

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. &v]in-judgment and ^[loc. &v]in-righteousness from the now even /forever. The zeal of-The **LORD** of-Hosts shall-do this” (Isa.9:6,7LXXAPT).

Part 26

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-four lessons we completed the first two facts, **What is Peace** and **Who The Prince of Peace Is**. Then we considered the third fact **What He Came to Do** and so far we have covered the first 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 why The Lord Jesus Christ Came to Earth, the first seven of which The Prince of Peace declared of Himself and the last five 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.

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

- G. He Came to Give His Natural Life in Exchange for many Sinners.

This declaration, made to His disciples by The Lord Jesus Christ, specified the seventh reason why The Prince of Peace came to Earth as The Son of a (Hu)Man. There are three facts to be considered in fully understanding this reason for The Lord Jesus Christ to come to Earth as Prince of Peace.

1. The Dating of This Event.

This event occurred on Sunday, 2 Nisán (March 22), A.D. 33 just four months after His previous declaration concerning His Coming to Earth

and just twelve days before His Crucifixion.

2. The Five Differences between the two Recorded Scripture Passages were reviewed.
3. The Declaration of Analogy that The Lord Jesus Christ Made and Two Reasons for His Coming were examined and His Application of the terms in The Lord Jesus Christ's Own Life.
 - a. The two Reasons for His Coming
 - (1) He Came not to be Domestically-served but to Domestically-serve persistently, because He persistently domestically served for three and a third years of His adult life {cf. 3. b (1) Lesson 24, p. 6}.
 - (2) He purposely came to Earth to give His perfect, sinless natural life as a ransom price to redeem and release from bondage to Satan many trusting totally committed disciples.
 - b. His Application of the terms in The Lord Jesus Christ's Own Life.
 - (1) He who would become great among His disciples shall be domestic servant to all disciples even as The Lord Jesus Himself spent the last three and a third years of His life setting the example.
 - (2) He who determines to be foremost or first in rank among His disciples shall be bondsman to **all** fellow-disciples (v. 44).

This is a great challenge which The Lord Jesus Christ requires of **all** His disciples. Just as He became a bondsman to His Father so must those who would be His disciples be bondsmen to Him and His Father.

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

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

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

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

Firstly we discussed the importance, meaning, and essentiality of 'the progressive revelation of The God in Scripture' for proper interpretation and teaching of The Word of God. We noted that the time that various Books of Scripture were recorded is vitally important to proper understanding of the progression of revelation of The God and proper interpretation of Scripture. We also noted the time that The Gospel According to John was recorded between A.D. 90-94 most likely from Ephesus according to Irenaeus who was a disciple of Polycarp, who in turn was a disciple of John, the youngest and last still living Disciple of The Lord Jesus Christ.
2. The Text Factor: The Two Similarly Recorded Passages of Scripture (Jn. 1:1-3 cf. Gen. 1:1-5) were examined.

We compared these two passages which open with 'In Beginning,' Both are anarthrous thus indicating Eternity past, but Genesis deals with the first seven days of time and emphasizes the part that each Person of The Godhead (Trinity) performed. But John recorded that part of Creation which The Second Person of The Trinity performed. He spoke in behalf of all Three. John identified **Him** as 'The Word' and emphasized His continuous existence with The Godhead before time, in Eternity past. Thus John clarified the progressive revelation of The God concerning God The Son, who is The Lord Jesus Christ,

The Prince of Peace. John also stated that there is definitely **not one** thing, which had come into being, came into being apart from **Him**, This Word. Then later John identified Him as The Same Word who became human flesh and tabernacled among the disciples. This Word is One of The Trinity, The **Elohiym** (Ayl-oh-héem) Who spoke in Creation for the Godhead, the first six days in the beginning of time.

3. The Translation Factor

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

a. 'Grace.' We noted the progress through five changes in meaning throughout the years of written literature until it finally referred to a favor freely done without claim or expectation of return and finding its only motive in the bounty and free-heartedness of the giver. Your teacher's definition is, "All that The God is in character, goodness, love, and generosity, given through His Son, The Christ, to those who deserve The God's wrath, judgment, disdain, and condemnation for simply meeting all conditions for Peace and appropriating and receiving it through repentance and faith." After regeneration, Grace produces the desire and the power of Christ to enable the regenerate one persistently to do The God's Will acceptably.

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

Grace does and must precede Truth. Both came to Earth in The Person of The Lord Jesus Christ who embodied both and made both available to all humans throughout the whole world. It was not until The Word became The Son of The God in a human body and dwelt among humans that Grace that saves came to Earth and was made available to all who meet all His conditions for His Perfect Peace (anonymous).

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

'Telic' means 'purpose, intention, or toward the final end.' The purpose for The Lord Jesus Christ to come to Earth as a human, The God-human, was to bring, not just introduce, but bring His Grace and Truth and make both available to all humans. John used an ingressive aorist to express this event in its entrance or beginning. That is why The Father sent His only Begotten Son into the world in order to manifest His Grace and make known The Truth so as to enable humans of all succeeding generations to obey The Truth and receive more Grace.

Now we resume our study of the Twelve Reasons why The Lord Jesus Christ, The Prince of Peace came to Earth as The Son of a (Hu)Man as we take up with the ninth reason, recorded by John in his Gospel which is the second reason that he recorded.

I. He Came to Reveal The God's Person (Jn 1:1,18; 14:6-11);

¹⁴ [noart: quality time, i.e. perfect time at beginning of time, locative **évj**] In-beginning The Word was-continuously-being. And The Word was-continuously-being with^{to-}the-face-of] The God. And The Word was-continuously-being ⁰God. . . .
¹⁸Not-one+ ever-yet has-beheld ⁰God. The Only- Begotten Son, The-One continuously-being in^{leis} for **évj** the bosom of- The Father, That-One constantly-exposed[lit.: led-out; made a full revelation of] |Him|[cf. J 17:1,5]. . . ⁶Jesus

says to-him, **I-am**-Myself-continuously-being The Way and The Truth and The Absolute-Life. Not-one is-coming to^[the face of] The Father except through Me. ⁷If (and-it-is-not-true) &you-had-known^[from experience] Me, &you-would-have-known^[from experience] My /Father also. And from-this-present-time &you-know^[from experience] Him and &you-have-beheld Him. ⁸Philip^f says to-Him, Lord, ^[aor. imp.]show-at-once to-us The Father! and it-is-sufficient ^[dat. of advg.]for-us. ⁹Jesus says to-him, Philip^f so-long-a-period-of-time I-am-continually ^[in co.]with you& and \$you-have-known^[from exp.] Me, \$have-you-not? The-one having-beheld Me has-beheld The Father. And how are-you^s-saying? Show-at-once to-us The Father! ¹⁰\$You-are-continually-committing-trust that |I-am| Myself ^[é v w/dat]in-union-with-The Father and The Father is-continually ^[é v w/dat]in-union-with-Me, are-you-not? The declarations^[spoken words] which Myself, I-am-speaking-to-you&, I-am not speaking on-account-of Myself but The Father The-One⁺ continually-abiding ^[é v w/dat]in-union-with-Me, Himself, He-is-continually-doing the works. ¹¹[pres. pl. imp. of cmd.]You-all-are-to-persistently-commit-trust ^[obj. gen.]in-Me that |I-am| Myself ^[é v w/dat]in-union-with-The Father and The Father in-union-with-Me! Otherwise persistently-commit-trust in Me for-the-sake-of the works themselves!” (Jn 1:1,18; 14:6-11 APT).

All through history since Adam sinned, humanity has been mostly beclouded or obscure from a clear perception of The Godhead until the adulthood and manifest ministry of The Lord Jesus Christ among the people of Israel. Only a few humans, during the years since Adam and until The Lord Jesus Christ came to Earth, scattered from time to time had direct contact with The God, which were recorded in The Old Testament. This is true since John recorded in The Word of God that “Not-one⁺ ever-yet has-beheld ⁰God” (1:18 APT).

These two passages of New Testament Scripture provide us with a brief description of another reason why The Lord Jesus Christ, The Prince of Peace came to Earth. These were recorded by John, The Beloved Disciple at Ephesus, near the end of his life before being banished to The Isle of Patmos in A.D. 90-94. However these two passages were depicting two events. The first event occurred in the first year of His ministry in Kislev (early December), A.D. 29 (1:1-18 APT). The second event (Jn. 14:6-11), occurred between 9:25-9:50 P.M. on Thursday night 14 Nisán (April 2), A.D. 33.

There are four factors that define this ninth reason why The Lord Jesus Christ, The Prince of Peace came to Earth as The Son of (a-Hu)Man. These are: 1. To Exposit The Father (1:18); 2. To Exhibit The Way, The Truth, and The Absolute Life (14:6a); 3. To Explain The Way to The Father (14:6b-10); and 4. To Exemplify Faith (11).

1. He came to Exposit The Father (1:18)

“¹⁸Not-one⁺ ever-yet has-beheld ⁰God. The Only- Begotten Son, The-One continuously-being in^[é is for é v] the bosom of-The Father, That-One constantly-exposited ^[lit.: led-out; made a full revelation of] |Him|” (Jn. 1:18 APT).

Although this was recorded by John the Beloved Disciple between A.D. 90-94, yet it was spoken by John the Baptizer in **Baythahbah-ráh** across the Jordan river c. 22 miles east of Jerusalem, where he was proclaiming, the Gospel of The Kingdom and baptizing disciples.

The Greek verb form that John used in this passage is **ἐξηγήσατο** (eksaygáy-sahtoh), a constant aorist of **ἐξηγέομαι** (eksaygéohmai) which literally means ‘to lead the way out,’ or ‘to exegete’ but carries the full meaning of ‘to make full revelation of,’ or ‘to exposit, or to narrate, or to describe fully.’ From it is derived the theological term ‘exegesis’ which means ‘a critical explanation of a text or portion of

Scripture’ This method is often used in these Bible Study lessons.

Since only small number of humans throughout Old Testament history and only Jews since Moses had any direct contact with The God until The Lord Jesus appeared publicly on Earth and exegeted or made a full revelation of The God, it is clear that John indicated another reason for His coming in addition to the others, which is for the express ultimate purpose to make humans aware and become more knowledgeable of the God, His Grace, Truth, Perfect Peace, and a Salvation that provides Absolute Life, become in union with Him and with and through His Son, as well as the power to be completely obedient to Him persistently.

2. He came to Exhibit The Way, The Truth, and The Absolute Life (14:6a)

This event occurred in the upper room in the southwest sector of Jerusalem, in the beginning of the night in which He was betrayed by Judas Iscariot (**Eeskahreecōtays**) to be crucified. After informing His disciples of His soon departure from Earth to the dwelling of His Father. He expressed to them the destination to where and the way He is slipping away. Then **Thōmahs** replied, “O-Lord, we-perceive not where ^SYou-are-slipping-away and how are-we-able to-perceive the way?” (v. 5 APT). Then Jesus responded with,

“⁶I-am-Myself-continuously-being The Way and The Truth and The Absolute-Life. Not-one is-coming to^{the face of} The Father except through Me. ⁷If (and-it-is-not-true) &you-had-known^[from experience] Me, &you-would-have-known^[from exp] My ⁷Father also. And from-this-present-time &you-know^[from experience] Him and &you-have-beheld Him” (vs. 6,7 APT).

Then Philip spoke up and abruptly demanded in behalf of all the disciples. Philip was a neighbor of Peter and Andrew, James and John, the first four men to become disciples of The Lord Jesus Christ, all who were resident of the fishing town called **Baythsah-eedáh** (Bethsaida). In the time of Jesus’ ministry it was on the north shore of Sea of Galilee of antiquity c. a half-mile east of the Jordan River (according to the Book entitled “**BETHSAIDA: A City by the north-west Shore of the Sea of Galilee**” by Rami Arav and Richard A. Freund, (Kirksville, MO.: Thomas Jefferson University Press, 1995) pp. 74,80. Before exiting **Baythsah-eedáh** The Lord Jesus found Philip, the fifth disciple, who in turn found and brought **Nahthahnah-áyl** (Nathanael) also named **Bahrthohlohmaíohs** (Bartholomew) by Mark (3:18 APT).

It was Philip who spoke secondly for the other disciples in response to Jesus’ announcement, “If (and-it-is-not-true) &you-had-known Me, &you-would-have-known My /Father also. And from-this-present-time &you-know Him and &you-have-beheld Him.” Philip’s response to Jesus using the imperative of demand mood in the constative aorist tense, which calls for immediate action is translated, “Show-at-once to-us The Father! And it-is-sufficient for us” (Jn. 6: 8 APT).

We must remember that Philip was speaking before Calvary, Resurrection-Ascension, and Pentecost. The Holy Spirit had not yet descended to Earth and the disciples of Jesus were thinking as Old Testament Jews under The Law as they listened to the teachings of Jesus. Therefore we must not fault Philip and the disciples for failing to understand, although it did lack respect for the one the disciples called Master. They were limited in their capacity to understand **all** that He taught. And some Truth had not yet settled in their minds.

Even though today we are regenerated disciples of His, sometimes it takes repeated teaching over a longer period of time before most of us get full understanding of The God's Truth.

Jesus had just told the disciples that they have known The Father because they knew Him. And they have beheld The Father because they beheld Him. They had forgotten what took place on Solomon's porch in the Temple at the Festival of Dedication of purification of the Temple after being abominated Antiochus Epiphanes on 25th Kislev (Oct. 17), A.D. 32 (Jn. 10:22-38). While the disciples were listening, Jesus told the antagonizing Jews, who confronted Him, of His Relationship to his Sheep and to His Father concluding with the emphasis He made concerning the union that He shared with His Father as He said, "30Myself and My Father are-continuously-being One. . . .38 persistently-know and persistently-commit-trust that The Father [is] in-union-with-Me and I-am in-union-with-Him" (Jn. 10:30,38 APT).

Jesus responded to Philip's impertinent demand in the imperative of demand mood in the constative 2, aorist tense which calls for immediate action to be performed at once, in addressing Philip by saying, "so-long-a-period-of-time I-am-continually [in co.] with you& and \$you-have-known[from exp.] Me, \$have-you-not? The-one having-beheld Me has-beheld The Father. And how are- you\$ -saying? Show-at-once-to-us The Father!" (Jn. 10:9 APT).

The Lord Jesus exhibited all three of these factors (elements which contribute to a result), The Way, The Truth, and the Absolute Life. In this case the result is access to The Father, which in turn provides access to Heaven, Salvation, Redemption, Release from Bondage to Satan and Sin, Forgiveness of sins, Regeneration, Justification, Imputed Righteousness, Perfect Peace, Understanding Truth, and possessing Eternal Absolute Life. However, in Philip's mind who spoke on behalf of the twelve disciples, the result was to see The Father, which is impossible for human eyes as The Truth reported by John the Baptizer and recorded by John the Beloved Disciple in His Gospel indicated (Jn. 1:18 cf. 14:6,7,9c,11a).

3. He came to Explain The Way to The Father, to Truth, and to Eternal Absolute Life along with Six Accompanying Factors (14:6b-7,9c-10);

"6 Not-one is-coming to[the face of] The Father except through[or by-means-of] Me. 7If (and-it-is-not-true) &you-had-known[from experience] Me, &you-would-have-known[from experience] My /Father also. And from-this-present-time &you-know [fromexperience] Him and &you-have-beheld Him. . . . 9 so-long-a-period-of-time I-am-continually [in co.] with you& and \$you-have-known[from exp.] Me, \$have-you-not? The-one having-beheld Me has-beheld The Father. . . .10\$You-are-continually-committing-trust that I-am! Myself [évw/dat]in-union-with-The Father and The Father is-continually [évw/dat]in-union-with-Me, are-you-not? The declarations[spoken words] which Myself, I-am-speaking-to-you&, I-am not speaking on-account-of Myself but The Father The-One+ continually-abiding [évw/dat]in-union- with-Me, Himself, He-is-continually-doing the works" (Jn. 14:6b-7,9c-10 APT).

The absolutely-only way of access to approach, to see, and to know The Father is through or by means of His Son, The Lord Jesus Christ. And absolutely only by means of Him do humans have access to: Heaven, Salvation, Redemption, Release from Bondage to Satan and Sin, Forgiveness of sins, Perfect Peace, and Eternal Absolute Life and the ability to understand and to know from experience Truth and Eternal Absolute Life {since He is also the Personification of Truth and of Eternal Absolute Life} (Jn. 14:6a).

The Lord Jesus Christ came to be the human personification of these three necessary aspects of the needs of humanity to experience the wonderful purpose for which humans were created and to provide the way of access to His Father and to Heaven in order that our prayers be heard and answered and Salvation, Redemption, Release from Bondage to Satan and Sin, Forgiveness of sins, Regeneration, Justification, Imputed Righteousness, Perfect Peace, and Eternal Absolute Life be obtained and to have the ability to understand and know from experience Truth. There is absolutely no other way of access to God The Father but by coming to His Son, The Lord Jesus Christ and placing persistent committed trust (faith) in Him. In doing this one becomes a disciple of The Lord Jesus Christ, but needs to identify with one who previously has been or is in the process of being discipled at least in the second stage of discipleship or has been weekly discipled by a mature disciple for at least six months

4. He Came to Exemplify Faith (Jn. 14:11; Gal. 2:16,20; 3:22; Eph. 3:12; Phil. 3:9).

“¹¹[pres. pl. imp. of cmd.]You-all-are-to-persistently-commit-trust [obj. gen.]in-Me that [I-am] Myself [é̇v w/dat]in-union-with-The Father and The Father in-union-with-Me! Otherwise persistently-commit-trust in Me for-the-sake-of the works themselves!” (Jn. 14:11 APT).

“¹⁵We, Jews . . . ¹⁶being-aware that a-human[generic] is-continually- not -being-justified[declared: righteous, freed of: blame, guilt, and/or penalty of Sin] [instr. é̇k]by-means-of works ⁰of-Law, except through[intr. agcy.] Jesus Christ’s. ⁰Faith[cmd. tr.], even ourselves, we-committed-persistent-trust unto Christ Jesus in-order-that we-be-justified[declared: righteous, freed of: blame, guilt, and/or penalty of. Sin] [instr. é̇k]by-means-of Christ’s ⁰Faith[cmd. tr.] and not [instr. é̇k]by-means-of ⁰works ⁰of-Law, for-the-reason-that all flesh shall- not -be-justified [instr. é̇k]by-means-of ⁰works ⁰of-Law. . . . ²⁰[cons. perf.] I-stand-crucified-together with-Christ but [subjv.]I-Absolutely-Live. No longer myself[emph. use], but Christ Absolutely-Lives [loc. é̇v]in-me. In-fact what- now I-Absolutely-Live [loc. é̇v]⁰in-flesh, I-Absolutely-Live by-means-of ⁰Faith [cmd. tr.], [namely] the-one^ belonging-to The Son-of-The God, The-One [caus. aor. ptcp.]because-loving[sovereignly-prefer-over-self-and-others] me also delivered-over Himself in-behalf-of myself[emph. obj. gen.]” (Gal. 2:16,20; 3:22 APT).

In this fourth factor The Lord Jesus provided His disciples, as well as all who read or hear This Gospel read or proclaimed, an example of the meaning of ‘action in faith’ which has often been translated and referred to as ‘believe’ but has a deeper meaning than ‘simply believe’ and should be rendered in the progressive present tense (the linear tense calling for duration) as ‘persistent committed trust.’ In this passage in John 14, The Lord Jesus introduced to His disciples This Great Truth of ‘persistent committed trust’ which all are commanded to place in Him. The only time previous to this in which He used this term and also used the term ‘in union with’ was in John 10:23-39, when certain Jews challenged Him and sought to stone Him. There He commanded them, “³⁷[f[1st cl. cond.] (and-it-is-true) I-am- not -doing the works of-The Father of-mine, do-not-commit-persistent- trust to-Me! ³⁸But if[1st cl. cond.] (and-it-is-true) I-am-doing the works of-The Father of-mine], although &you-are-not-committing-trust-to-Me, persistently-commit-trust in-the-works in-order that [& cnst. aor. subjv.]you-begin-to-know[from exp.] and [&cnst. aor. subjv.]begin-to-commt-trust that The Father [is] in-Me and Myself [loc. é̇v]in-Him!”

It was not until Paul recorded The Epistle to the Galatians that God’s progressive revelation of This Truth of The Lord Jesus Christ’s own Faith was expanded and exemplified further by his Epistles to The Ephesians and Philippians.

We must suspend our study here and resume the exegesis of this Truth

of The Christ's Faith in our next lesson.

Conclusion: Today in our study of The Prince of Peace, we reviewed what we have studied thus far of the noting that there are five more occasions at which Scripture indicates in John's Gospel that The Lord Jesus Christ demonstrated His Authority and Miraculous Power. Then we reviewed the first eight unequaled achievements and reasons why The Prince of Peace, The Lord Jesus Christ came to Earth. He Brought The Word of The God into Being. Thus John clarified the **progressive revelation of The God** concerning God The Son, who is The Lord Jesus Christ, The Prince of Peace and why He came to Earth. Then we began considering the ninth reason for His Coming to Earth. We noted four factors that define the ninth reason for His coming to Earth: 1. To Exposit The Father; 2. To Exhibit The Way, The Truth, and The Absolute Life; 3. To Explain The Way to The Father; and 4. To Exemplify Faith.

1. From the first factor, To Exposit The Father, we learned that **ἐξηγέομαι** (eksaygéhohmai) literally means 'to lead the way out,' or 'to exegete' but carries the full meaning of 'to make full revelation of,' or 'to exposit, to narrate, or to fully describe.' So the express ultimate purpose for His coming was to make humans aware and become more knowledgeable of The God, His Grace, Truth, Perfect Peace, and a Salvation that provides Absolute Life, become in union with Him and with and through His Son, as well as the power to be completely obedient to Him persistently.
2. From the second factor, To Exhibit The Way, The Truth, and The Absolute Life, we learned that the absolutely only way of access to approach, to see, and to know The Father is through or by means of His Son, The Lord Jesus Christ. And He in turn is the absolutely only way of access to: Heaven, Salvation, Redemption, Release from Bondage to Satan and Sin, Forgiveness of sins, Regeneration, Justification, Imputed Righteousness, Perfect Peace, Understanding Truth, and possessing Eternal Absolute Life.
3. From the third factor, To Explain The Way to The Father, we learned that The Lord Jesus Christ came to be the human personification of these three necessary aspects of the needs of humanity to experience the wonderful purpose for which humans were created. There is absolutely no other way of access to God The Father but by coming to His Son, The Lord Jesus Christ and placing persistent committed trust (faith) in Him. In doing this one becomes a disciple of The Lord Jesus Christ, but needs to identify with one who previously has been or is in the process of being disciplined.
4. From the fourth factor, To Exemplify Faith, The Lord Jesus Christ introduced His disciples to the Great Truth of Faith which means 'persistent-committed-trust,' which all are commanded to place in Him and without which committed trust there is no hope of entering Heaven, nor of receiving Salvation, Redemption and all other spiritual blessings. Therefore it behooves each one to examine oneself seriously and meticulously as to how persistent and complete is our faith in The Lord Jesus Christ.

Application: When we stand in Judgment before The Lord Jesus Christ, how will you answer in regard to persistent faith and being disciplined and discipling others in accord to His command (Mt. 28:18-20 APT). DFW

For next week: **THE PRINCE OF PEACE: III. What He Came To Do:**
part 27. I.4 Concluded: He Came to Reveal The Lord Jesus Christ's Personal Faith. (Please read and meditate upon: Jn. 14:11; Gal. 2:16,20; 3:22; Eph. 2:10; 3:10; Col. 1:13-20).