

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 16

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 thirteen 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 first five 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; D. The Producer of Peace; and 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**. 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**: 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. And He justified by means of His Blood which He applied to the Mercy-seat 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** in seven ways: 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.

There are yet two more aspects and accomplishments which describe The Prince of Peace: He Proclaimed Peace and He Perpetuated Peace **F. The Proclaimer of Peace Proclaimed Peace** (Jn. 13:21,25-27,30; 14:2-3,16-18,27,28; 16:31-33; Eph. 2:14-17).

The verb ‘proclaim’ is defined as: “**1**: a to declare publicly, typically insistently, proudly, or defiantly in speech or in writing : **announce** **b** : to give outward indication of : **show** **2**: to declare or to declare to be solemnly, officially, or formally <~ {proclaim} an amnesty> . . . ”

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(Webster's New Collegiate Dictionary, 1981).

A frequently used synonym of 'proclaim' is 'announce' or 'pronounce.' These synonyms are used interchangeably in current usage. Of course 'definition 1' does not apply regarding The Lord Jesus Christ, especially 'proudly, or defiantly' does not apply to the proclamation by **The Prince of Peace**. But rather 'definition 2' does apply to Him. Certainly in this context The Prince of Peace is speaking as a Member of The Godhead, The Highest Government of all the universes and of Heaven Itself. The Lord Jesus Christ declared Peace solemnly, officially, and formally to a select core group, His eleven disciples. These are representative of that which eventually (within fifty-three days) would develop into a huge number and His proclamation would progressively apply to an innumerable company, The Church of The God. So that every Redeemed, Regenerated individual has the responsibility of proclaiming This Perfect Peace to all humans in his or her generation and the following generations in the Redeemed, Regenerated disciple-saint's remaining life-time on Earth.

Interestingly the dictionary illustration (cited above) uses 'amnesty' as the direct object of the verb 'proclaim.' Amnesty is defined as "the act of authority (as a government) by which pardon is granted to a large group of individuals" (Webster's New Collegiate Dictionary, 1981). Therefore the proclamation of Perfect Peace comes from The Highest Authority existing anywhere through His Redeemed, Regenerated disciple-saints.

The authoritative statement, that **The Prince of Peace** made to His disciples in anticipation of His Crucifixion followed by His Resurrection-Ascension (Jn. 14:27), indicated that the resulting Peace, including His own Peace would be their's. This Peace included reconciliation, regeneration, and redemption, which includes forgiveness of sins, . This is a far greater result than mere amnesty. Interestingly the dictionary illustration (cited above) used amnesty as the direct object of the verb 'proclaim.' Amnesty is defined as "the act of authority (as a government) by which pardon is granted to a large group of individuals" (Webster's New Collegiate Dictionary, 1981). 'Pardon' is an Old Testament Word and is limited to only one component or facet of redemption. 'Pardon' does not insure peace and freedom from the guilt of the past by clearing the conscience. But 'pardon' only relates to the release of legal penalties of offenses, leaving the conscience to persistently recall the sins of the past. 'Pardon' falls far short of The New Testament meaning of what The Lord Jesus Christ accomplished for us, although it is often used by hymn writers because it conveniently contains only two syllables rather than the three which 'Redemption' takes.

Of course definition 1 (above) does not apply in this case, especially 'proudly, or defiantly' does not apply to the proclamation by **The Prince of Peace**, The Lord Jesus Christ. But rather definition 2 applies to this statement. Certainly in this context The Lord Jesus Christ as The Prince is speaking as a Member of The Godhead, The Highest Government of all the universes and Heaven Itself, declared solemnly, officially, and formally to a select core group, His eleven disciples. These are representative of that which eventually (within fifty-three days) would develop into a huge number and His proclamation would progressively apply to an innumerable company, The Church of The God.

When The Lord Jesus Christ was born, A Heavenly Host multitude emerged "Together with the angel praising and saying, Glory to God in Most High Places! And upon Earth Peace! Delight among-humans" (Lk. 2:14 APT). This has been taken to mean that He brought peace to Earth, but He distinctly taught His disciples,

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“³⁴Never presume that I came to cast peace upon the Earth! I did not come to cast peace, but^[on-the-contrary] a short sword. ³⁵For I came to set-at-variance^[to divide; cut-in-two] a human ^[generic] against his /father and ⁰daughter against her /mother and ⁰bride against her /mother-in-law” (Mt. 10:34,35 APT).

But during His three-year Earthly ministry He demonstrated his ability to cause peace by simply speaking for peace to occur in both animate and inanimate situations.

In Sept. A.D. 31, He spoke peace in **Kahpehrnah-oúm** to a weeping sinful woman who shed tears over His feet behind Him while anointing from an alabaster flask of expensive ointment as He dined in a Pharisee’s dwelling. He said to her, “⁴⁸. . . The sins of yours stand forgiven. . . . ⁵⁰Then He said to^[the face of] the woman, The faith^[committed trust] of-yours ^[cons. perf.]has-permanently-saved you⁵. Persistently-journey^[through life] in peace!” (LK. 7:37-50 APT).

Then a month later in Oct. A.D. 31, He demonstrated His authority and ability to bring peace over the storm-driven waves of the sea and the wind by simply speaking from the sinking boat in which he was awakened from sleep by His frightened disciples.

“³⁹And when-being-thoroughly awake, He-rebuked the wind. And He-said to-the sea, Be-continually-hushed! Be-thoroughly-muzzled! And the wind subsided^[Ps. 107:29] and a great calm came-to-pass” (Mk. 4:35-39 APT).

Therefore, it was not until just before His Crucifixion that He proclaimed that He is departing from them, but He is leaving behind (bequeathing) His own Perfect Peace to them (Jn. 14:27-34).

“²⁷Peace I bequeath^[leave behind at one’s death] to you[&]. The peace belonging-to-Me I-am-continually-giving to-you[&]. Myself, I-am-continually-giving to-you[&] not according-as the world is-continually-giving. The heart-of-yours[&] ^[pres. pass. imper.]is-to-stop-continually-being-disturbed! And-it-is—even to-stop-continually-being-frightful! ²⁸&You-heard that myself, I-said to-you[&], I-am-slipping-away^[lit. lead under] and I-am-coming to^[the face of] you[&]. If^[2nd cl. cond.: cont. to fact](and- it-is-not-true) &you-were-continually-loving^[sovereignly-preferring-over-self-and-others] Me, &you-would-re-joyce because I-said, I-am-journeying to^[the face of] The Father because The Father of-Mine is greater than Me” (Jn. 14:34 APT).

Now note the four things concerning Perfect Peace which is Proclaimed by **The Prince of Peace**: What is proclaimed? Why is it proclaimed? Who proclaimed it? Wherein is The Peace found?

A. What is proclaimed? (Jn. 16:29-31,33).

“²⁹His /disciples say to-Him, Behold! now ⁵You-are-speaking openly^[in boldness] and ⁵You-are-saying not one[^] similitude^[figurative discourse]. ³⁰Now we-are-aware that ⁵You-perceive all-things and ⁵You-are-having no need that anyone ^[subj.]ask You⁵ ^[the meaning]. By-means-of this we-are-committing-trust that ⁵You-exited away-from ⁰God. ³¹Jesus answered them, This present-time &you-are-committing-trust, are-you^{&?} . . . ³³These-things I-have-spoken to-you[&] in-order-that ^[é v w/dat]in-union-with-Me ^[& subj.]you-continually-have peace. ^[loc. é v]In-the-world &you-are-continually-having tribulation. But-on-the-contrary ^[cnst. aor. imp.]be-constantly-courageous! Myself, ^[cnst.aor.imp.]I-permanently-overcame^[conquered] the world” (Jn. 16:29-31,33 APT).

The answer to this question is: the possession of continual peace in the midst of persistent tribulation in the sphere of the world to those who are committing trust; additionally accompanying this is the exhortation to be constantly courageous by relying upon Him Who Himself permanently overcame the world. His disciple-saints in union with Him are enabled to overcome tribulation or affliction in the world through Him because He permanently overcame the world. But we must be in union with Him. No one, who is not living in union with Him, not just taking communion, can claim both peace and victory. He proclaimed this Truth. To doubt

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or deny this is to make Him a liar! This Truth was proclaimed by Paul in writing to the Ephesians (2:13-17). {The Truth that this passage teaches was clearly explained in Part 5, bottom of page 5-8.}

Paul stated that **The Prince Of Peace**, The Lord Jesus Christ Himself pronounced or proclaimed peace to Gentiles, the ones far off and to the Jews, the ones near. How could he write this Truth with such confidence? Except for the fact that Jesus spoke peace in person through the disciples and was led by The Holy Spirit to write It and The God saw fit to preserve It all these years.

B. Why is it proclaimed?

There are four reasons why The Prince Of Peace proclaimed Peace to His disciples: 1. The disciples were disturbed and frightful by His announcement of departure from them; 2. The disciples were about to face sorrow and lament with a dirge over His death; 3. In a coming hour the disciples were going to be scattered and abandon Him alone; 4. The disciples were going to face tribulation or affliction in the world.

1. The disciples were disturbed and frightful by His announcement of departure from them (Jn. 13:33; 16:32,33; 14:1,27).

“³³Little-children^[aff. emph. by Teacher], yet a-little ^[space-of-time]^[cf. Jn. 13:35] I-am-continuing with you[&]. &You-shall-see Me and according-as I-said to-the Jews^[Jn. 8:21], ‘Where I-am-slipping-away Myself, yourselves, &you-are-not-able to-come’; I-am-saying also to-you[&] at-this-present-time . . . ’” (Jn. 13:33 APT).

The disciples had expected that as The Promised and Prophesied Messiah He would set up His Kingdom of Israel and reign over their nation (Acts 1:6). But instead the disciples were about to face sorrow and lament with a dirge (indicating His death) over His departure, while the world will be joyful. In a soon coming hour the disciples were going to be scattered (Jn. 16:32,33 APT) and abandon Him alone.

“³¹/Jesus answered them, This present-time &you-are-committing-trust, are-you[&]? . . . ³²Lo! An-hour is-coming and now it-has-come that &[subj.]you-be-scattered, each-one unto his^[art. as prn.] ^[private]own-things and &[subj.]you-abandon Me alone. And yet ^[advrs. καὶ] I-am not alone, because The Father-is-continuously ^[inco.]with Me. ³³These-things I-have-spoken to-you[&] in-order-that ^[év w/dat.]in-union-with-Me ^[& subj.]you-perpetually-have peace. ^[loc. év]In-the-world &you-are-repeatedly-having tribulation. But-on-the-contrary ^[cnst. aor. imp.]be-constantly-courageous! Myself, ^[cnst. aor. imp.]I-permanently-overcame^[conquered] the world” (Jn 16:31-33 APT).

Then the disciples were going to face tribulation or affliction in the world. Since He understood the sorrowful experience which lay before them, He provided and bequeathed His own Perfect Peace which belonged to Him to be left behind after His death for them to experience and with it came the Promise of His return to take them to be with Him forever (Jn. 14:1-3,27).

“¹Stop-letting-the heart^s of-yours[&] -being-persistently-disturbed! &You-are-persistently-committing-trust unto The God, persistently-commit-trust unto Me also! ²^[loc. év]In the dwelling belonging-to-The Father of Mine there are many abodes^[of-rest-at-the-end-of-a-highway], but if (and-it-is-not-true) ^[it-were] not ^[so], I-would-have-told you[&]. I-am-journeying in-order-to-prepare a-place for-you[&]. ³And if (and-it-may-be) I-journey /and\ I-prepare a-place for-you[&], I-am-coming again. And for-Myself-I-shall-take-alongside you[&] ^[to-the-face-of] Myself in-order-that yourselves, also &you-be where I-Myself-am-continually-being. . . . ²⁷Peace I-bequeath^[leave-behind-at-one's-death] to-you[&]. The peace belonging-to-Me I-am-continually-giving to-you[&]. Myself, I-am-continually-giving to-you[&] not according-as the world is-continually-giving. The heart of-yours[&]

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[pres.pass.imper.] is-to-stop-continually-being-disturbed! And- it-is- [neg.pres.imp.cml.ptcp.]-even-to-stop-continually-being-frightful!" (Jn. 14:1-3,27).

The Lord Jesus had just announced that in a little while He would no longer be continuing with them and that they would seek Him, but they would not be able to come with Him to where He is slipping away (Jn. 13:33). When he told them that their hearts became disturbed. He would not have told them to "Stop letting the heart of yours & be disturbed" (Jn. 14:1,27 APT) if it were not taking place. He then promised to send another Paraklete, One summoned alongside: an Entreater, an Advocate, a Comforter, an Intercessor to continually abide in the midst of them forever, and especially while he was absent from them. He promised not to abandon them as orphans (Jn 14:16-18 APT). With all this, they needed to hear His Promise of Peace pronounced.

2. The disciples were about to face sorrow and lament with a dirge (indicating His death) while the world will be joyful (Jn. 16:20-22). The Lord Jesus told them that they shall be sorrowful for a time, but that sorrow shall become joy and they shall no longer be mindful of their affliction. Because of this, they needed to hear His Promise of Peace pronounced.
 3. In a coming hour the disciples were going to be scattered and abandon Him alone (Jn. 16:32a-c, above). This, of course, caused them concern and mental disturbance. Because of this, they needed to hear His Promise of Peace pronounced. So He added encouragement to His latest announcement.
 4. The disciples were going to face tribulation or affliction in the world (Jn. 16:33b, above). They were not going to have an easy life but much affliction and challenges to victory. Because of this they needed to hear His Promise of peace and to perceive that through Him they could overcome and be victorious through it all. Because He **has** overcome the world, which would be the source of their tribulation and He would overcome tribulation through them.
- C. Who proclaimed it? None other than The Lord Jesus Christ Himself, **The Prince of Peace**, The Son of The Father, The Second Person of The Godhead, Who is now crowned in Heaven at the right hand of The Father on His throne, Who has been given all authority in Heaven and on Earth (Mt. 28:18).

And the final, vital question is:

- D. Wherein is the peace found? (Eph. 2:14,17).

Previously we explained the content of this whole passage (vs. 11-17). Therefore if you desire to refresh your memory, refer to Part 4 (p. 6), but here only these two verses are applicable to the location where peace is found.

“ . . . The Christ ¹⁴For He Himself is continually The Peace of Ours, . . . ¹⁷And after coming, He of Himself pronounced^[evangelized] glad tidings^[Evan-ge] with reference to peace to you & the ones far off and to the ones near” (Eph. 2:14,17 APT).

The Lord Jesus Christ is the Personification of Peace! Personification means ‘embodiment of an abstract thing as a person.’ The Lord Jesus Christ Himself personifies Peace. He **is** our Peace. When He is in full control of all one’s faculties and being by means of His Holy Spirit, our Paraklete, **all is peace** and overcoming victory. Without Him there can be no real, lasting peace and only repeated defeat!

Who is in control of all your being? Self? Television? Sports? Drugs? Alcohol? The world? Money? Education? Books? Your

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job? Your Health? Science? Travel? Possessions? Satan? Or **The Prince of Peace**? Which?

Conclusion: Today in our study of **The Prince of Peace**, we briefly highlighted the outline of The facts concerning the Truths we already covered in examining the first five of the seven aspects that The Holy Spirit used in Scripture to portray The Lord Jesus Christ as The Prince of Peace. They are: A. The Person of Peace; B. The Possessor of Peace; C. The Personification of Peace; D. The Producer of Peace; E. The Procurer of Peace; F. G. The Perpetuator of Peace.

Then we undertook to study the sixth aspect that is necessary to examine in order to fully understand this title belonging to The Lord Jesus Christ, **The Prince of Peace: He Proclaimed Peace**. After several events had occurred on Thursday night, beginning c. 9:00 P.M., 14 Nisan (April 2), A.D. 33, c. twelve hours before His crucifixion, Judas received the sop that Jesus gave him and departed. The Lord Jesus Christ revealed that He was about to depart from them to be with The Father once again as He had been from Eternity past until His birth. Then we noted four things which concern that which is Proclaimed by **The Prince of Peace**: What is proclaimed? Why was Peace proclaimed? Who first proclaimed Peace? and Wherein is the Peace found?

The answer to the first question, What is proclaimed? is: continual peace in the midst of persistent tribulation in the sphere of the world to those who are committing trust; and the exhortation, Be constantly courageous by relying upon Him Who Himself permanently overcame the world.

There are four reasons given to answer the second question, Why The Prince Of Peace proclaimed peace to His disciples? They are: 1. The disciples were disturbed and frightful by His announcement of departure from them; 2. The disciples were about to face sorrow and lament with a dirge (indicating His death) while the world will be joyful; 3. In a coming hour the disciples were going to be scattered and abandon Him alone; and 4. The disciples were going to face tribulation or affliction in the world. What ever reason: for your heart's disturbance, for frightfulness, for sorrow, for loneliness, or for tribulation or affliction, He can proclaim His Peace to you if you cast **all** your care upon Him and give Him full control of the reins of your life.

The answer to the third question, Who first proclaimed Peace to The Disciples? is: None other that The Lord Jesus Christ, The Son of The Father, Who is now crowned in Heaven at the right hand of The Father on His throne, Who has been given all authority in Heaven and on Earth which authority He has passed on to His disciple-saints.

The answer to the fourth question is, The One Who is the Personification of Peace! The Lord Jesus Christ Himself personifies Peace. He **is** our peace. When He is in **full control of all one's being** by means of His Holy Spirit, our Paraklete, **all is peace** and overcoming victory. Without Him there can be no real, lasting peace and only repeated defeat!

I ask again, Who is in control of all your being?

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 with The Triune God, which The Prince of Peace has procured for you and offers now to you to experience for the rest of your days?

DFW

For next week: **THE PRINCE OF PEACE: Who He Is** (part 17): The Perpetuator of Peace. **Please read and meditate upon:** (Jn. 14:1-6,16-28; 16:31-33; Eph. 1:11; 1 Pet. 3:1-5; Col. 1:12-14; Tit. 3:7; Heb. 1:14; 2 Pet. 1:10,11).