

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

Part 12

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**. We reviewed 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. Then we noted the promises that 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 began studying 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 ten lessons we completed the first fact, **What is Peace** and dealt with four aspects of the second fact concerning this. For several weeks 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** and left off last time continuing to examine **E. The Procurer of Peace**.

E. The Procurer of Peace.
We clarified the meaning, the uses of the verb ‘procure’ and the noun ‘procurer,’ and the several functions that He performs. He is “one who procures or gets possession of; obtains by means of purchase; brings about or achieves Peace, and then manages and cares for or looks after what he achieves.” We noted that The peace He has 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: 1. **He had been In Possession of Perfect Peace with The Father and The Holy Spirit** in Eternity past. 2. **He Obtained Peace by Means of Purchase** and included three facts concerning the purchase of Eternal Ransoming: a. The Price Paid to Release Humans from Bondage and Slavery to Sin and Satan; b. The Ransom and Purchase Payment that He Transacted and Completed; c. The Purpose for Paying the Ransom was to Purchase and Release of sinners to become His especially-chosen people, cleansed and released from bondage to lawless-

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ness, so that they become boilingly zealous of profitably-good works.

We observed three of the seven English synonyms translated 'choose,' 'elect' and 'select' that are often used interchangeably, each of which has its own special variation and slightly different but similar meaning; then we indicated the precise meanings of each. Then noted the four transactions that The Lord Jesus Christ consummated in addition to paying the ransom price to complete redemption and provide Salvation.

- (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.
- (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 (Eph. 2:15,16).
- (3) The Prince of Peace Pronounced Glad Tidings of Peace to His Disciples (Jn. 20:19,21,22).
- (4) The Prince of Peace Prescribed Peace by Commanding all His Disciples by giving them two more commandments to obey.

Each of the Third and Fourth Commandments 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).

From our analysis of the Greek grammar of this text, we learned the significance and the impact of this command. From this analysis we learned that instead of translating **πορευθέντες** (pohreh-oothén-tehs) as an imperative verb, in reality it is an aorist participle.

We concluded that it is clear that this proclamation of The Gospel is to be heard by every human being everywhere in the world that the disciple goes. Thus The Gospel of Peace is to be proclaimed again and again successively, which is indicated by the constative use of the aorist. Since disciples are commanded to proclaim to every human, this can only be accomplished successively, one after another repeatedly. The Lord's command is precisely translated, "When journeying&you-as-a-herald-are-successively-to-proclaim-at-once The Gospel to every creature!"(APT).

- (B) The Second Part of the Third Commandment is: As You Journey Disciple People of all the Nations (Mt. 28:16,17,19a).

This next responsibility that Jesus laid upon His disciples is what He intended to take place all the time that they are journeying into the entire world. It is what was to be applied when and to those who respond to their proclamation of The Gospel of Peace. It is commanded that All disciples are not just to proclaim The Gospel of Peace, but all are commanded to make disciples of those who respond to that proclamation by training the babes unto full spiritual maturity.

This part is so often ignored or overlooked and considered as not so important or treated lightly so as to consider that it can be accomplished in a short time of a few weeks or months, when in reality it took The Lord Jesus Himself, The Master and role model for discipling, three years of daily living with His disciples to accomplish the task. Why should disciples today think we do not need to take a long time with those who respond to our proclamation? It is possible to refer to the short time the disciples spent in one location at first as an excuse. But The Epistles by Peter, John, Luke, and especially Paul disclose that longer time was spent making up for the short follow-up after the earlier proclamation of The Gospel of Peace by spending more time on return visits correcting wrong doctrine. {Cf. Luke at

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Philippi 7½ years, A.D. 50-58 (Acts 16:40 cf. 18:4,11,18)); Paul at Corinth 1¾ years, A.D. 50-52 (Acts 18:4,11,18) and again at Ephesus 3 years A.D. 54-57 (Acts 20:31}.

Then we noted that John expressed three of the four stages of spiritual maturity from regeneration as babes to maturity as fathers or elderly men which he addressed to his spiritual children (1 Jn. 2:13-18). These are: First stage, **βρέφος** (bréhfohs) meaning a new-born child; **τέκνον** (téhknohn) meaning 'child (in a relational emphasis) or endearing child) with its neuter diminutive, **τεκνίον** (tehnkñion) meaning 'little child.' The plural is 'little children,' an all stage inclusive general term expressing relationship, not age; but the second stage is **παῖς** (païs), without the article meaning 'educable child.' The sex, whether boy or girl, is indicated by the article. It also is used for 'a disciple in relation to the one discipling.' The third and fourth stages of maturity of those to whom he is addressing are **νεανίσκοι** (neeahnéeskoi) 'young men,' and **πατέρες** (patéhrehhs) 'fathers' or 'elderly men.' These last three stages are those people whom John has disciplined.

However since newborn babes need to be encouraged and taught to suckle the mother's milk, so too newly born again ones of all ages from teenage through adulthood need to be taught and encouraged to drink the milk of The God's Word in order to grow (1 Pet. 2:2). This is where The Lord's disciples begin to fulfill His third commandment. Therefore the disciples are not finished their responsibility until those they lead to conversion become dear children of God are at least through the second stage, at which time they know how to proclaim the Gospel individually, lead people to Salvation, and disciple others through the second stage of maturity. Then and **only then** are they to continue journeying to proclaim The Gospel of Peace in all the world.

It is possible to respond by pointing out that the twelve did not spend time like that. But The Epistles reveal that Peter, John, and especially Paul had to spend time to clarify what was omitted in those early years. It is a spiritual tragedy to stop short of this goal expressed by The Lord Jesus Christ. Have you been disciplined? Have you been proclaiming the Gospel? If not why not?

(C) The First Part of the Fourth Commandment is: After discipling those people who responded to the proclamation and met the qualifications for Peace, then Baptize Those You Have Disciplined in The Name of The Father, The Son, and The Holy Spirit (Mt. 28:19b). Baptism is a sign, a seal, a symbol, and indicates Circumcision.

(a) A Sign is a mark, a token or an indication. It is that by which a person or a thing is distinguished from others and is known.

[1] Baptism is an outward sign of an inward action. Not the washing away of sins, but an answer of a good conscience in regard to The God (1 Pet. 3:20,21).

[2] Baptism indicates the participant has experienced: The God's Forgiveness of Sins (Col. 2:11-14), Freedom from Bondage to Sin (Rom. 6:16-18,22), Peace and Justification by committed trust to The Christ (Rom. 5:1), a white funeral (Rom. 6:4).

[3] Baptism indicates past action: Repentance, Redemption, Relationship to and in union with The God (as sons) and to The Christ (as members of His body), and is resurrected with The Christ).

(b) A Seal is a distinctive mark of identification and security. In Scripture there are four meanings intended by using 'seal.'

[1] A Seal is a mark to seal for security (Mt. 27:65,66);

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Baptism is not only a mark of identification of belonging to The Lord Jesus Christ. But The Holy Spirit also seals to keep the disciple from being snatched out of His hand (Eph 1:13; Jn, 10:29).

- [2] Baptism sets a mark upon by the impress in order to prove, **confirm**, and authenticate or attest beyond doubt (2 Cor. 1:22);
 - [3] Baptism indicates ownership and security (Eph. 1:13; 4:30);
 - [4] Baptism ratifies the acceptance of The New Covenant on the part of the disciple in the same way that Abraham and his offspring ratified their acceptance of The Old Covenant (Rom. 4:11).
- (c) Baptism is a Symbol which represents what three actions invisibly and inwardly which typify and demonstrate what has invisibly occurred: Death and Burial; Planting; Resurrection and New Life; and indicates Spiritual Circumcision (Rom. 6:3-5; Col. 2:12-13).
- [1] Baptism symbolizes Death and Burial. But it does not symbolize physical death because when baptized by immersion in obedience to The Lord Jesus Christ's Fourth Commandment, the obedient disciple of His is baptized into His Death, which was Spiritual as well as physical in that He bore the Eternal Judgment and paid the penalty for every human's Sin and sins. This death of His was more than being crucified to physical death, but also enduring the wrath of God in The God's fiery judgment to the Lake of Fire and Brimstone (sulfur) in separation from His Father in Spiritual Death as substitution for every human. Unless we identify with The Lord Jesus Christ and His Death so that change takes place and the trusting sinner has died to self, Sin, and the world, any baptism is futile and worthless because what baptism truly represents as taking place in that person's life, is not true and therefore is not acceptable to The God, His Son, The Lord Jesus Christ, and The Holy Spirit. Burial is not of the body but of the old sinful life of slavery to Sin and Satan with its life-style so as to enable the new man to come to new life in union with The Lord Jesus Christ and His Father in an exchange of masters leaving Sin and Satan behind to become a bondsman in newness of Life with The Lord Jesus Christ as your new Master.
 - [2] Baptism symbolizes Planting because planting seed requires the burial in the ground for the seed to die and sprout so as to grow and bear fruit. Spiritually humans must follow the same process: firstly, die to self, Sin, the world, and Satan; secondly, be baptized by immersion; thirdly, grow by means of discipleship; then fourthly, to bear fruit by proclaiming The Gospel and disciplining others.
 - [4] Baptism also symbolizes resurrection of those who are baptized into union with The Lord Jesus Christ and buried together in symbol with Him unto The Eternal Death. By this The God accounts that we have paid the penalty for our Sin and sins with Him when He paid that penalty on Calvary's cross in A.D. 33. In addition we are raised into New Absolute Life when rising up out of the watery burial of baptism because we are being obedient to The New Covenant and His New Commandments.
 - [5] Baptism symbolizes New Life since we have been raised out of dead ones into a New Absolute Life at such a great cost to The Lord Jesus Christ. So we are expected to walk in It so that we display this New Life in our daily walk in union with The Lord Jesus Christ even as He walked after His Resurrection.
 - [6] Baptism indicates Spiritual Circumcision (Col. 2:11,12 APT). True Scriptural Baptism indicates the funeral and the burial of our

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old sinful life of slavery to Sin and Satan with its life-style, planting, Resurrection, New Life and Life-style. True Scriptural Baptism indicates circumcision not made with human hands, but by the operation of the effectual working of The God by means of stripping off from the body the sins of the flesh accumulated from the previous lifetime of serving as a bondsman to The Satan.

If these four inward actions have not been taught, taken place, and are demonstrated in the life first, baptism should not take place until they do. It is a grave misunderstanding to think that they will take place immediately or shortly after baptism. These Truths must be taught and manifest in the life of a disciple **first**, before baptism is administered.

Only by persistently completing the process of concessive discipleship can the disciples of The Lord Jesus Christ reach every creature in The entire world with The Good News of The Gospel of Peace through The Lord Jesus Christ. This is exactly the plan that The Lord Jesus laid out for His disciples. But this plan of reaching every creature individually with The Whole Gospel shall only work if each generation reaches its own generation and the next generation by means of Scriptural discipleship. There has been a failure to follow through this procedure for many generations. Isn't it time for us to get back to what The Lord Jesus originally taught His disciples?

Now we shall resume our study where we left off last time.

(D) The Second Part of the Fourth Commandment is: **Congregate and Repeatedly Publicly** (in assembly) **Teach** the Disciples that have been Baptized (Mt. 28:20).

“²⁰[imperative-circumstantial-participle] and-repeatedly-publicly-teach them persistently-to-keep-watchfully-secure all-things as-many-as I-commanded you&! And lo! Myself, I-am-being-continuously with^[in-the-midst-of] you& all the days until the consummation-of-the age. Amen!” (Mt. 28:20 APT).

There are three aspects to this second part of The Lord Jesus Christ's fourth commandment: The Command to Teach, The Content of What is Taught, and The Comprehensiveness of The Command.

(a) The Command to Teach.

The Greek verb translated ‘and-repeatedly-publicly-teach’ is **διδάσκοντες** (dihdáhs-kohntes), an imperative circumstantial present iterative participial verb form of the verb **διδάσκω** (deedáskō) meaning ‘the act or process of public teaching.’ To fulfill this part of the fourth commandment requires the gathering of people together repeatedly or in theological terms, congregating disciplined people to come together repeatedly and teach them by public address repeatedly or again and again. This is precisely what The Lord Jesus commanded His disciples to do. In contrast, discipling is more personal and deals directly with one or several individuals (less than twelve) privately with interchange in conversation and freedom to ask questions which are in turn answered.

Then The Lord Jesus clarified the content of what was to be taught, ‘to-keep-watchfully-secure all-things as-many-as I-commanded you&!’

The Greek verb translated ‘persistently-to-keep-watchfully-secure’ is a progressive present verb calling for intense progressive action. It is the present of duration, for as long as you live without

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interruption and without stopping you are to keep watch that you fulfill all that The Lord Jesus taught and communicate it all to others.

(b) The Content to Teach

The content of what is to be publicly repeatedly taught was not left up to the obedient disciples to decide what they should teach but is limited to what The Lord Jesus Himself previously taught them while in His three year ministry before being crucified. Also what He taught since His Resurrection for the forty days before ascending and what The Holy Spirit has expanded upon since Pentecost (Jn. 14:25). But not just the so-called simple Gospel, but The Entire Gospel as presented throughout The New Testament with fourteen different titles {cf. Website} and referred to twice by Paul as The Gospel of Peace (Rom. 10:15; Eph. 6:15).

Those who preach and teach the Gospel, of which there are many, have so much content from which to draw in order to be obedient to The Lord Jesus Christ's fourth commandment before it is necessary to deviate from His command and before seeking to find other Scripture material to build their sermons, rather lessons. How far from the commands of The Lord Jesus Christ the ones claiming to be believers of The Truth have strayed under the guise of Satan to substitute human composed sermon material for Truth!

(c) The Comprehensiveness of The Command.

Not only we to keep watchfully secure that we fulfill all the things that The Lord Jesus Christ taught but we are to teach our disciples and the congregation that we keep and teach **All The Things** that He taught especially including The Four New Commandments: Love one another (Jn. 13:34,35); Remember Him Weekly at His Supper with bread and produce of the vine (Lk. 22:18-20 cf. 1 Cor. 11:23-28; Acts 2:42;20:7); then next Proclaim The Gospel to every one individually in all the world (Mk. 16:15) and Disciple those who respond, **then** Baptize those disciples; Congregate and Publicly Teach them to keep watch that they persistently fulfill all that The Lord Jesus taught and communicate it all to others (Mt. 28:19). It is not enough that we His disciples keep **All** that, but also we are to teach our disciples and congregation to keep **All** that He taught watchfully secure. Are we remiss in obedience to our Blessed Lord Jesus Christ, our Saviour and Master, to Whom and for which we must give an account at The Judgment Seat of Christ? Apparently many are!

(E) Finally, The Promise of His to be with us all the days until He Comes Again.

“And lo! Myself, I-am-being-continuously with^[in-the-midst-of] you& all the days until the consummation of-the age. Amen!” (Mt. 28:20b APT)

The Consummation of the Age of Grace is indicated by the glorious appearance of The Lord Jesus Christ in the air to receive His saints who make up His Bride, His Church for whom He Died, was resurrected and ascended into Heaven to become their Great High Priest and Bridegroom. This occasion consummates The Age of Grace and introduces The Resumption of the preaching of the Gospel of The Kingdom of Heaven in anticipation of and preparation for The Millennial Reign of The Christ, The King of Kings and Lord of lords (1 Tim. 6:15; Rev. 17:12-14; 19:14-16). Are you and I really ready to face Him at The Judgment Seat to give an account of our obedience to His Commands? Shall it be a joyful time of hearing Him say, “Well done! O-bene-

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ficially-good and faithful bonds slave! You-were-persistently faithful over a-few-things, I shall appoint you^s over many~ things. Enter^s into the joy of the lord of yours&?"?

3. As A Result of His Purchase He Achieved Peace for All Humans and All Things in Heaven and upon Earth (Col. 1:14,19-23; 1 Pet. 1:18,19).

“¹³ . . . The Son of the Love of His ¹⁴[**êv** w/ dative]in-identification-with-Whom we-continually-have the Redemption[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. **êv**]in-the-sphere-of-the Heavens. ²¹And you& once being [perfect-passive-substance-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 **êv**]by-means-of-The Body of-The Flesh of-His to-present[t.t.: stand alongside] you& [predicate accusative]as-saints[holy-ones] and unblemished-ones and ones-not-judicially-incriminated& directly-in-the-sight of-His, ²³if-indeed (and-it-is-true) &you-persistently-abide 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] [art. as pron]which was-being-proclaimed-as-an-herald unto[**êv**for&is] 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).

After making Peace by applying His blood on the Mercyseat in Heaven which completed Redemption including forgiveness of sins, He accomplished two things.

- a. He Completely Reconciled **all things** upon Earth and in Heaven. thus making Peace between the completely alienated enemies of The God. By means of The Body of His flesh He brought all those completely alienated enemies of The God in their thinking capacity, who identified themselves with Him by persistent committed trust (faith). He presented them as saints and unblemished ones not judicially incriminated in The God’s sight and justified them. This is true **if** they remain stabilized and steadfast in loyalty to Him and are not shifted away from the hope of The Gospel.
- b. He justified by means of His Blood which He has applied to the Mercyseat and saved them from The Anger planned to be vented upon all sinners and Satan and his angels (Rom. 5:1,9).

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

When justification (the act of The God declaring righteous takes place and now we become completely free of all blame, guilt, and/or penalty of Sin and sins) and thus we have peace are assured that we shall be saved from the forth coming anger upon all unredeemed sinners along with Satan and His Angels (Rev. 19:20; 20:10,14,15).

We shall suspend our study of The Procurer of Peace and complete this aspect of His ministry next time before launching into the study of The Proclaimer of Peace.

Conclusion: Today in our study of **The Prince of Peace**, we briefly reviewed what we studied in previous lessons concerning **What Is Peace** and **Who**

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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. Then He Prescribed Peace by Commanding all His Disciples to take 'The Glad Tidings (Gospel) of Peace' to all the people of the world. This third Commandment which The Lord Jesus Christ gave to His disciples is in two parts. The First Part of The Third Commandment is: Journey unto all The World and Persistently Proclaim The Gospel of Peace. Then we reviewed how discipleship is included in The Second Part of The Third Commandment that The Lord Jesus gave to His disciples and how that relates to those who sincerely follow Him and become disciples at least through the first two stages of spiritual growth and learn how to grow and proclaim The Gospel of Peace individually to others on your journey through life. Then they are to follow up the response to the The Gospel that they proclaimed by discipling them likewise.

Then we expressed The First Part of The Lord's Fourth Commandment to all His disciples, who meet the qualifications of Peace and began the process of maturing through at least the second stage of spiritual growth. They are to baptize them. We noted that baptism is a sign, a seal, and a symbol indicating that the baptizee has died spiritually to the carnal flesh, to the world, and to Sin and Satan. It also indicates circumcision by the effectual working of God by means of stripping off from the body the sins of the flesh accumulated from the previous lifetime of serving as a bondsman to The Satan.

To day we examined The Second Part of the Fourth Commandment which is: Congregate and Repeatedly Publicly (in assembly) Teach the Disciples that have been Baptized. We noted three aspects: The Command to Teach; The Content of what to Teach; and The Comprehensiveness of The Command, **all He Things** that He Taught, especially His Four Commands. Finally He assured them of His Promise to be with His disciples all the days until He comes again at the consummation of the age.

Then we noted the result of His Purchase to Procure Peace: **As A Result of His Purchase He Achieved Peace for All Humans and All Things** in Heaven and upon Earth. This involves two accomplishments: He Completely Reconciled **all things** upon Earth and in Heaven; and those who appropriate His Peace by faith He justified by means of His Blood which He has applied to the Mercyseat and saved them from The Anger planned to be vented at the end of time throughout all Eternity upon all sinners and Satan and his angels .

With so many benefits to gain and so much sorrow and grief to be sure to lose by meeting The Lord Jesus Christ's conditions for Peace, how can you defend further procrastination and delay in meeting His terms to appropriate all the advantages of possessing His wonderful Peace?

Application: What will you do today about your appropriation of this wonderful gift of The Lord Jesus Christ's Perfect Peace? **DFW**

For next week: Read and meditate upon: **THE PRINCE OF PEACE:** Who He Is part 13: The Procurer of Peace (continued): His Management of Peace (Mt. 28:20; Rom. 10:13-17; Isa. 6:8; 52:7; Phil. 4:7-9).