

## THE PRINCE OF PEACE

Isaiah 9:6,7

“<sup>6</sup>For 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**. <sup>7</sup>Of 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

“<sup>6</sup>Since 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. <sup>7</sup>The 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. év</sup>]in-judgment and [<sup>loc. év</sup>]in-righteousness from the now even /forever. The zeal of-The **LORD** of-Hosts shall-do this” (Isa.9:6,7LXX APT).

### Part 21

#### 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 twenty lessons we completed the first two facts, **What is Peace** and **Who The Prince of Peace Is**. Then we began the third fact, **What He Came to Do** and so far we have covered the first four occasions of at least twelve reasons and unequalled achievements that The Prince of Peace came to Earth to perform. The Lord Jesus Himself declared seven of these while living on Earth. Then there are five more that were declared by John at the end of his life between A.D. 90-94. It took a supernatural human who has never sinned to perform all these difficult tasks that The Lord Jesus Christ came to achieve.

#### III. What The Lord Jesus Christ Came to Do.

We already considered the first four 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 (Heb. 10:5-8,10).
- 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.

Then we considered the first two of the four occasions in which Scripture indicates that The Lord Jesus Christ demonstrated His Authority and Miraculous Power. These four occasions caused the majority of the people at hand at the time of occurrence to recognize that The Lord Jesus Christ exercised the Miraculous Power and Authority that only The Omnipotent God Himself could display.

1. In Tebét (Dec.-Jan.) A.D. 29, in The Synagogue in Kahpehrnah-óúm He Cleansed a Man Possessed by an Unclean Demon early in His Ministry (Lk. 4:31-36; Mk. 1:21-28).

In the end of His first week in **Kahpehrnah-óúm**, He was teaching the Word of The God and was rudely and abruptly interrupted by a demon, who possessed a human screaming out at Jesus. As soon as He was interrupted, The Lord Jesus immediately rebuked the demon and

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commanded him to exit away from the man that he possessed. The reaction of the all the people in the synagogue was astonishment followed by repeatedly speaking to one another, expressing their amazement and recognition of His Authority and Miraculous Power to the extent of verbal control of unclean demon-spirits. The people of **Kahpehrnah-oúm** did not need to be told or given an explanation or announcement of His Authority and Miraculous Power. It was obvious to all who were present.

We noted that this account of curing the demon possessed man was recorded by both Mark and Luke from a slightly different perspective and emphasis. We noted seven differences between the two records of this event. Then we began to trace the progression of response in contrast to progression of revelation in The Lord Jesus Christ's Authority and Miraculous Power that He demonstrated.

It is important to note that the common people readily recognized that The Lord Jesus wielded The Miraculous Power and Authority that belonged to The God alone and glorified Him in response to The Lord Jesus Christ's miracles. And three years later they ascribed Him to be The Prophet that Moses promised would come (Mt. 21:11) and The Messiah prophesied by Daniel (Dan. 9:25,26). Also the crowd recognized Him as The coming King of Israel, fulfilling The God's promise to David to come in his lineage (Lk. 19:38; Mt. 21:15; Mk.11:10 cf. 2 Sam. 7:12-16). In contrast the religious leaders, Scribes, Pharisees, and Priests of the day reacted with antagonism, resentment, and ultimately called for outright execution of dissenters, especially Jesus. This is similar to many religious leaders of today, although they covertly, pursue spiritual warfare in semblance by proclaiming a false gospel which is "another-different-kind-of gospel" or at least a watered down facsimile, "which is not another-of-the same kind" (Gal. 1:6,7 APT).

Then we noted the second occasion of His demonstration of His Authority and Miraculous Power.

2. Later in March (early Nisán), A.D. 31 in **Kahpehrnah-oúm** again while teaching Pharisees and Mosaic-Law-teachers He Cured a Paralyzed Man upon a Couchette of Sickness or Stretcher (Mk. 2:2-12; Lk. 5:17-25 cf. Mt. 9:1-8).

By this time The Lord Jesus Christ attracted a crowd of followers with curiosity and attention wherever He travelled. When He returned to **Kahpehrnah-oúm** again three months later, the crowd gathered in a house with so many people there was no more room, even at the doors. So four men carrying a paralytic on a stretcher were desperate to get the paralytic to Jesus to be cured. So they took him to the side or back of the house, away from the doors, to the outside stairway going up to the roof, where they uncovered the roofing tile over the place where The Lord Jesus was standing. They lowered the stretcher with the paralytic lying thereon through the opening they had made in the roof tiles. When Jesus beheld the faith of the five He said to the paralytic, "Child, the sins of yours stand forgiven to you." Then the scribes that were in the crowd silently reasoned within their hearts, why is He speaking blasphemies? Who is able to forgive sins except One, The God? They failed, as so many do, to follow through with their reasoning. If only The God is able to forgive sins, then This One to Whom they were listening must be The God manifest in human flesh.

Then to prove this fact, Jesus asked them publicly, Which is-easier? To say to the paralytic your sins are-being-forgiven to-you<sup>s</sup>; or to-say,

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Arise-yourself-at-once! And carry-off your pallet and begin walking! Then He told them the reason for His statement. It was so that they are to perceive that The Son of-The Human is-continually-having authority to-forgive sins upon the Earth. Then He sent the paralytic home. Then all the crowd present obviously displayed amazement by glorifying The God and declaring that they never beheld it like this before.

The Gospel of Luke also recorded this event from a slightly different perspective emphasized (Lk. 5:17-25) and Matthew (9:1-8) also briefly recorded similarly to the other two synoptic writers. Seven differences in the information between these three writers were noted.

This is the second occasion in which Scripture indicates that The Lord Jesus Christ demonstrated His Authority and Miraculous Power. It is crucial to understand the process The Lord Jesus Christ followed to reveal to the nation of Israel first and then ultimately to the whole inhabited world (globe) of the true spiritual condition and ultimate end of everyone and how that end is ultimately decided. He revealed the true sinful nature of every human whether Jew or Gentile and provided the means of Salvation for all. The opposition that Satan has raised, in his rage against The Lord Jesus, began with the mistaught religious leaders of Israel who misinterpreted The Old Testament Scriptures and misled the people to refuse to acknowledge the Truth. It was the Mosaic Law teachers, scribes, and Rabbis, who taught the Pharisees to be students of what they called The Torah or The Law, which later became the teachings of the Rabbis, which was really a misinterpretation of the original scrolls of Scripture with misleading teaching or doctrine. These teachings rejected or refused to acknowledge Truth concerning the coming Messiah and corrupted 43 fulfilled prophecies concerning Him. This is and has been Satan's strategy from the Beginning of Time. It is the same plan that Satan uses today to delude and minimize The Whole Truth concerning The Lord Jesus Christ and the requirements for Salvation, Regeneration, Forgiveness of sins, Justification, and Peace through the religious leaders and preachers with another gospel of a different kind.

It was at this second occasion that Mosaic Law teachers, revered authoritative interpreters of The Law, who were in attendance in **Kah-pehrnah-oúm** [Capernaum] when He cured the paralytic. You will recall that in the last lesson the attenders "were-being-astounded over His teaching because the word of His was with authority" and "not as the scribes" (Lk. 4:32). The lay people of themselves drew this conclusion.

Jesus made it very plain to those religious leaders and their students that were in attendance at this occasion that He distinctly said to the paralytic, "Your sins are forgiven to you" instead of "Arise of yourself at once and you are to continue walking!" He said that this was because He wanted them to perceive that He, The Son of The Human is continually having the authority to forgive sins upon Earth (Mk.2:10; Lk. 5:24). This statement not only declares such authority over sins upon The Earth but it also indicates that there is no forgiveness for those inhabitants (angels, authorities, dominions, or ministering spirits) in heaven.

As we proceed in our study it shall become more obvious that Satan's greatest tools are the leaders and proclaimers of a false gospel of another different kind that is definitely not of the same kind but has numerous similarities and many omissions. Therefore such omissions, including the requirement of meeting the conditions for peace exclude its adherents of receiving forgiveness and peace.

3. In June (Siván) A.D. 32 in Pañias (**Kaisáhreh-eeah-Féeleppoi**), at the

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foot of Mt. Hermon, He Cured a Boy Possessed with an Unclean Spirit (Mk. 9:14-27; Mt. 17:14-18; Lk. 9:37-43).

<sup>2</sup>And after six days, <sup>3</sup>Jesus [hist. pres.]takes-aside <sup>4</sup>Peter and <sup>5</sup>James and <sup>6</sup>John. And He-brings- them -up alone into an-high mountain[Mt. Hermon cf. 8:27; Mt. 16:13] privately[accrd. to private]. And He-was-transformed in-front[to-the-face] of-them. . . . <sup>9</sup>And as-they-are-descending away-from the mountain, He-explicitly-ordered them . . . <sup>14</sup>And when-coming to[to-the-face-of] the disciples (that were left behind), He-beheld a-large crowd around them, and scribes arguing with-them. <sup>15</sup>And immediately, all the crowd, [aor. ptc.]after-beholding Him, became-awe-stricken and while-running-to-the-face-of Him, they-were-ceremonially-greeting Him. <sup>16</sup>And He-questioned the scribes, Why &are-you-arguing with[to-the-face-of] them? <sup>17</sup>And one+ out of the crowd answered-and said, O-Teacher, I-brought to[to-the-face-of] You<sup>s</sup> the son of-mine, who is-having a-voiceless spirit. <sup>18</sup>And where ever [subjv.]it-overtake-him, it-dashes-him-upon-the-ground. And he-foams and [the]grinds his /teeth. And he-is-being-atrophied[dried-up]. And I-told[said-to] the disciples of-Yours<sup>s</sup> in-order-that [subjv.]they-cast- it -out and they do- not -prevail. <sup>19</sup>[art. pp. δέ]Then when-answering him, He-says, Oh faithless generation! How-long shall-I-be-with you&? How- long shall-I-forbear with-you&? Bring him to[the-face-of] Me! <sup>20</sup>And they-brought him to[the-face-of] Him; and when-beholding Him, immediately the spirit convulsed him. And he-fell upon the earth [crrml. pres. ptc.]and-while-foaming [impf. mid.]of-himself-he-was-wallowing[rolling-his-body-in-dirt-or-mire]. <sup>21</sup>And He-questioned his /father, How much [space-of]time is-it since[as] this came-to-pass-to-him? Then he-said, From childhood! <sup>22</sup>And many-times it-cast him both into <sup>0</sup>fire and into <sup>0</sup>waters in-order-that it-utterly-destroy him. But[on-the-contrary] if[1stcl. cond.] (and-it-is-true) <sup>s</sup>You-are-able 'to-do' anything, [aor. imp.]at-once-hurry-to-aid-us-out-of-danger! And-be-moved-with-tender-affection upon us! <sup>23</sup>Then /Jesus said to-him,[art. of dir. quote] If[1stcl. cond.] (and-it-is-true) <sup>s</sup>you-are-able to-commit-trust, **all-things, possible[powerful]! [emph. nom. excl] to-the-one persistently-committing trust!** <sup>24</sup>And immediately the father of-the young-child[under 13] exclaimed and kept-repeatedly-saying [in co.]with shed-tears, I-am-persistently-committing-trust, [voc.]O-Lord, [pres. entreaty imp.]hurry-to-the-aid-out-of-danger my short-fall[lack-of-committed-trust]! [imp. of entreaty]. <sup>25</sup>Now [aor. ptc.]after-beholding that a-crowd is converging[running-together-upon], /Jesus rebuked the unclean /spirit, saying to-him, /O-voiceless and deaf-mute /spirit, Myself, I-enjoin you<sup>s</sup>, Exit-out-at-once[aor. imp.] out-of him! and no-longer enter into him! <sup>26</sup>And [aor. ptc.]after-clamoring [crrml. ptc.]and- severely[much] -convulsing him, he-exited. And he-became as-if a-dead-one+, so-that many [pres. inf. of ind. disc.]are-repeatedly-saying, he-died-off. <sup>27</sup>Then [aor. ptc.]when- /Jesus -grasped[took-hold-of-mightily] him [gen. of ptc.]by-the-hand He-raised-him-up. And he-stood-up'' (Mk. 9:14-27 APT).

A year and three months after the healing of the paralytic in the house in **Kahpehrnah-oum**, The Lord Jesus and His disciples travelled north after observing the third Passover in His ministry in Galilee. After Pentecost He and His disciples travelled north from Galilee and came to **Kaisáhreh-eeah-Féeleppoi** (also called Panias) at the foot of Mt. Hermon. Panias is named after Pan who is the all-god. Panias was the locality of the temple of Pan, a large cave in which sacrifices were offered to Pan. There are many much smaller caves in the foot of the mountain which reflect their usage as altars upon which sacrifices were offered to other gods. Outside before these caves is a large flat rock ledge. It is here where The Lord Jesus stood with his disciples when He asked them, Whom are the humans saying that I, The Son of Man am? After their answer He asked, ‘‘But yourselves, Whom are you saying that I am?’’ Upon Peter’s answer He contrasted the masculine name of Peter, **Πέτρος** (Pétrohs) with the feminine word **πέτρα** (péhtrah-ih) meaning rock-ledge. This was a confession that Peter expressed. The

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meaning of the use of **πέτρα** must agree in gender with this noun. The Lord Jesus said that He shall Build His Church upon This Rock-ledge, thus referring to Himself and the same action as Peter expressed which is oral outward confession of and reliance upon The Lord Jesus Christ for Salvation, Regeneration, Justification, and Forgiveness of Sin and sins. At this point The Lord Jesus stated, “I will give to you the keys to the Kingdom of the Heavens” (Mt. 16:19 APT). Peter used these keys twice, on The Day of Pentecost in Jerusalem to Jews (Acts 2:1-41) and again four years later in **Kaisáh-reh-eeah** to Gentiles (Acts 10:21-45 APT).

After six-eight days The Lord Jesus took Peter, James, and John privately up into this high mountain, actually the highest in Bible lands by more than two thousand feet. There He was transformed or transfigured before them. When they came down to Panias they found a large crowd gathered around the disciples, which He left behind, and scribes were arguing with them. When the crowd beheld Jesus they were awestricken, ran to Him, and ceremonially greeted Him. He asked the scribes why they were arguing with the disciples. Before they formed an answer, a man out of the crowd spoke up with the answer containing the impotence and failure of the disciples to cast out the voiceless demon that possessed his son and described the condition of his son under the demon’s control.

Being a servant in His ministry, Mark wrote from the perspective of The Lord Jesus Christ as The God’s Perfect Servant providing with many more details than both Matthew and Luke, especially recording details of the father’s humility and request for hurried timely aid out of danger and move with tender compassion. After rebuking His disciples, Jesus commanded to bring the boy to Him. Jesus told him, ‘If you are persistently committing trust all things are possible to the one committing trust!’ The father responded, ‘I am persistently committing trust. Continually come to the aid of my shortfall!’ Then Jesus rebuked and commanded the unclean spirit to exit out of him at once and no longer enter into him. When the demon beheld Jesus, immediately after clamoring and severely convulsing him he exited. Mark especially noted that the boy became as a dead one so that many people repeatedly said, He died off. Then Jesus took hold of his hand mightily and raised him up. And he stood up.

The Gospel by Matthew, a Tax collector, recorded this event from a slightly different perspective presenting Jesus as the promised King of Israel. He recorded the same event emphasizing the father’s humility, and his concern and sympathy for his son (Mt. 17:9,14-20).

“<sup>9</sup>And as they descended away from the mountain, /Jesus commanded them, . . . <sup>14</sup>And when they came to<sup>[to-the-face]</sup> the crowd, a-human<sup>[generic]</sup> approached Him kneeling at <sup>[the-feet-of]</sup> Him and saying, <sup>15</sup>O-Lord, be merciful to my /son. Because he-is a-lunatic and he-suffers badly! For many times he-falls into the fire and many times into the water. <sup>16</sup>And I-brought him to<sup>[the-face-of]</sup> the disciples-of-Yours<sup>5</sup> and they-were-not able to-heal him. <sup>17</sup>Then /Jesus answered and said, Oh faithless and standing-thoroughly-distorted-generation, how long<sup>[until when]</sup> shall-I-be with<sup>[in-the-midst-of]</sup> you<sup>&?</sup> How long<sup>[until when]</sup> shall-I-forbear with you<sup>&?</sup> Bring him here to-Me! <sup>18</sup>And /Jesus rebuked him. And the demon exited away from him. And the boy was-healed from that /hour. <sup>19</sup>At-that-time, when-approaching /Jesus<sup>[dat. d.o.]</sup>, the disciples <sup>[according-to-private]</sup>privately said, Because-of what were-we-not-able ourselves to-cast-him~ -out? <sup>20</sup>Then /Jesus said to-them, Because-of the faithlessness<sup>[lack-of-committed-trust]</sup> of-yours<sup>&?’</sup> (Mt. 17:9,14-20 APT).

The Gospel of Luke also records this event from a slightly different perspective emphasized (Lk. 9:37-43)

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“<sup>37</sup>Now it-came-to-pass [<sub>loc. & v</sub>]in-the-next<sup>[suev.]</sup>-day, as-they -were-coming-down from the mountain, a-large crowd met-together with-Him. <sup>38</sup>And, lo! A-man<sup>[husband]</sup> from the crowd cried-out-loudly, saying, [<sub>voc.</sub>]O-Teacher, I-implore You<sup>§</sup>, look-favorably [<sub>dbl. & π</sub>]intently-upon the son of-mine, because he-is my only-begotten-one<sup>+</sup>. <sup>39</sup>And lo! A-spirit repeatedly-seizes him. And abruptly he-clamors. And it-convulses him with foam. And [<sub>subjv.</sub>]it-dissociates hardly away-from him, bruising<sup>[crushing-together]</sup> him. <sup>40</sup>And I-implored the disciples of-Yours<sup>§</sup> that [<sub>subjv.</sub>]they-cast- it -out and they-were-not -able. <sup>41</sup>Then /Jesus answered-and said, Oh-faithless and standing-distorted generation! How long<sup>[until when]</sup> shall-I-be with<sup>[to-the-face-of]</sup> you<sup>&</sup> and shall-forbear<sup>[tolerate; lit.: hold-up]</sup> you<sup>&?</sup> Lead the son of-your<sup>§</sup> to<sup>[to-the-face-of]</sup> here! <sup>42</sup>Now yet while-approaching<sup>[to-the-face-of]</sup> Him, the demon dashed- him -down and severely-convulsed |him|. Then /Jesus rebuked the unclean /spirit and He-cured the boy. And He-gave-him-back to-the father of-his. <sup>43</sup>Then they-all-were-astounded at the magnificence of-The God’’ (Lk. 9:37-43 APT).

As in the previous two occasions recorded in Scripture there are differences in the information recorded by the three Gospel writers guided by The Holy Spirit (Mk. 9:2,9,14-27; Mt. 17:1,9,14-20; Lk. 9:37-43). Please note these fifteen facts carefully.

- A. Both Mark (v. 2) and Matthew (v. 1) noted that it was after six days since arriving in Panias or Kaisáreh-eeah-Féeleppoi (Mk. 8:27; 9:2; Mt. 16:13; 17:1) at the foot of Mt. Hermon went up this highest mountain in Bible lands. While Luke indicated about eight days (9:28) {indicating seven to nine days}. But after six days would be actually seven days. Therefore the conclusion from the three accounts would be that seven days after arriving at Panias, Jesus with Peter, James, and John not only ascended the Mount Hermon but also descended to Pantias to be with all His disciples.
- B. Mark (v. 14) and Luke (v. 37) described the crowd that had gathered around the disciples as large, while Matthew referred to it as a crowd.
- C. Mark referred to the scribes who were arguing with the disciples (v. 14), while Matthew and Luke omit this fact.
- D. Mark reported the reaction of the crowd when they beheld Jesus (v. 16), they became awe stricken and were running to face Him and ceremonially greeting Him, while Matthew and Luke omit this fact.
- E. Mark reported that Jesus questioned scribes why they were arguing with the disciples (v. 14) but never received an answer from them, but was informed by the father’s explanation. Neither Matthew nor Luke mention this fact.
- F. Mark indicated that the father of the demon possessed boy as one out of the crowd answered (v. 17) and the father of the young child (v. 24), while Matthew refers to him as a human (v. 14) and Luke as a man <sup>[husband]</sup> from the crowd (v. 38).
- G. Mark (v. 17) and Luke (v. 38) recorded that the father addressed the Lord Jesus as Teacher, while Matthew addressed Him as Lord (v. 15).
- H. There are differences in the way each Gospel relates that the boy’s father describes his son’s condition. Mark reported that he told Jesus that his son had a voiceless spirit that dashes him to the ground, foaming and grinding his teeth, and he is being atrophied (vs. 17,18). Matthew related his deference and humility by kneeling at the feet of Jesus, pleading for mercy, and described the desperate condition of the son as a lunatic, suffering badly many times falling into fire and many times into water (vs. 14,15). Luke stated that a spirit seizes him, abruptly clamors, and convulses him with foam, bruising him. Then he disassociates hardly away from him (v. 39).
- I. Mark noted how Jesus responded to the father’s plea by rebuking the

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whole generation (disciples and the scribes as well as all the others) addressing them as a faithless generation, asking them, “How long shall I be with you? How long shall I forbear with you? Bring him to Me!” (v. 19). Matthew (v. 17) and Luke (v. 41) both added an unfavorable, descriptive term to the faithless generation calling them ‘standing-thoroughly-distorted.’ However Luke records a different verb in The Lord’s command (v. 41), He used ‘lead him here’ instead of ‘bring him to here.’ But Mark omits ‘to Me.’

- J. Only Mark fully recounts the conversation and action that transpired between Jesus and the father between the time that the demon beheld Jesus and when Jesus rebuked him and he exited (vs. 20-24). The Lord Jesus asked the father how much time passed since this came upon the boy. The father’s answer, ‘From childhood!’ The father went on to explain how the demon tried to destroy the boy and how the demon cast him into the fire and into waters many times over to destroy him. Then the father pled with The Lord Jesus that He could do anything, hurry to aid us. The condition that Jesus gave to the father put the burden back upon him. It depended upon his ability to persistently commit trust. This is because “All things are possible to to-the-one persistently-committing-trust” (v. 23). The father responded with shed tears and kept repeatedly saying, “I-am-persistently-committing-trust, Lord. Continually-come-to-the-aid-out-of-danger my short-fall of committed trust.”
- K. Only Mark recorded the fact that it was when Jesus beheld the crowd converging that He rebuked the unclean spirit (v. 25).
- L. Only Mark reported that after He rebuked the unclean spirit He addressed him as voiceless and deaf-mute spirit. He enjoined him to exit at once and no longer enter into him (v. 25). Matthew noted that He rebuked him without addressing Him (v. 18). Luke stated that Jesus rebuked the unclean spirit (v. 42).
- M. Mark recorded that after being enjoined to exit and enter no longer, after clamoring and severely convulsing him, he exited (v. 26). Matthew merely stated that the demon exited away from him and the boy was healed from that hour (v. 18). But Luke simply stated, He cured the boy and gave him back to his father (v. 42).
- N. Only Mark included in his Gospel that the boy became as a dead one. This caused many people to repeatedly say that he died off. Then Jesus grasped his hand tightly and raised him up and he stood up (vs. 26,27).
- O. Only Luke added to his account, “Then they-all-were-astounded at the magnificence of-The God” (v. 43).

Once again The Lord Jesus Christ, The Prince of Peace demonstrated that He has the Miraculous Power and Authority that only The God has and exercises. From these three accounts of this occasion with fifteen notable facts, we pointed out the most important and most notable Truth, which is yet so often overlooked. It is stated in the tenth notable fact recorded by Mark, “. . . all-things, possible-to-the-one persistently-committing-trust!” (Mk. 9:23). Mark, on three occasions, records that All Things are Possible (here and 10:27; 14:36). In these latter two times The Lord Jesus first reminded His disciples of this Truth and then He reminded The Father in His prayer in the Garden of **Gethsaymah-náy** that “All things, possible<sup>[emph.nom.excl]</sup> to-You<sup>!</sup>!

We humans, even many of those who claim to believe in The Lord Jesus Christ, are like the father of the paralytic in today’s lesson, are falling short of or lack persistent trust or faith in The Lord Jesus Christ.

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It is so easy to forget that He is not just a human, but is The Divine Human or The God-Man and as The Father is able to do all things for those persistently trusting in Christ so is The Lord Jesus The Prince of Peace because He indeed is in perfect union with The Father and The Holy Spirit and provides Perfect Peace surpassing all human understanding for all who keep persistently trusting Him completely. It behooves every one of us to carefully examine ourselves to be sure we have and are persistently fulfilling every one of His conditions for His Perfect Peace.

We shall break here and resume next time with the next occasion The Lord Jesus Christ demonstrated His Authority and Miraculous Power.

**Conclusion: Today** in our study of **The Prince of Peace**, after reviewing the first four reasons why The Lord Jesus Christ came to Earth, we began considering the fifth major fact concerning **What He Came to Earth to Do**. There are at least twelve unequalled achievements that He came to Earth to perform, eight which He declared during His lifetime on Earth, four others John declared at the end of his life between A.D. 90-94.

We reviewed the first two occasions in which The Lord Jesus Christ The Prince of Peace demonstrated His Authority and Miraculous Power.

E. He Came to Reveal and Demonstrate The God's Miraculous Power and Authority.

1. In Tebét (Dec.-Jan.) A.D. 29, in The Synagogue in **Kahpehrnah-óúm** He Cleansed a Man Possessed by an Unclean Demon.
2. Later in March (early Nisán), A.D. 31 in **Kahpehrnah-óúm** again while teaching Pharisees and Mosaic-Law-teachers He Cured a Paralyzed Man upon a Couchette of Sickness or Stretcher (Mk. 2:2-12; Lk. 5:17-25 cf. Mt. 9:1-8).

Then we examined the third occasion.

3. In June (Siván) A.D. 32 in **Panias (Kaisáhreh-eeah-Féeleppoi)**, at the foot of Mt. Hermon, The Lord Jesus Christ brought lasting Peace by Curing a Boy Possessed with an Unclean Spirit.

There are fifteen differences between three Gospels, Mark, Matthew, and Luke which we noted and explained. Once again from these three accounts He demonstrated that He has the same miraculous-power and authority that only The God has and exercises. From these three accounts of this occasion with fifteen notable facts, we pointed out the most important and most notable Truth, which is yet so often overlooked. It is stated in the tenth notable fact recorded by Mark, “. . . all-things, possible-to-the-one persistently-committing-trust!” (Mk. 9:23).

We emphasized that we humans, even many of those who claim to believe in The Lord Jesus Christ, are like the father of the paralytic in today's lesson and are falling short of or lack persistent trust or faith in The Lord Jesus Christ. It is so easy to forget that He is not just a human, but is The Divine Human or The God-Man. As The Father is able to do all things for those persistently trusting in Christ, so is The Lord Jesus, The Prince of Peace because He indeed is in perfect union with The Father and The Holy Spirit and provides Perfect Peace surpassing all human understanding for all who keep persistently trusting Him completely.

**Application:** What will you begin doing today to be sure that you, your friends, and loved ones are conscious of the consequences of ignoring, disregarding, or refusing to comply with **all** His conditions for Peace? **DFW**

For next week: **THE PRINCE OF PEACE: III. What He Came To Do:** part E.4. **Please read and meditate upon:** (Acts 10:1-8;23-45).