] The God through The Lord of-ours, Jesus Christ, . . .
⁹Therefore much rather now being-justified ^[instrumental]by-means-of-the blood of-His, we-shall-be-saved away-from the anger through Him” (Rom. 5:1, 9 APT).

“¹³ . . . The Son of the Love of His ¹⁴^[é v w/ dative]in-identification-with-Whom we-continually-have the Redemption<sup>[release from bondage for the ransom paid] ^[mss. divided][through the blood of His] with-reference-to the forgiveness of the sins, . . .
¹⁹He-delighted that: in-Him all the fulness is-to-reside,
²⁰and through Him the-act-of-completely-reconciling the all~ things unto Himself ^[aorist participle]after-making-peace through the blood of-the cross of His, through Him, whether the-things~ upon the Earth, whether the-things~ ^[loc. é v]in-the-sphere-of-the Heavens. ²¹And you& once being ^[perfect passive participle]completely-alienated-ones and enemies in-the thinking-capacity by-means-of the-wicked /works, but even-now He-completely-reconciled ²²^[instrumental use of é v]by-means-of-The Body of-His /flesh to-present^[t.t.: stand alongside] you& ^[predicate accusative]as-saints^[holy-ones] and unblemished-ones and ones-not-judicially-incriminated& directly-in-the-judgment of-His, ²³if-in-deed (and-it-is-true) &you-continually-remain-on within-the limits-of-The Faith^[committed trust] ones-standing-stablized^[founded] and ones-steadfast-in-loyalty and ones-not-being-shifted away-from the hope of-The Gospel, of-which you& heard, ^[namely]The-One~ being-proclaimed-as-an-herald unto^[é vforets] every /creature ^[namely]the-one under the Heaven, of-which I myself, Paul became a-domestic-servant^{[attendant to needs]”} (Col. 1:14,19-23 APT).</sup>

““¹⁸Since-being-aware that &you-were-ransomed not with-corruptible-things~, ^[namely]with-silver or with-gold, out-of the futile-vanity of-your& conduct-of-life belonging-to-forefathers’-tradition, ¹⁹but-on-the-contrary with-Christ’s ⁰precious blood, as of-An-Unblemished and Unspotted Lamb” (1 Pet. 1:18,19 APT).

4. He Manages, Cares for or Looks after The Peace that He Achieved (Rom. 10:13-15-17; Gal. 6:16; Eph. 6:15,23; Phil. 4:7,9; Col. 3:15; 1 Thes. 5:23; 2 Thes. 3:16; Heb. 13:20,21; 2 Pet. 1:2).’

“¹³For everyone who ever ^[aorist middle subjunctive]appeal-for-oneselfto the name ⁰ofLord shall-be-saved. Therefore how shall-they-appeal unto ^[one]unto ^[one]of-whom they-are-not-committing-trust? But how shall-they- commit-trust-to ^[one]of-whom they-did- not-hear? Then how-shall-they- hear apart-from ^[substantive participle]one-proclaiming-as-a-herald? ¹⁵In-fact how shall-they-proclaim-as-a-herald unless they-be-sent^[w/mission]? According as it stands

THE PRINCE OF PEACE

written^[Is. 52:7] How beautiful the feet of-the-ones pronouncing^[evangelizing] glad tidings^[The Gospel] with-reference-to peace, namely! the-ones <sup>[evangeliz-
ing]</sup>pronouncing-glad-tidings with-reference-to the beneficially-good-things!
¹⁶But^[on-the-contrary] they-didnot-all obey the evangel. For Isaiah says,^[Is. 53:1]
O-Lord, who committed-trust-to-the report of-ours? ¹⁷So-then The Faith ^[is]
by-means-of hearing. Then the hearing through ⁰God's declaration<sup>[spoken
word]!</sup>” (Rom. 10:13-17 APT).

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Conclusion: Today in our study of **The Prince of Peace**, after briefly reviewing what we studied in previous lessons concerning **What Is Peace** and **Who The Prince of Peace Is**, The Person of Peace and The Producer of Peace. Then we began to consider that as Procurer of Peace He Obtained Peace by Means of Purchase. We noted the results of that purchase and of paying the ransom for release from bondage and slavery to Sin by His precious shed blood applied to the Mercyseat in Heaven. We observed how The Holy Spirit used different synonyms to indicate all that resulted from that purchase and payment of ransom price to release lost guilty sinners from bondage and slavery to Sin. The God from beginning of time looked far into the future and chose for Himself unto Salvation those who would fully comply with all His conditions of Peace. Also before world's foundation He elected or claimed out of the total mass of people by pre-disposition unto Mercy, Salvation, and Eternal Life; and by preference exclusively selected them to be an especially chosen people. Are you one of those who will fully comply with all His conditions of peace?

Application: What will you choose today to be, redeemed among an especially chosen people or remain among the multitude of lost guilty sinners in bondage to Sin and Satan destined for Eternal Judgment and condemnation to The Eternal Lake of Fire? Which is it for you? DFW

For next week: Read and meditate upon: **THE PRINCE OF PEACE: Who He Is** part 6: The Procurer of Peace (cont.). Please read (Isa. 9:6,7; 1 Pet. 1:18,19; Rom. 10:13-15-17; Gal. 5:22; 6:16; Eph. 6:15,23; Phil. 4:7,9; Col. 3:15; 1 Thes. 5:23; 2 Thes. 3:16; Heb. 13:20,21; 2 Pet. 1:2).

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