

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-beggotten, unto-us Son [aor. pass.]was-given: the principality of-Whom became upon the shoulder of-His: and the name of-His is-being-called Messenger of-Great Counsel, for I-shall-bring peace upon the rulers[magistrates] and health to-Him. 7The principality of-His great!^[nom. of excl.] and to-the Peace of-His there-is no limit; upon the throne of-David and The Kingdom of-His, to-set-straight and to-establish [^{loc. év}]in-judgment and [^{loc. év}]in-righteousness from the now even /forever. The zeal of-The **LORD** of-Hosts shall-do this” (Isa.9:6,7 LXX APT).

Part 32

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 to Earth; V. Where He Now Is; VI. When He Comes Again.

In the last thirty-one lessons we completed the first two facts, **What is Peace** and **Who The Prince of Peace Is**. Then we considered the third fact **What He Came to Do** and so far we have covered the first eight reasons of at least twelve reasons and unequalled achievements The Prince of Peace came to Earth to perform. The Lord Jesus Christ Himself declared the first seven reasons during His life on Earth. Then there are five more reasons for His coming that were declared by John at the end of his life between A.D. 90-94.

III. What The Lord Jesus Christ Came to Do.

We have already considered the first seven reasons (A-G) why The Lord Jesus Christ Came to Earth, the first seven of which The Prince of Peace declared of Himself and the last five reasons (H-L) were declared by John, The Beloved Disciple before his death.

- A. He Came to Do The Determined Will of His Father, The God.
- B. He Came to Die in order to Fulfill The First Exploit.
- C. He Came to Summon Sinners unto Repentance.
- D. He Came to Set Humans at Variance and Division between Close Family Members.
- E. He Came to Reveal and Demonstrate The God’s Miraculous Power and Authority.
- F. He Came to Ignite Fire onto the Earth.
- G. He Came to Give His Natural Life in Exchange for many Sinners.
- H. He Brought The Word of The God into Being.
- I. He Came to Reveal The God’s Person.
- J. He Came to Reveal The God’s Plan for Obtaining Eternal Absolute Life.
- K. He Came to Save The World.
- L. He Came to Testify to The Truth (Jn. 8:39,40; Jn. 18:37; Mt. 22:16; Mk. 12:14; Lk. 20:20,21).
 1. The Two Occasions When Lord Jesus Christ Testified that He Publicly Spoke The Truth (Jn. 18:37; 8:39,40).
 - A. The Lord Jesus Christ’s Own Judicial Testimony Before and To

Pilate, The Governor in His First Trial on The Day of His Crucifixion (Jn. 8:39,40 APT). He stated that His purpose for coming was 'to testify to The Truth,' which He persistently did as He ministered during the last three years of His Life.

B. The Lord Jesus Christ's Testimony before and to the Pharisees in the guarded treasury of The Temple on 23 Tish'ri (October 15), A.D. 32 after the incident with the woman found in the act of adultery (Jn. 8:3-11). In testifying to The Truth, The Lord Jesus clarified the contrast between doing the works of His Father and doing the works of the father of all unrepentant and unregenerated people, whose father is Satan. He declared that the benefit for those who have repented and committed trust results in becoming Sons of God The Father (Jn. 8: 39c-42).

2. The Testimony of the Various Religious Factions of Israelites to The Fact that The Lord Jesus Christ Taught on The Basis of Truth occurred on Wednesday, two days before His Crucifixion.

a. The Testimony of the Pharisees and the Herodians to The Lord Jesus Christ's teaching on the Basis of Truth.

(1) The Pharisees were the most numerous and influential legalists formed into the extremist and largest religious cult and political party in Israel. They were the religious leaders of Israel who upheld the strictest conformity to and observance of The Law, but also upheld their own traditions, by which they rendered The Word of The God null and void by oral precepts which they delivered to the people.

(2) The Herodians were not descendents of Herod, but rather Israelites who formed a political party that favored and willingly submitted to the Roman Empire and were enemies of The Pharisees who objected to paying tribute to Caesar, to which the Herodians readily submitted.

b. The Chief Priests were living family members belonging to the high priestly family, who were presently ruling or older men who had previously served their time in the office of the high priest.

c. The Scribes were divided into two groups of Levites, one of which was involved in copying The Law of Moses and the other was involved in teaching The Law. These expounded The Law and progressively took liberties to expand the text.

These four factions of religious leaders of His People who were His enemies, gave this attestation to The Lord Jesus Christ's testimony to the fact that He always spoke The Truth. This testimony by these prominent religious and political people gave credence and provides judicial testimony that they acknowledged and heard what He taught and recognized it as The Truth. But not only did they reject It, but sought to extinguish The Fact of This Truth and annihilate This Person of Truth.

Now we shall consider the fourth main point of our study of The Prince of Peace, **IV. When He Came to Earth**. This fourth aspect of our study of The Lord Jesus Christ, The Prince of Peace, is divided into four components which are: A. When He Came; B. How He Came; C. What He Said When He Came; and D. What Was Seen When He Came.

IV. When He Came to Earth (Mt. 1:18-23; Lk. 2:1-7; Heb. 10:5-10; Jn. 1:14).

Since The Chronological Harmony of The life of The Lord Jesus Christ is basically concerned with New Testament events, the starting point is the incarnation of The Lord Jesus Christ including significant people governing at that time and dates of historical events noted in the

Gospels. However, a problem exists in determining the precise day in which The Lord Jesus was born. Unlike all other humans who are born to live (both birth date and death date are given), Jesus was born to die. Therefore The God has obscured the exact birth date of His Son, but not of His death and resurrection, so that humans would have a precise date to remember Him by and remember His purpose for coming to Earth in human flesh. Even the exact date of His death has been somewhat obscured by the changes of the various calendrical systems. But by careful research and coordination of the dates of the Jewish Festivals with the astronomical calculations of the time they were observed on the Gregorian calendar, historical events recorded at the time can be accurately ascertained in harmony with The Scriptures, and in a chronological study of the life of The Christ in The Gospels.

Since there are some events recorded in The New Testament which preceded the birth of The Christ, it is necessary to give some dates prior to the incarnation of The Christ. Strategic historical dates have been based upon: the masterly works of: Harold W. Hoehner, *Chronological Aspects of the Life of Christ*, The Zondervan Publishing House, 1979; The Astronomical Calculations Chart entitled *Chronology of The Crucifixion and The Last Week* by James L. Boyer, Professor of Greek and New Testament, Grace Theological Seminary, Winona Lake, Indiana, 1970; and *The Works of Flavius Josephus*, the great Jewish historian, Associated Publishers and Authors, Inc., Grand Rapids, Michigan, n.d. and notes by Otto Goldshag, who discipled me when a teenager at Central Gospel Mission, Phila., PA.

A. When He Came (Lk. 2:1-7);

“¹Now it-came-to-pass [loc. év] in-those /days, a-ruling[dogma] exited from alongside Caesar[Kaisahr] Aúgoustohs, [mid. inf. ind. ders.]that- all the inhabited-Globe -register-themselves-for-tax. ²This /tax-registration first[ⁱⁿ order] came-to-pass [temp. gen. absol. ptcp.]while- /Syria[Suréeah] was-being-provincially-governed by-Kuráyneehs. ³And all& journeyed to-be-registered-for-tax, each-one unto his[art. as prn.] own[private] city. ⁴Now Joseph[^{Yósayf}] also ascended away-from /Galilee, out-of Nahzahréth ⁰city, unto /Judea[^{Youdaiah}], unto David’s ⁰city, which[whichever] is- titled Bethleh-hem[^{Baythleh-héhm}], because-of the-fact-of-him being of[source]David’s ⁰house and family, ⁵to-be-registered-for-tax together- with Mary[^{Mahree-áhm}], the woman[wife] [perf. pass. ptcp.]standing-being-contracted-to-marry him, while she was-being in-conception. ⁶Now it-came-to-pass [pres. art. inf. w/ év]during-the-process of-them -being there, the days for her to-give-birth were fulfilled. ⁷And she-gave- /firstborn /son of-hers -birth. And she-swathed- Him -with-strips-of-cloth and she-laid- Him -reclining [loc. év]in-the-feed-trough for-the-reason-that a-place for-them was- not -existing [loc. év]in-the-guesthouse” (Lk. 2:1-7 APT).

The Lord Jesus Christ came to this inhabited Globe called Earth at the time according to astronomers’ calculation of what was their consideration and interpretation of what they and the sages or wisemen termed “His Star,” referring to the constellation seen at the birth of The Lord Jesus Christ, The Baby Who was born King of the Jews. Josephus, the son of a priest, lived from A.D. 37, four years after the crucifixion, to A.D. 100. He was an accurate Jewish historian, educated in Jerusalem, and carefully dated the completion of The Holy Place of The Temple and the length of time it took to complete it. The word used by the Jews (Jn. 2:20) was *ναός* (nah-ohs), The Holy Place of The Temple and not *ιερόν* (heeyrón), the entire Temple structure including its courts. No distinction has been made between these two Greek words in most of our English trans-

lations, but this needs to be noted and corrected. According to Josephus it took the priests a year and six months to build the *ναός*, the Sanctuary or Holy Place (**The WORKS OF FLAVIUS JOSEPH**, *The Antiquities of The Jews*, Bk. xv.11.6, p. 336). Herod the Great, who reigned 43 yrs., began to build 'The Temple of The God' (the outer environs including the courts) in the eighteenth year of his reign, which would be 19 B.C. (¶ 1, p. 334). The Sanctuary, *ναός* was completed by the priests one year and six months later. Thus considering the time between 1 B.C. and 1 A.D. is two years rather than one, this would make the year that the *ναός* was completed 17 B.C. Forty-six years (cf. Jn. 2:20) later would bring the year to A.D. 30 and not A.D. 29 when Jesus cleansed The Temple, during His observance of the first Passover of His three plus years ministry. This establishes the year of His crucifixion to be A.D. 32 and not A.D. 31 as it is often considered.

It was after cleansing the entire structure of The Temple that the Jews challenged Him to show a miraculous sign for such action. In response Jesus made the prophetic statement, "Bring this Holy Place to Ruins! And in three days I shall raise It up" (Jn. 2:19 APT).

The Jews response to this prophetic statement by The Lord Jesus expressed their incredulity, because: after taking one year and six months to build the Sanctuary called The Holy Place and then after it was standing completed forty-six years, Jesus claimed, if they razed It to the ground, He would raise It up in three days. {They mistook His statement thinking that He referred to the Temple as 'This Holy Place' in which He stood, when in reality He referred to 'This Holy Place' as The Temple of His body. (Since The Holy Place of The Temple had been desecrated and The Holy Place of His Body was sacredly preserved as The Holy Place in Which The Triune Godhead persistently dwelt, while He was on Earth until The Lord Jesus committed His Spirit to His Father, Who abandoned Him on the cross.) But after His death and burial the chief priests and Pharisees told Pilate that they remembered that while living He said, "After three days I am raising-up myself" (Mt. 27:63). The verb *ᾠκοδομηθή* is aorist passive. Because of the time factor of building The Holy Place and the interim of forty-six years, this must be a culminative aorist rather than a constative aorist or the historical fact of the completion of *ναός* in 17 B.C. would be negated. {See Harold W. Hoehner, *Chronological Aspects of the Life of Christ*, p. 42, Grand Rapids: The Zondervan Corporation, 1979.}

Since The God preferred His Son to be remembered for The work of His Death rather than His birth, He obscured the exact time but allowed His people to approximate the time thereof. All this having been considered brings us to the conclusion that the nearest date that can be approximated for the birth of The Lord Jesus Christ was the last part of the last month of the Gregorian Calendar, the Jewish month of Tebét between the end of December and early January (December 5 to January 4 B.C.).

B. How He Came (Mt. 1:18-23; Lk. 1:26,27,34,35);

¹⁸Now the birth of-The Jesus Christ was in-this-way. For after- the mother of-His, Mary^[Mahréeah] [aor. pass. ptcp]was-being-contracted-in-marriage to-the Joseph^[Yōsayf], she-was-found pregnant^[lit.: have in abdomen] by-means-of ⁰Holy Spirit sooner than themselves came-together. ¹⁹Then Joseph^[Yōsayf] her 'husband^[man], being a-righteous-one⁺ and determinedlywilling not to-make-a-shameful-spectacle-of her, was- determinedly-willing to-divorce^{[set-}

loose] her covertly[unnoticed]. ²⁰But himself when-reflecting upon these~ things, Lo! a-Lord's ⁰angel appeared to-him according-to a-sleeping-vision, saying, O-Joseph[^{Yōsayf}], son of-David, stop-fearing-to-take Mary[^{Mahree-áhm}] your^s /wife[woman] alongside! For the-one~ within herself is-begotten by-means-of[instr. ^{ék}] ⁰Holy Spirit. ²¹Now she-shall-give ⁰Son birth and &you-shall-title the name of-His, **Jesus**, for He-shall-save the people [same cult. and lang.] of-His from the sins of-theirs. ²²Now this **whole-thing~ came- to-pass in-order-that the declaration by[^{agcy.}] The Lord through[^{intm. agcy.}] the prophet [aor. pass subj]be-fully-fulfilled saying,[Isa. 7:14]** ²³Lo! the virgin shall-be pregnant[have in abdomen] and she-shall-give- Son -birth and they-shall-title[^{summon}] The Name of-His, **EHM-MAH-NOU-ÁYL**, which is-being-translated, The God with[^{in-midst- of}] us'' (Mt. 1:18-23 APT).

Both Matthew and Luke in their Gospel accounts briefly explained very well exactly how this birth came about to be. Matthew wrote his Gospel in Semitic first in A.D. 45 and five years later in Koiné Greek and Luke followed in A.D. 55-58 with his Gospel. Both recorders of Scripture have described how the birth of The Lord Jesus Christ occurred. Luke wrote the following.

“²⁶Then in-the sixth /month [of Elizabeth's conception] the angel **Gahbreéayl** was-sent[with commission] by[^{agcy.}] The God unto a city of /Galilee whose name, **Nahzahréth** ²⁷to a-virgin standing-contracted-to-marry a-man of[source] David's ⁰house by[^{dat. of add.+}] name, Joseph[^{Yōsayf}]. And the name of the virgin, Mary[^{Mahree-áhm}][^{nom. excl.}] . . . ³⁴Then Mary[^{Mahre e-áhm}] said to[^{the face of}] the angel, How shall-this-be since I-know[^{from-exp}] not a-man? ³⁵And the angel answered and said to-her, ⁰Holy Spirit shall-alight upon you^s and ⁰Most High-One's ⁰Miraculous-Power shall-over-shadow you^s. Wherefore also The Holy-One~ being-begotten out-of[source] you^s shall-be titled[^{summoned}], ⁰Son ⁰of-God'' (Lk. 1:26,27,34,35)

In these two accounts we have two witnesses that verify the accuracy and miraculous power of Our God (Deut. 19:15; Mt. 18:16; 2 Cor. 13:1). This miraculous power was demonstrated repeatedly in creation. In the second chapter of the first Book of The Old Testament The God performed a miraculous medical operation in the creation of woman from a rib bone taken from Adam's side during a deep sleep induced by The God (Gen. 2:21,22). Then c. 4140 years later, it is recorded in the first chapter of first Book of The New Testament that The Lord God performed another miraculous medical operation upon the woman Mary or Mahree-áhm (Miriam) of Nahzahréth by impregnating her, thus enabling her to give birth to His Son. Then Luke, the beloved physician clarified how she, a virgin, became pregnant without ever having physical contact with a man. This was done by means of The Holy Spirit alighting upon her and The Most High's miraculous power over-shadowing [fig.: to cover with a superior influence] her.

C. What He Said When He Came (Heb. 10:1-10);

“¹For The Law, having a-shadow of the imminent beneficially-good things, not the image itself of-the matters, is never[^{not-even-ever}] able to-make the-ones, of-themselves approaching, perfect by-means-of-those sacrifices which they-offered[^{to-the-face-of}] era[^{cycle of seasons}] by[^{distr. use}] era[^{cycle of seasons}] in [idiom]perpetuity. ²Or else [culm. aor. mid]they-of-themselves-would- ever -cease [pres. pass. ptcp.]being-offered[^{to the face of}], would-they-not? because of the thought, 'The-ones+ sacredly-serving, having-been-cleansed once-for-ever, [are] to-have not-one-bit of-conscience of-sins [yet]any-more.' ³But-on-the-contrary, by-means-of these [there-is] a-repeated-remembrance of-sins [distr. ^{κατά}era-by-era[^{cycle of seasons}; a/c for extra mo. every 3 yrs.]. ⁴For [it-is] impossible for ⁰blood of-bulls and of-he-goats to-eradicate sins! ⁵Wherefore when-coming

into the world, He-says,^[Ps.40:6-8] \$You-determinedly-willed not sacrifice and offering, but \$You-furnished a-body for-Me. ⁶Whole-burnt-offerings and offerings¹ in-behalf-of sin, delighted-You\$not. ⁷At that time I said,^[Ps. 40:7,8] Lo, I arrive (in heading^[on outside top])of-scroll it-stands-written concerning Me) in-order-to do the determined-will of Yours\$, O-God. ⁸Earlier^[in scroll] while-saying,^[Ps. 40:6] “Sacrifice and offering and whole burnt-offerings even in-behalf-of-Sin, which^[ever] are being offered^[to the face of God] according-to The Law \$You-determinedly-willed not, neither \$were-You-delighted [there-with],” ⁹at-that-time it-stands- said, ^[Ps.40:7] Lo! I-arrive in-order-to-do the determined-will of Yours\$, O-God, He-abolished the first^[will or Covenant], so-that He-establish the second ^[will or Covenant]. ¹⁰By-means-of-which-determined-will we-are ^[perf. pass. ptcpl]ones-standing-sanctified through the sacrificial-offering-of-the body of-Jesus The Christ once-for-ever^[all time]” (Heb.10:1-10 APT).

Sixty-seven and one-half years after The Lord Jesus Christ’s birth, in early Spring, A.D. 63, the apostle Paul recorded what He said when He was born. The Baby Lord Jesus, The Son of The God Incarnate quoted one of the Psalms (40:6-8) that were prophetically sung by the Jews in their Synagogue worship. No doubt Paul learned it in his childhood, but did not appreciate its full and fulfilled meaning until after his conversion and regeneration on the road to **Dahmahskóhs** (Damascus) in late November, A.D. 33.

It was written on the outside end of the scroll it stands written, “**Lo! I-arrive in-order-to-do the determined-will of Yours\$, O-God**” (Heb. 10:9 APT). That is what He said when He Came into the World! and finally,

D. What Was Seen When He Came (Jn. 1:14).

“¹⁴And The Word became flesh and tabernacled ^[loc. v]among-us (and we-intently-gazed^[watch with rapt attn. as in a theater] upon the glory^[maj. -radiant-splndr.] of-His, ⁰glory^[maj.-radiant-splndr.] as of ⁰Only-Begotten⁺ from-alongside^[in /presence-of] ⁰Father), filled-full of-grace and of-The Truth” (Jn. 1:14 APT).

Between A.D. 90 and 94 The apostle John wrote His Gospel and noted what was seen in those days when The Lord Jesus Christ lived as The Human God-Man. He recorded that His disciples intently gazed upon His glory not only once when the disciples saw Him transformed in His glory (Mt.17:2; Mk. 9:2), but also in His daily walk on Earth performing His Miraculous power. They consistently observed His glory manifest in all His days and ways while they walked with Him treading throughout and beyond Israel. According to John, in addition to gazing upon His radiant glory, they beheld the fullness of grace that filled Him as well as the fullness of Truth which He spoke and practiced consistently without deviation.

Conclusion: After briefly reviewing what we have considered thus far concerning The Lord Jesus Christ, The Prince of Peace, we summarized our last lesson L. He Came to Testify to The Truth. This included:

1. The Two Occasions When The Lord Jesus Christ Testified that He Publicly Spoke The Truth.
 - A. The Lord Jesus Christ’s Own Judicial Testimony Before and To the Pharisees in the guarded treasury of The Temple on 23 Tish’ri (October 15), A.D. 32 after the incident with the woman found in the act of adultery (Jn. 8:3-11). In testifying to The Truth, The Lord Jesus clarified the contrast between doing the works of His Father and doing the works of the father of all unrepentant and unregenerated people, whose father is Satan.
 - B. The Testimony of the Various Religious Factions of Israelites to The Fact that The Lord Jesus Christ Taught on The Basis of Truth occurred

on Wednesday, two days before His Crucifixion.

These four factions of religious leaders of His People who were His enemies, gave this attestation to The Lord Jesus Christ's testimony to the fact that He always spoke The Truth. This testimony by these prominent religious and political people gave credence and provides judicial testimony that they acknowledged and heard what He taught and recognized it as The Truth. Then not only did they reject It, but sought to extinguish The Fact of This Truth and annihilate This Person of Truth.

Today we considered the fourth main point of our study of The Prince of Peace, **IV. When He Came.** This fourth aspect of our study of The Lord Jesus Christ, The Prince of Peace, is divided into four components which are: A. When He Came; B. How He Came; C. What He Said When He Came; and D. What Was Seen When He Came.

A. When He Came.

Since there are some events recorded in The New Testament which preceded the birth of The Christ, it was necessary to give some dates prior to the incarnation of The Christ. Strategic historical dates have been based upon several masterly works which provide accurate dating of these events. Herod the Great, who reigned 43 yrs., began to build 'The Temple of The God' (the outer environs including the courts) in the eighteenth year of his reign, which would be 19 B.C. (¶ 1, p. 334). The Sanctuary, *ναός*, was completed by the priests one year and six months later. Forty-six years (cf. Jn. 2:20) later would bring the year to A.D. 30 and not A.D. 29 (1 B.C. - 1 A.D. =2 yrs. not 1) when Jesus cleansed The Temple, during His observance of the first Passover of His three plus years ministry. This establishes the year of His crucifixion to be A.D. 32 and not A.D. 31 as it is often considered.

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C. What He Said When He Came.

In early Spring, A.D. 63, the apostle Paul recorded what He said when He was born. The Baby Lord Jesus, The Son of The God Incarnate quoted one of the Psalms (40:6-8) that were prophetically sung by the

Jews in their Synagogue worship. It was written on the outside end of the scroll,

“It stands declared, ‘**Lo! I-arrive in-order-to-do the determined-will of Yours\$, O-God**’” (Heb. 10:9 APT).

That is what He said when He Came!

D. What Was Seen When He Came.

The apostle John recorded what was seen in those days when The Lord Jesus Christ lived as The Human God-Man. His disciples intently gazed upon His glory not only once when the disciples saw Him transformed in His glory, but also in His daily walk on Earth performing His Miraculous power. They consistently observed His glory manifest in all His days and ways while they walked with Him treading throughout and beyond Israel. In addition to gazing upon His radiant glory, they beheld the fullness of grace that filled Him as well as the fullness of Truth which He spoke and practiced consistently without deviation.

When He came He related to The God, His Father that His purpose for coming was to perform and completely fulfill the determined will of God. Have you made that your intention? If not, why not make it your intention right now.

Application: What shall you and I do to prove that we truly are His disciples? Should not this be our intention? Sincerely completely surrender each day to do The God’s determined will!

DFW

For next week: **THE PRINCE OF PEACE** part 33: **Where He Is Now.** -
Please read and meditate upon: Lk. 24:50,51; Mk. 16:19; Acts 1:6, 9-11; 1 Thes. 4:16; Rom. 10:6; Phil. 3:20; Heb. 9:24; Rev. 1:9-18.