

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 13

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 considering the six facts 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 twelve 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**.

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.

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. We indicated the precise meanings of each and 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.
- (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

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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. 16:14,15).

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, it should be translated as a constative aorist participle as it really is in the original manuscripts.

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 special 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!" (Mk. 16:15 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 also 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?

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; **παῖς** (país), without the article means '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** (neahnéeskoi) '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 physical 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 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. At this time they know how to proclaim The Gospel individually, lead people to Salvation and disciple others through the second stage of maturity.

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Then and **only then** are they to continue journeying to proclaim The Gospel of Peace in all the world. It is a spiritual tragedy to stop short of this goal expressed by The Lord Jesus Christ.

(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 that by which a person or a thing is distinguished from others and is known. 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. Baptism indicates the participant has experienced The God's Forgiveness of Sins, Freedom from Bondage to Sin, Peace, and Justification by committed trust to The Christ. It also indicates past action: Repentance, Redemption, Relationship to and in union with The God as sons, to The Christ as members of His body, resurrected with Him.

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

It is a mark to seal for security, a mark of identification of belonging to The Lord Jesus Christ. The Holy Spirit seals the disciple in order to keep the disciple from being snatched out of His hand (Eph. 1:13; Jn, 10:29). It proves, **confirms**, and authenticates or attests beyond doubt that this disciple is truly The Lord Jesus Christ's. It is an impression indicating ownership and security. And it is a seal that 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) A Symbol represents what three actions invisibly and inwardly typify and demonstrate what has invisibly occurred: Death and Burial; Planting; Resurrection, New Life and Circumcision (Rom. 6:3-5; Col. 2:12-13).

Baptism symbolizes that the obedient disciple is identified with His Death which was Spiritual as well as physical in that He bore the Eternal Judgment. He paid the penalty for every human's Sin and sins by enduring the wrath of God in The God's fiery judgment to the Lake of Fire and Brimstone (sulfur) in separation from His Father 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 Triune God.

Baptism symbolizes burial 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 exchange of masters leaving Sin and Satan behind to become a bond-slave in newness of Life in union with Then Lord Jesus Christ.

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, the world, and Satan; secondly, be baptized by immersion; thirdly, grow by means of discipleship; and then to bear fruit by proclaiming The Gospel and discipling others.

Baptism symbolizes resurrection of those who are baptized into

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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 New Commandments which He gave to all His obedient disciples.

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.

Baptism symbolizes Spiritual Circumcision (Col. 2:11,12 APT). True Scriptural Baptism indicates that circumcision not made with human hands but by the operation of the effectual working of God The Father by means of stripping off from the body the sins of the flesh accumulated from the previous lifetime of serving as a bondsman to Satan.

If these inward actions listed above 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. From experience the author knows this to be true. These Truths must be taught and manifest in the life of a disciple **first**, before baptism is administered.

(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).

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** (deedáhs-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.

(b) The Content to Teach

Then The Lord Jesus clarified the content of what was to be taught, "persistently-to-keep-watchfully-secure all-things-as-many-as I-commanded you&!'" Here the Greek verb is **τηρεῖν** (tayreh-ēn), a progressive present infinitive of **τηρέω** (tayrēō) which calls for intense progressive action. It is the present of duration, for as long as you live without interruption and without stopping you are to keep watch that you fulfill all that The Lord Jesus taught to be sure to observe and communicate it all to others.

The content of what is to be publicly repeatedly taught was **not** left up to the obedient disciples to decide what they should teach,

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but is limited to what The Lord Jesus Himself previously taught them while in His three year ministry before being crucified. Also included is 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). **Not just** the so-called simple Gospel, but The Entire Gospel as presented throughout The New Testament with fourteen different titles {cf. Website: Charts} 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 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. These are: 1. Love one another (Jn. 13:34,35); 2. 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); 3. Proclaim The Gospel to every one individually in all the world (Mk. 16:15) and Disciple those who respond (Mt. 28:19); and 4. publicly congregate together and repeatedly teach by public address the disciplined people successively or again and again (Mt.28:20).

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

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 event 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-beneficially-good and faithful bonds slave! You were persistently faithful over a-few-things, I shall appoint you^s over many^r things. Enter^s into the joy of the lord of yours^{cl}?"

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).

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 He made Peace between the completely alienated enemies of The God. By means of The Body of His flesh He brought all those completely alienated enemies in their thinking capacity, who identified themselves with Him by persistent committed trust (faith).

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He presented them as saints and unblemished ones not judicially incriminated in The God's sight. 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). Now we have peace and 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).

Now we shall resume our study of The Procurer of Peace.

4. **He Manages, Cares for or Looks after The Peace that He Achieved** (Rom. 10:13-15-17; Eph. 6:15; Phil. 4:7,9; Col. 3:15; 1 Thes. 5:23,24; 2 Thes. 3:16; Heb. 13:20,21).

“¹³For everyone who ever [aor. mid. subjv.] appeal-for-oneself to the name ⁰of Lord shall-be-saved. Therefore how shall-they-appeal unto [one] unto [one] of-whom they-are-not-committing-trust? But how shall-they-commit-trust-to [one] of-whom they-did-not-hear? Then how-shall-they-hear apart-from [substantive participle] one-proclaiming-as-a-herald? ¹⁵In-fact how shall-they-proclaim-as-a-herald unless they-be-sent^[w/commission]? According as it stands written,^[Is. 52:7] How beautiful the feet of-the-ones pronouncing^[evangelizing] glad tidings^[The Gospel] with-reference-to peace, [namely] the-ones ^[evangelizing] pronouncing-glad-tidings with-reference-to the beneficially-good-things! ¹⁶But^[on-the-contrary] they-did not-all obey the evangel. For Isaiah says,^[Is. 53:1] O-Lord, who committed-trust-to-the report of-ours? ¹⁷So-then The Faith [is] by-means-of hearing. Then the hearing through ⁰God's declaration^{[spoken word]!}” (Rom. 10:13-17 APT).

Paul put to the Roman disciples a series of questions, which is intended to apply to all true disciples of The Lord Jesus Christ on the basis of The New Covenant, and which can not be answered except with a strong negative answer, “No one can hear, appeal, nor commit trust apart from hearing The God's Spoken Word (Declarations) from some disciple telling them!” (vs. 13b-14 above). Yes, there is the rare exception that here and there one has learned by reading The Written Word. But that is a very rare exception that cannot be used as a weak excuse by some who claim to belong to The Lord Jesus Christ, **but** are without excuse for their disobedience .

There are seven ways in which The Prince of Peace procures and preserves Peace: a. He Sends Proclaimers of The Gospel of Peace; b. He Protects in Peace people who meet His Conditions for Peace; c. He Shods the Feet of Those who Journey to Proclaim The Gospel of Peace; d. His Peace Regulates (Judges) in Disagreements between disciples to Insure Peace; e. He Sanctifies to the fullest extent those who Fully Appropriate His Peace; 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 of Peace to all the world (Rom. 10:15,16).

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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

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preach It but proclaim or announce It where ever they go, as He commanded. How can anyone make make any substitution to His Teachings in the light of His command to all His disciples? (Jn. 14:15,21; Mk. 16:15; Mt. 28:19,20). How serious These Commandments are! How surprised many of us are going to be as all of us stand in judgment before Him and hear His commendation or alas His condemnation for journeying to proclaim The Gospel of Peace! (Mt. 25:19-30; Rom. 14:10-12).

Now not everyone who hears the Gospel of Peace explained by a disciple of The Lord Jesus Christ obeys It and all that It demands. Many proclaim an abbreviated version of The Whole Gospel including all four New Commandments that The Lord Jesus gave to His disciples to teach other younger disciples to persistently keep watchfully secure all His Commandments. If a proper and full explanation of these Commandments is omitted in the proclamation, it is a false gospel that is proclaimed to Satan's delight, giving false hope to it's responders.

As in the case of Isaiah and the call for proclaimers of The God's proclamation in his day, when he saw The Lord in Heaven and heard His voice asking the question, "Whom shall I send, and who will go for Us?" He responded, "Here am I, send me" (Isa. 6:8). So it is today! The God puts out the call for proclaimers of His Word to all the world. But not everyone responds. Only those who respond having trained as disciples and heard His call can go forth in faith and confidence, knowing that they heard His call and therefore He will guide step by step **and** provide all one's needs, but not the wants. There are many who respond to a fleshly desire to go without being disciplined, but have some theological education which is far different from discipleship training and is not required for proclamation of The Gospel of Peace!

Concerning those who willingly respond to The God's call to go for Them (Father, Son, and Holy Spirit) to proclaim The Gospel of Peace, Paul emphatically quoted The Scripture recorded by Isaiah, The Prophet (52:7), "How beautiful the feet of-the-ones pronouncing^[evangelizing] glad tidings^[The Gospel] with-reference-to peace, namely^[evangelizing] the-ones pronouncing-glad-tidings with-reference-to the beneficially-good-things! (Rom. 10:15 APT).

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education which is far different from discipleship training, some of which is not required for the proclamation of The Gospel of Peace! But discipleship is!

It is only the ones who fully and completely endeavor with The Holy Spirit's enabling to fulfill the conditions for peace set out in the four Commandments of The New Testament that peace is obtained!

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 through life. They are to follow up the response to the The Gospel that they proclaimed by discipling them likewise.

Then we noted The First Part of The Lord's Fourth Commandment to all His disciples is to baptize them. We noted that baptism is a sign, a seal, and a symbol of death, burial, resurrection, and circumcision. After this they are to be congregated and gathered together for worship, observing The Lord's Supper weekly, doctrine, prayer, and fellowship (Acts 2:42;20:7). Frequently take inventory of yourself! Once a week ask yourself, Am I seriously seeking to securely keep The Four New Commandments of The New Testament (Covenant) by The Holy Spirit's enabling?

Application: What will you do at least once each week to be sure you are fulfilling all the conditions for Perfect Peace with The Triune God? **DFW**

For next week: **THE PRINCE OF PEACE: Who He Is** part 14: The Procurer of Peace: His Management (concluded). **Please read and meditate upon:** (Phil. 4:7,9; Eph. 6:15; Col. 3:15; 1 Thes. 5:23).