

## 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[<sup>magistrates</sup>] and health to-Him. 7The principality of-His great!<sup>[nom. of excl.]</sup> 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 [<sup>loc. & v</sup>]in-judgment and [<sup>loc. & v</sup>]in-righteousness from the now even /forever. The zeal of-The **LORD** of-Hosts shall-do this” (Isa.9:6,7LXXAPT).

### Part 25

#### Introduction:

We have been studying the seven aspects of the third 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-four 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 six of at least twelve reasons why and unequalled achievements to be performed for The Prince of Peace to come to Earth. 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 six reasons why The Lord Jesus Christ Came to Earth.

- A. He Came to Do The Determined Will of His Father, The God.
- B. He Came to Die in order to Fulfill The First Exploit.
- C. He Came to Summon Sinners unto Repentance.
- D. He Came to Set Humans at Variance and Division between Close Family Members.
- E. He Came to Reveal and Demonstrate The God’s Miraculous Power and Authority.
- F. He Came to Ignite Fire onto the Earth (Lk. 12:49-50).

In this lesson The Lord Jesus Christ gave two reasons for His Coming to Earth both of which disrupts Peace plus a reference to His Baptism of Violent Death.

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

We carefully considered and explained the translation of The First Part of the Statement (49a) in which He stated that He came to kindle or ignite fire on the Earth, which metaphorically illustrated the circumstances of severe trial that shall spread like fire over the whole Earth. Following this, He raised an unanswerable question concerning His determined will, which question indicated His state of mind **and** the present condition on Earth being in the nearness of the fulfillment of His purpose of coming to Earth by means of His Crucifixion Death, since already the fire on Earth had been kindled and was taking hold

to expand as it burns.’

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

In His answer to the question that He raised concerning His determined will and the fire of severe trials being already kindled or ignited and spreading, He interjected Truth, new to His disciples. This Truth was The Baptism of Violent Death. Used metaphorically it refers to physical death, or spiritual death, or both depending upon the circumstance in which it is used. He stated that He is persistently having necessity to undergo a baptism. The Lord Jesus followed His announcement concerning His imminent Baptism of Violent Death by beginning with an exclamation ‘‘How gripped or restricted or hard-pressed of Myself I am until it be finished!’’ This revealed His inner compulsion to obey His Father and fulfill the reason for which He was born, that is, to use His body as a sacrificial offering for The Sins of all humanity. Finally with an exclamation He ended His expression of: oppression, anticipated agony, and extreme suffering under The God’s fiery wrath for six hours as a substitute, in order to spare all humans who comply with all His conditions of Perfect Peace. The Lord Jesus suffered this Baptism of Violent Death at the hands of cruel humans **and** of The God for all those who will comply with His conditions for His Perfect Peace in order that they enjoy that Perfect Peace forever.

Now The Seventh of the Twelve Reasons why The Lord Jesus Christ, The Prince of Peace came to Earth as The Son of a Hu(Man).

## G. He Came to Give His Natural Life in Exchange for many Sinners (Mk. 10:42-45 cf. Mt. 20:25-28).

This declaration, made to His disciples by The Lord Jesus Christ, specified the seventh reason why The Prince of Peace came to Earth as The Son of a Hu(Man).

There are three facts to be considered in fully understanding this reason for The Lord Jesus Christ to come to Earth as Prince of Peace: 1. The Dating of This Event; 2. The Differences between the two Recorded Scripture Passages; and 3. The Declaration of Analogy that The Lord Jesus Christ Made.

### 1. The Dating of This Event

This event occurred on Sunday, 2 Nisán (March 22), A.D. 33 just four months after His previous declaration concerning His Coming to Earth and just twelve days before His Crucifixion. The Lord Jesus Christ was 36 years plus 3 months of age in the prime of life at this time, being born in Tebét (December-January) 5-4 B.C.

2. Five Differences Between the two Recorded Scripture Passages were distinctly examined (Mk. 10:42-45 cf. Mt. 20:25-28).

3. The Declaration of Analogy that The Lord Jesus Christ Made and Two Reasons for His Coming (vs. 44,45).

At the same time that The Lord Jesus Christ gently rebuked James and John and their mother, **Sahlōmay**, He also instructed all His disciples that they were to follow His example of domestically serving and becoming bondslaves of all. We examined the meaning of such terminology which he used in these three verses recorded in both Mark and Matthew. Then we Examined His Application of these Terms in The Lord Jesus Christ’s Own Life.

(1) He who would become great among His disciples shall be domestic servant to all disciples even as The Lord Jesus Himself spent the last three and a third years of His life setting the example, walking about Israel from city to city and village to village domestically serving His people by treating the sick and diseased, comforting the bereaved,

cleansing the lepers, casting out demons, feeding the hungry, causing the deaf to hear and the blind to see, receiving the children, teaching and proclaiming the Truth, and making and baptizing disciples. He did all this absolutely without cost to anyone. He requires the same from all His disciples.

- (2) He who determines to be foremost or first in rank shall be bonds slave to **all** fellow-disciples (v. 44).

This is a great challenge which The Lord Jesus Christ requires of **all** His disciples. Just as He became a bonds slave to His Father so must those who would be His disciples be bonds slaves to Him and His Father. The fact that He was considered to be bonds slave to His Father is clearly described by Isaiah the Prophet.

We noted that the Hebrew noun *'ebed* {eh'-bed} corresponds to the Greek noun *δοῦλος* (doh-óolohs), both meaning 'bonds slave,' and 'servant or slave.'

- c. Two Reasons The Lord Jesus Added for His Coming to Earth (v. 45).

(1) He Came not to be Domestically-served but to Domestically-serve persistently, because He persistently domestically served for three and a third years of His adult life {cf. 3. b (1) Lesson 24, p. 6}.

(2) He purposely came to Earth to give His perfect, sinless natural life as a ransom price to redeem and release from bondage to Satan many trusting totally committed disciples.

Thus we have considered the first Seven of the Twelve Reasons why The Lord Jesus Christ, The Prince of Peace came to Earth as The Son of a Hu(Man). These were stated by The Lord Jesus Christ Himself, The Prince of Peace. But The Holy Spirit motivated John The Beloved Disciple to record five more reasons in Scripture late in the first century, the first of which we shall consider now.

#### H. He Brought The Word of The God into Being (Jn. 1:1-4,14,17)

<sup>1</sup>[no article: quality time, i.e. perfect time at beginning of time][loc. *é*v]In-beginning The Word was-continuously-being. And The Word was-continuously-being with<sup>[to-the-face-of]</sup> The God. And The Word was-continuously-being <sup>0</sup>God. <sup>2</sup>This-One<sup>+</sup> was-continuously-being in <sup>[no article: quality time, i.e. perfect time at beginning of creation]</sup>beginning with<sup>[to-the-face-of]</sup> The God. <sup>3</sup>All-things came-nto-being through<sup>[intermediate agency]</sup> Him. And apart-from Him definitely-not one-thing came-into-being which had-come-into-being. <sup>4</sup>Absolute-Life was-continuously-being <sup>[loc. *é*v]</sup>in-Him and The Absolute-Life was-continuously-being The Light of-the humans<sup>[generic]</sup>. . . . <sup>14</sup>And The Word became flesh and tabernacled <sup>[loc. *é*v]</sup>among-us (and we-intently-gazed<sup>[watch with rapt attn. as in a theater]</sup> upon the glory<sup>[maj.-radiant-splndr.]</sup> of-His, <sup>0</sup>glory<sup>[maj.-radiant-splndr.]</sup> as of <sup>0</sup>Only-Begotten<sup>+</sup> from-alongside<sup>[presence-of]</sup> <sup>0</sup>Father), filled-full of-grace and of-The Truth. . . . <sup>17</sup>Since The Law was-given through Moses<sup>[Neh. 10:29]</sup>, The Grace and The Truth <sup>[ing-aor.]</sup>came-into-being by-means-of Jesus Christ<sup>''</sup> (Jn. 1:1,14,17 APT).

In considering this eighth reason for The Lord Jesus Christ, The Prince of Peace to come to Earth and the first reason recorded by John, in order to fully grasp the impact of John's record, it is necessary to explore Four Factors: 1. The Time Factor; 2. The Text Factor; 3. The Translation Factor; and 4. The Telic Factor.

#### 1. The Time Factor in The Progressive Revelation of God.

For centuries most of the true disciples of The Lord Jesus Christ were not aware of 'the progressive revelation of The God in Scripture' although there were limited copies of portions of Scripture available until after the printing press was invented and The Bible was rapidly reproduced and copies were circulated. Your teacher himself was not aware of it even though he was educated first with a Bible Institute diploma, then served The Lord for twenty years as a church planter and

Pastor, followed by a Bachelor Degree and then a Seminary Master Degree and yet had not heard of the term until studying for a Doctorate. It was then that He became aware of the importance, meaning, and essentiality of ‘the progressive revelation of The God in Scripture’ for proper interpretation and teaching of The Word of God. At that time he compiled the book Here’s How The Bible Can Make Sense to You Today! (available on the Web from [happyheralds.org](http://happyheralds.org)).

The time that various Books of Scripture were recorded is vitally important to proper understanding of the progression of revelation of The God and proper interpretation of Scripture. A brief outline of each New Testament Book is given and included at the end of each Gospel, Epistle, Acts, and Revelation in the study of New Testament Synthesis and is available for down load on our website.

The time that The Gospel According to John was recorded was between A.D 90-94 most likely from Ephesus according to Irenaeus who was a disciple of Polycarp, who in turn was a disciple of John, the youngest and last still living Disciple of The Lord Jesus Christ (c. A.D. 98-117, cf. Documents of the Christian Church, Henry Bettenson, (Oxford University Press. Reprint ed. 1979) p. 28; also gleaned from The Ante-Nicene Fathers Writings to 325 A.D., T&T Clarke and Eerdmans Publishing, Grand Rapids, MI, Reprint 1986).

Later he was banished to the Isle of Patmos and it is conjectured by some commentators that he lived to be 100 years old. If so he was in his late nineties when he recorded his Gospel.

2. The Text Factor: The Two Similarly Recorded Passages of Scripture Text examined (Jn. 1:1-3 cf. Gen. 1:1-5).

Both of these passages deal with Creation and commence with “In-beginning .” Neither the Hebrew nor the Greek in both manuscripts as well as in both passages have The article. Articular construction indicates that particularity, individual identity, and definitude, or possibly a name, is intended and emphasized. Whereas anarthrous construction stresses quality, character, and nature. Therefore this omission in both Genesis 1:1 and in John 1:1 indicates quality of time or perfect time before Creation thus Eternity past because Genesis 1:5 states that “And the evening and morning were the first day.” Thereafter he indicated the succession of numbers to the days until the seventh. Prior to this week of time, time did not exist. But The Godhead did exist. Pre-existence and post existence to recorded time is called Eternity, ‘duration without beginning’ - past eternity, ‘duration without end’ - future eternity; between these two entities is ‘time.’

a. In Genesis 1:1 the third word is translated is translated ‘God’ without the article but the Hebrew text contains the article plus the Hebrew noun so is translated ‘**Elohiym**’ (El-oh-héem pronounced Ayl-oh-héem), a uni-plural noun which means ‘three members of The Godhead’ thus The Father, The Son, and The Holy Spirit. The Hebrew language classifies the number of nouns into three categories, singular, dual, and plural (three or more) while Greek and English use only singular and plural. Therefore translation from Hebrew has some problems which have caused difficulty to translators to find an adequate equivalent.

However, it is vitally important to use a term that indicates this plurality of God reverently and without making it ‘Gods.’ Therefore your teacher and translator has used the term ‘The Godhead.’ This Plurality of persons is further indicated in verse 26, ‘Let **us** make man in **our** image.’ It is important to note that all three Persons of

The Godhead had a part in Creation. Your teacher prefers to think of Their participation this way: God The Father Planned Creation, God The Son Pronounced Creation, and God The Holy Spirit Produced Creation. However, there is a difference in terminology between the two accounts of creation.

- b. John differs from Genesis in that Genesis recorded the account of the procedure of Creation by The Godhead, while John recorded that part of Creation which The Second Person of The Trinity who spoke on behalf of Them. John identified **Him** as ‘The Word’ and emphasized His continuous existence with The Godhead before time, in Eternity past. Thus John clarified the progressive revelation of The God concerning God The Son, who is The Lord Jesus Christ, The Prince of Peace.

Then John clarified: that there is definitely **not one** thing which had come into being, came into being apart from **Him**, This Word; and that Absolute Life was continuously being (existing) in Him. Then later in the first chapter John identified Him as The Same Word who became human flesh and tabernacled among the disciples {us, to one of the disciples} (v. 14). Thereafter John stated that John the Baptizer “repeatedly exclaimed, ‘This One was continuously being, whom I said, “The One coming after<sup>[in-back-of]</sup> me, permanently-existed before me because He was-continuously-being (existing) first-in-order before<sup>[in front of]</sup> me”’” (Jn. 1:15 APT). This Word is The Spokesman of The Trinity, The **Elohiym** (Ayl-oh-héem) that spoke in Creation for the Godhead on those first six days in the beginning of time and Creation (Gen. 1:3,6,8,9,10,11,14,20,24,26,29).

John also stated that This Word, Who became human flesh came into being in the world and everything that ever came into being in the world came into being through Him. And yet the same world of people, that He brought into being, knew Him not. And He came to His own possessions and His own people did not accept Him (1:10,11), but He came filled full of Grace and of Truth.

### 3. The Translation Factor

Now consider the difference between Grace and Truth by understanding the significant meaning of each.

#### a. Consider ‘Grace.’

The Greek noun translated ‘Grace’ has a history of progressive meaning. At first it referred to a person or thing which causes it to give joy to the hearers or beholders. Later it referred to the gracious or beautiful person, act, thought, speech, or thing. It might be itself the grace embodying and uttering itself in gracious outcomes toward such as might be its objects. Then it became the thankfulness which the favor calls out in return. Finally, it referred to a favor freely done without claim or expectation of return and finding its only motive in the bounty and free-heartedness of the giver. It has been defined as: “Everything for nothing to sinners who do not deserve anything” (Lehman Strauss). “All that The God is in character, goodness, love, and generosity, given through His Son, The Christ, to those who deserve The God’s wrath, judgment, disdain, and condemnation for simply meeting all conditions for Peace and appropriating and receiving it through repentance and faith” (D. F. Wittman). And after regeneration, Grace produces the desire and the power of Christ to enable the regenerate one to do The God’s Will acceptably and persistently (anonymous).

b. Consider 'Truth.'

The Greek noun translated 'Truth' is *ἀλήθεια* (aláytheh-eeah) which means 'perfect fidelity, the state of being faithful, exact, and accurate in details.' William Kelly in An Exposition of The Gospel of John, F. E. Race (C. A. Hammond) London, 1923, so aptly described it as "the revelation of all things as they really are, from God Himself and His ways and counsels down to man and every thought and feeling as well as work and word of man, yea of every visible agency for good or evil throughout all time, and throughout eternity."

Grace does and must precede Truth. Both came to Earth in The Person of The Lord Jesus Christ who embodied both Grace and Truth and made both available to all humans throughout the whole world. Prior to His coming only an occasional human personally experienced and recognized The God's grace, i.e. favor, e.g.: Noah (Gen. 6:8), Lot (Gen. 19:19), Moses (Ex. 33:12-16; 34:9), Ezra and Israel of his day (Ezra 9:8). It was not until The Word became The Son of The God in a human body and dwelt among humans that Grace that saves came to Earth and was made available to all who meet all His conditions for His Perfect Peace.

4. The Telic Factor: The Purpose for Coming into The World.

'Telic' means 'purpose, intention, or toward the final end.' The purpose for The Lord Jesus Christ to come to Earth as a human, The God-human was to bring, not just introduce, but bring with His coming Grace and Truth and make both available to all humans. Since John was recording some fact that occurred in the past, He used an ingressive aorist to express this event in its entrance or beginning. Thus just as Moses gave The Law to Israel, The Lord Jesus Christ came to bring Grace and Truth to the world (Jn. 1:17).

That is why The Father sent His only Begotten Son into the world in order to manifest His Grace and make known The Truth so as to enable humans of all succeeding generations to obey The Truth and receive more Grace. By bringing in The Truth, He The Word of The God, The Son of God also brought in The Word of Truth.

But Truth without Grace brings condemnation. The God gave His people, Israel The Truth under His Covenant of Law to which they agreed. He showed His people Mercy again and again as they were unable to obey The Law but broke the Covenant time after time and became complete failures without Grace. But under His Covenant of Grace, He provided the enabling to fulfill all that is required of the trusting one who meets His conditions for Perfect Peace.

Have you taken advantage of His Grace and Truth and received His wonderful Perfect Peace? If so, are you thanking Him every day for giving His life in Crucifixion-Death, burial, and Resurrection-ascension? And are you spreading The Gospel of Peace wherever you go so that others may understand the way to receive This Grace and Truth and avoid Eternal Damnation in The Lake of Fire?

**Conclusion:** Today in our study of The Prince of Peace, we reviewed what we have studied thus far noting the four occasions at which Scripture indicates that The Lord Jesus Christ demonstrated His Authority and Miraculous Power. Then we reviewed the seventh unequalled achievement and reason why The Prince of Peace, The Lord Jesus Christ came to Earth. G. He Came to Give His Natural Life in Exchange for many Sinners.

We considered three facts to fully understand this seventh reason for The Lord Jesus Christ to come to Earth as Prince of Peace: 1. The

Dating of This Event; 2. The Differences between the two Recorded Scripture Passages; and 3. The Declaration of Analogy that The Lord Jesus Christ Made.

The one who would become great among His disciples shall be domestic servant to all disciples even as The Lord Jesus Himself spent the last three and a third years of His life setting the example, walking about Israel from city to city and village to village domestically serving His people.

The one who determines to be foremost or first in rank shall be bonds slave to **all** fellow-disciples. Then The Lord Jesus gave two reasons for His Coming to Earth: (1) He Came not to be Domestically-served but to Domestically-serve persistently, because He Himself persistently domestically served for the last three and a third years of His adult life to set the example for all disciples. And (2) He purposely came to Earth to give His perfect, sinless, natural life as a ransom price to redeem and release, from bondage to Satan, many trusting, totally committed disciples.

Then we considered the eighth reason for His Coming to Earth.

#### H. He Brought The Word of The God into Being (Jn. 1:1,14,17).

We considered Four Factors necessary to understand the significance of The Lord Jesus Christ coming to bring The Word of The God and The Truth into being.

##### 1. The Time Factor in The Progressive Revelation of God.

Firstly we discussed the importance, meaning, and essentiality of 'the progressive revelation of The God in Scripture' for proper interpretation and teaching of The Word of God. We noted that the time that various Books of Scripture were recorded is vitally important to proper understanding of the progression of revelation of The God and proper interpretation of Scripture. We also noted the time that The Gospel According to John was recorded between A.D. 90-94 most likely from Ephesus according to Irenaeus who was a disciple of Polycarp, who in turn was a disciple of John, the youngest and last still living Disciple of The Lord Jesus Christ.

##### 2. The Text Factor: The Two Similarly Recorded Passages of Scripture (Jn. 1:1-3 cf. Gen. 1:1-5) were examined.

We compared these two passages which open with 'In Beginning.' Both are anarthrous thus indicating Eternity past, but Genesis deals with the first seven days of time and emphasizes the part that each Person of The Godhead (Trinity). But John recorded that part of Creation which The Second Person of The Trinity performed. He spoke in behalf of all Three. John identified **Him** as 'The Word' and emphasized His continuous existence with The Godhead before time, in Eternity past. Thus John clarified the progressive revelation of The God concerning God The Son, who is The Lord Jesus Christ, The Prince of Peace. John also stated that there is definitely **not one** thing, which had come into being, came into being apart from **Him**, This Word. Then later John identified Him as The Same Word who became human flesh and tabernacled among the disciples. This Word is One of The Trinity, The **Elohiym** (Ayl-oh-héem) that spoke in Creation for the Godhead, the first six days in the beginning of time and Creation

##### 3. The Translation Factor

Then we considered the difference between Grace and Truth by understanding the significant meaning of each.

a. 'Grace.' We noted the progress through five changes in meaning

throughout the years of written literature. Then three definitions were cited.

- b. Consider 'Truth.' We noted that the Greek noun translated 'Truth' means 'perfect fidelity, the state of being faithful, exact, and accurate in details.' William Kelly aptly described it as "the revelation of all things as they really are, from God Himself and His ways and counsels down to man and every thought and feeling as well as work and word of man, yea of every visible agency for good or evil throughout all time, and throughout eternity."

Grace does and must precede Truth. Both came to Earth in The Person of The Lord Jesus Christ who embodied both Grace and Truth and made both available to all humans throughout the whole world. Prior to His coming only an occasional human personally experienced and recognized The God's grace, i.e. favor. It was not until The Word became The Son of The God in a human body and dwelt among humans that Grace that saves came to Earth and was made available to all who meet His conditions for His Perfect Peace.

4. The Telic Factor: The Purpose for Coming into The World.

'Telic' means 'purpose, intention, or toward the final end.' The purpose for The Lord Jesus Christ to come to Earth as a human, The God-human, was to bring, not just introduce, but bring His Grace and Truth and make both available to all humans. John used an ingressive aorist to express this event in its entrance or beginning. That is why The Father sent His only Begotten Son into the world in order to manifest His Grace and make known The Truth so as to enable humans of all succeeding generations to obey The Truth and receive more Grace. And are you spreading This Gospel of Peace and the conditions required to receive It wherever you go, so that others may understand the way to receive both and avoid Eternal Damnation in The Lake of Fire?

Each of us, who claim to have met all of the conditions for Peace that The Lord Jesus Christ stipulated while on Earth, must ask ourselves, Am I ready and willing personally wherever we go to relate The Gospel of Peace and His conditions for Peace to those we are able to engage in conversation so that they have the opportunity to be informed so that they consider to decide to comply therewith or to reject, neglect, or refuse to fully comply and thereby knowledgeably determine to spend Eternity in The Lake of Fire to which everyone is destined to be judged and condemned at The Great White Throne (Rev. 20:11-15) unless he or she meets all the conditions for Peace that The God requires and thus be among the redeemed that shall resurrect at His rapture to be judged at The **Báymah** (Judgment Seat) of Christ (2 Cor. 5:10). If you anticipate difficulty in relating The Gospel of Peace, you may appeal to Happy Herald's, Inc. by mail (P.O. Box 460, Nottingham, PA 19362 or on the Web ([www.happy-heralds.org](http://www.happy-heralds.org)) for assistance in learning to relate and disciple others whom you meet that respond to your communication of The Gospel.

**Application:** What steps do you determine to take so that you be prepared to relate The Gospel where ever you go as The Holy Spirit brings across your path those who need to have the opportunity to be informed so that they consider and knowledgeably determine where they shall spend Eternity.

DFW

For next week: **THE PRINCE OF PEACE: III. What He Came To Do:**  
part 25:I. He Came to Reveal The God's Person. Please read and meditate upon: Jn 1:1,18; 14:7-11.