

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 15

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 fourteen lessons we completed the first fact, **What is Peace** and have completed four aspects of the second fact concerning this. For several weeks we have been considering 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 have been examining the fifth aspect.

E. The Procurer of Peace.

So far 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: The Price Paid; The Ransom and Purchase Payment; and The Purpose for Paying the Ransom.

- (1) The Prince of Peace Produced Peace by destroying the middle wall of partition; even The Law of Commandments that separated the enemies.
- (2) He Negated the Enmity both Godward and manward and Completely Reconciled both Together into Union in One Body.
- (3) He Pronounced Glad Tidings of Peace to His Disciples.
- (4) He Prescribed Peace by Commanding all His Disciples by giving them two more commandments to obey, each of which was 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).
The Gospel of Peace is to be proclaimed again and again successively, one after another repeatedly.
 - (B) The Second Part of the Third Commandment is: As You Journey Disciple People of all the Nations (Mt. 28:16,17,19a).

This 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 commanded that All disciples are not just to proclaim The Gospel of Peace, but all are commanded also to make disciples of those who respond to that proclamation by training the babes unto full spiritual maturity.

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In his First Epistle 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 four are: First stage, **βρέφος** (bréhfohs) meaning a new-born child mentioned by Peter (1 Pet. 2:2). John related that: the second stage is **παῖς** (país), meaning 'educable child'; the third and fourth stages of maturity of those to whom he is addressing are **νεανίσκοι** (neahnéskoi) 'young men,' and **πατέρες** (patéhreh) 'fathers' or 'elderly men.'

Therefore we, disciples are not finished fulfilling our responsibility until those we lead to conversion become dear children of God and are at least through the second stage of spiritual maturity so as to 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 disciples to continue journeying to proclaim The Gospel of Peace in all the world.

(C) The First Part of the Fourth Commandment is: After discipling those people who have met the qualifications for Peace, then Baptize Those You Have Discipled in The Name of The Father, The Son, and The Holy Spirit (Mt. 28:19b).

(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). This part has three aspects:

(a) The Command to Teach.

To fulfill this part of the fourth commandment requires the gathering or congregating discipled people 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 addition** to personally discipling them.

(b) The Content to Teach

The content is limited to what The Lord Jesus Himself previously taught His disciples in His three year ministry before being crucified, resurrected, and the forty days before ascending as well as what The Holy Spirit has expanded upon since Pentecost. The content of what we are to proclaim is **not just** the so-called simple Gospel, but The Entire Gospel as presented throughout The New Testament with fourteen different titles, referred to twice by Paul as The Gospel of Peace (Rom. 10:15; Eph. 6:15).

(c) The Comprehensiveness of The Command.

Not only are 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 with which we gather together, to keep and teach **All The Things** that He taught, especially including The Four New Commandments.

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

This event consummates The Age of Grace and introduces The Resumption of the preaching of the Gospel of The Kingdom of Heaven (Mt. 3:2; 4:17; 24:14; Mk. 1:15) in anticipation of and preparation for The Millennial Reign of The Christ, The King of Kings and Lord of lords.

3. **As a Result of His Purchase, He Achieved Peace for All Humans and All Things in Heaven and upon Earth He accomplished two things.**

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- a. He Completely Reconciled **all things** upon Earth and in Heaven and made Peace between the completely alienated enemies of The Triune God and 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 that is planned to be vented upon all sinners and Satan and his angels.
4. **He Manages, Cares for or Looks after The Peace that He Achieved.**

There are seven ways in which The Prince of Peace Procures and Preserves Peace: a. He sends Proclaimers of The Gospel of Peace to all the world; b. He Protects in Peace disciple-saints who meet His Conditions for Peace; c. His Peace Regulates (Judges) in Disagreements between disciples to Insure Peace. d. He Sanctifies to the fullest extent those disciples who Fully Appropriate His Peace; e. He Shods the Feet of Those who go; f. He Imparts Peace to His Disciples in All Circumstances; and g. He Equips His disciples to Perform His will.

- a. He sends Proclaimers of The Gospel of Peace who hear and heed His command to carry and Proclaim The Evangel to all the world.

Many who claim to belong to The Lord Jesus Christ willingly carry The Evangel of Peace with them, **but** never get to proclaim It. Not preach It, but proclaim or announce It where ever they go, as He commanded.

- b. He Protects in Peace disciple-saints who meet His Conditions for Peace (Phil. 4:7-9).

The Greek word translated “shall-protect-as-by-a-garrison” is *φρουρήσει* (frouráyseh-ee), a future indicative verb which means “it shall protectively securely guard as by a garrison of military soldiers” (cf. Moulton and Milligan, p. 677). Paul used a familiar and strong term to illustrate the protection that persistently prevails for the obedient disciple-saints by means of The Peace of The God. He used Philippi protected by Rome as an example of the protection that The Peace of The God provides for the trusting obedient disciples of The Lord Jesus Christ. We noted three points which included The Lord’s promise and two imperative charges that Paul gave to the Philippian disciple-saints which apply equally as much to present day disciple-saints.

Firstly, The disciple-saints are promised and assured of this protection of their hearts and thoughts by looking up to The God and His Son, The Lord Jesus Christ to receive the blessed assurance of His Protecting Peace from disturbance, temptation, or attack from Satan, his emissaries, or his bondslaves (4:7).

Secondly, we are charged to focus on and ‘persistently-reckon’ as many things as are true, ‘gravely-dignified,’ righteous, pure, lovely, commending or ‘giving-complimentary-approval,’ of ‘moral-excellence’ or ‘meeting-the-standard-of-living-that-conforms-to-the-character-of-The-Christ.’ If what pops up in the mind is **not** in accord with any of these stipulations, they are to be disregarded promptly! (4:8).

Thirdly, we are to persistently practice the things we intimately learned to practice by discipleship and accepted and beheld in Paul (4:9).

The result of faithfully and fully fulfilling these persistent charges is that The God of The Peace shall be with you! Therefore the opposite also shall be fulfilled by The Lord i.e. if these charges are

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not fulfilled you shall not have The God of Peace with you. So that discipleship and carefully and fully obeying the four commandments that He gave to His disciples is vital to experience This Perfect Peace persistently!

Now we resume our study of the remaining six ways in which The Prince of Peace procures and preserves Peace in the hearts and thoughts of His disciple-saints.

c. His Peace Regulates (Judges) in Disagreements between disciples to Insure Peace (Col. 3:15).

“¹⁵And the peace of The God is-continually-to arbitrate^{umpire in complaints} [against anyone] cf. v. 13^{loc. ev} within the hearts of-yours&, unto which also &you-were-summoned ^[eww/dat.of.assn] in-union-with-One Body!” (Col.3:15 APT).

The Greek verb *βραβεύτω* (bahrbu-éhtō), which has been most often translated “rule” but literally means “to arbitrate or umpire in complaints” is used historically in two ways, one in the content of the stadium and the other in the content of the law court. In either content it relates to arbitrating as an umpire or a judge making a conclusive decision about a disagreement or argument or close call in sports. For centuries the Greeks celebrated the Olympic Games. There were those who judged the winners and there were those who arbitrated or umpired those violations of the rules, just like the umpires and referees in contemporary sports. The Holy Spirit directed Paul to use the word *βραβεύτω* (bahrbu-éhtō) to express the ministry of The Peace of The God in disputes, disagreements, and disputes that spring up among the disciple-saints of his day and have occurred among the disciple-saints of today. The Omniscient (All-Knowing) God, aware that all humans, even redeemed ones have the tendency for the old human to rise up and cause dissension and complaints, has provided a means to restore Perfect Peace. It is in these times that The Perfect Peace of The God acts as an umpire to arbitrate in the hearts of disciple-saints.

But the question arises in our thoughts, How does this Perfect Peace operate as an arbitrator in these circumstances? The answer is that when dissensions, disputes, or complaints between disciple saints arise, this Peace is disturbed in their hearts until they follow the directions that The Lord Jesus Christ gave to His disciples to resolve these differences (Mt. 5:23,25 and 18:15-17). The one refusing to respond to these Scriptures shall not have this Peace restored. He has violated the rules of peace which The Lord Jesus stipulated. In this way The Peace of The God arbitrates in the hearts of both. In one who refuses to abide by The Words of The Lord Jesus Christ, Peace departs and union with The Triune God and with all disciple-saints is interrupted and if there is instance to pursue these words of The Lord Jesus, it is likely to become a permanent disruption of peace. But in those who properly respond to His Words, Peace and unity that was disrupted is restored whether or not the offending person properly responds to His words and the disobedient one persists in infringement, disturbance, and guilt unless and until there is an obedient response. Then there is the possibility that waiting too long to respond, the result may be that the heart has become too hard and the disturbance to The Peace becomes permanent.

d. Next, The Prince of Peace Sanctifies to the fullest extent those who Fully Appropriate His Peace (1 Thes. 5:23,24).

“²³Now ^[opt. of wish] may- The God of-The Peace Himself-sanctify you& to-the-fullest-extent^[of both quality and time] and ^[opt. of wish] may- your& entire: /spirit

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and /soul and /body -be-kept-watchfully-secure blamelessly unto^[év for ets] the coming-presence of-The Lord of-ours, Jesus Christ. ²⁴Faithful |is| The-One summoning you&, Who also shall-do-it” (1 Thes. 5:23,24 APT).

The Greek verb translated ‘may-sanctify’ is an aorist optative of wish. The verb root translated ‘sanctify’ is *ἀγιάζω* (hahgee-áðpō) meaning “to set apart as holy exclusively for The God” but has been translated as ‘sanctify, consecrate, dedicate, and hallow.’ All of which apply in part, but are insufficient in themselves without the others to adequately designate the full meaning of the act and response that The God expects of those He sanctifies.

Then Paul expressed that The God’s intent is to complete this act to the fullest extent in both quality and time of our whole being, body and soul and spirit and that blamelessly until The Lord Jesus returns to receive us unto Himself and gives us The glorified body like unto His own to abide with Him forever more. Then Paul added, “Faithful |is| The-One summoning you&, Who also shall-do-it.” He who is known for His Great Faithfulness shall positively do it! Sanctified to the fullest extent! What more can we ask or expect of Him? Are we being as faithful to Him as He has been and shall be to us to the fullest extent? But! There is more!

- e. He Shods the Feet of Those who go to proclaim Peace, (Eph. 6:15).

“¹⁴Therefore stand: . . . ¹⁵and being-bound-ones-under your& feet ^[instr. év]by-means-of-preparation with-The Gospel^[evangel] of-The Peace!” (Eph. 6:15 APT).

He does not expect us to go unless He has shod us under the feet those who hear His question, “Whom shall I send, and Who will go for us?” (Isa. 6:8 cf. Part 13, pp. 6-8). If we have been obedient and trained as disciples and answered His question with, “I will go,” He makes sure the feet are shod and the necessary needs to complete the job of journeying into the world to proclaim the Gospel of Peace are provided.

- g. Then He Imparts Peace to His Obedient Disciples in All Circumstances (2 Thes. 3:16 cf. Bauer, p. 827²).

“¹⁶Now ^[opt.of wish]may-The Lord of-The Peace Himself -give to-you& The Peace through all-time ^[loc. év]in-every way-of-life^[manner]. The Lord |be| ^[in-co.]with you& all!” (2 Thes. 3:16 APT).¹

In both of the last two of the seven ways in which The Prince of Peace Procures and Preserves Peace Paul used the mood of possibility, the optative mood of wish, which most frequently expresses a prayer (Burton p. 79). He briefly included a benediction expressing his desire and prayer for The Thessalonians as His closing remarks to them. It is The Lord of The Peace Himself He prays shall give them Peace through all time, never to be interrupted, and given to them in every way of life, which the noun *τρόπος* (trópōih) literally meaning ‘in every turn in life’ indicates and is to be translated ‘way of life’ (Bauer, p. 827²).

- f. Finally, He Equips His disciples to Perform His will in every Beneficially Good Work (Heb. 13:20,21).

“²⁰Now ^[opt.of wish]may- The God of-The Peace, ^[art. aspm]Who led-up out-of ⁰dead-ones The Great /Shepherd of-The Sheep, ^[namely] Jesus The Lord of-ours, ^[instr. év]by-means-of-blood ^[obj. gen.]of-Eternal Covenant, ²¹-equip you& ^[loc. év]in-every beneficially-good work ^[purp. inf.]in-order-to-do the determined-will of-His, ^[pres.att.crcm.ptcp]while-in-the-process-of- producing ^[loc. év]in-you& the wellpleasing-thing in-the-judgment of-His, through Jesus Christ, to-Whom |be| the glory^[maj. radiant splndr] for /ever and /evermore! Amen!” (Heb. 13:20,21 APT).

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Therefore as He did in His Second Epistle to The Thessalonians, Paul included a benediction, an affectionate invocation of blessing to his Treaty to the Hebrews, which also included assurance that they would be equipped to perform every beneficially good work in performing His determined will, while in the process of producing in them that which is wellpleasing in the Judgment or sight of The Triune God. What a blessed expectation and provision, to be equipped by The Lord Jesus Christ Himself! This belongs to those disciple-saints who pursue to perform His commandments! He in turn performs the equipping of the disciple-saints in order for them to perform that which is wellpleasing in His Judgment.

This brings to a close our study of The Lord Jesus Christ as The Procurer of Perfect Peace. Your author is reminded of a Hymn written by his good friend and Hymn writer, composer, and complier of Living Hymns, and The Singspiration Series of Seven Editions of Favorites, Al Smith. He was prompted to write this Hymn after reading of the testimony of a little Welsh girl which marked the beginning of the Great Welsh Revival. She desired to give her entire self to the Lord Jesus and asked the usher to put the offering plate on the floor then stepped onto it and said, "I love Thee, Lord Jesus With all of my Heart!" He wrote and composed this based on Isaiah 48:18; 66:12.

Peace like a river is flooding my soul,
Since Christ my Savior has made my life whole;
Sweet peace abiding my portion shall be—
Jesus, My Saviour is precious to me.

Chorus:

I love Thee, Lord Jesus with all of my heart
I love Thee, Lord Jesus with all of my heart
for dying on Calv'ry, For giving me victory.
I love Thee, Lord Jesus with all of my heart

Can you Sing this in Truth from the depths of Your Heart? If not, Why not comply right now with The conditions of Peace that Jesus offers to you? then you shall be able to sing this!

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 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 their journey.

Then we reviewed the two parts of The Lord's Fourth Commandment to all His disciples is to Baptize them and Congregate and Repeatedly Publicly (in assembly) Teach the Disciples that have been Baptized (Mt. 28:20).

Finally, we noted **His Promise** to be with us all the days until He Comes Again.

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

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Jesus Christ. This is exactly the plan that The Lord Jesus laid out for His disciples after His Resurrection-Ascension during the forty days on Earth before He ascended to Heaven to be seated on His Throne alongside His Father. 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 discipleship. Although previous generations have not fulfilled their responsibility, since The Holy Spirit has enabled some of The Lord Jesus Christ's disciple-saints to mature and understand what the original languages (Hebrew and Greek) accurately recorded and to relate what the disciple-saints of the early Church in the first two centuries understood and were guided and led by Him to commute them to the next generation. And then The God saw that they were preserved through the centuries. Therefore we today are without excuse not to fully obey all that The Lord Jesus Christ commanded as He makes it known to us!

Then we noted that As a Result of His Purchase He Achieved **Peace for All Humans and All Things in Heaven and upon Earth He accomplished two things** by Completely Reconciled **all things** upon Earth and in Heaven thus making Peace between the completely alienated enemies of The Triune God and from the hope of The Gospel; and by justifying He saved them from The Anger that is planned to be vented upon all sinners and Satan and his angels.

Then we considered the seven ways in which He Manages and Cares for or Looks after The Peace that He Achieved: a. He sends Proclaimers of The Gospel of Peace to all the world; b. He Protects in Peace disciple-saints who meet His Conditions for Peace; c. His Peace Regulates (Judges) in Disagreements between disciples to Insure Peace. d. He Sanctifies to the fullest extent those disciples who Fully Appropriate His Peace; e. He Shods the Feet of Those who go; f. He Imparts Peace to His Disciples in All Circumstances; and g. He Equips His disciples to Perform His will.

We closed with a hymn concerning this perfect peace provided by our precious Savior The Lord Jesus written and composed by Al Smith. Is this descriptive of the Peace abiding in you? Have you yet to meet The Savior's conditions to obtain His offer of His Precious Peace which shall flood your soul?

Application: What will you begin to do today to be sure you are fulfilling all the conditions for Perfect Peace so that you may experience this Surpassing Perfect Peace which The Prince of Peace has procured for you with The Triune God and offers now to you for the rest of your days?

DFW

For next week: **THE PRINCE OF PEACE: Who He Is** part 16: The Proclaimer of Peace. **Please read and meditate upon:** (Jn. 13:21,25-27,30; 14:2-3,16-18,27,28; 16:31-33; Eph. 2:14-17).