

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

Part 33

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 thirty 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 unequaled achievements The Prince of Peace came to Earth to perform. The Lord Jesus Christ Himself declared the first seven reasons during His life on Earth. Then there are five more reasons for His coming that were declared by John at the end of his life between A.D. 90-94.

III. What The Lord Jesus Christ Came to Do.

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

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

Now we shall consider the fourth main point of our study of The Prince of Peace, **IV. When He Came to Earth**. This fourth aspect of our study of The Lord Jesus Christ, The Prince of Peace, is divided into four aspects

which are: A. When He Came; B. How He Came; C. What He Said When He Came; and What Was Seen When He Came.

IV. When He Came to Earth.

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

The Lord Jesus Christ came to this inhabited Globe called Earth at the time according to astronomers' calculation of what was their consideration and interpretation of what they and the sages or wisemen termed "His Star," referring to the constellation seen at the birth of The Lord Jesus Christ. Herod the Great, who reigned 43 yrs., began to build 'The Temple of The God' (the outer environs including the courts) in the eighteenth year of his reign, which would be 19 B.C. The Sanctuary, *vaós* was completed by the priests one year and six months later. Thus considering the time between 1 B.C. and 1 A.D. is two years rather than one, this would make the year that the *vaós* was completed 17 B.C. Forty-six years (cf. Jn. 2:20) later would bring the year to A.D. 30 and not A.D. 29 when Jesus cleansed The Temple, during His observance of the first Passover of His three plus years ministry. This establishes the year of His crucifixion to be A.D. 32 and not A.D. 31 as it is often considered.

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

B. How He Came.

Both Matthew and Luke in their Gospel accounts briefly explained very well exactly how this birth came about to be. In these two accounts we have two witnesses that verify the accuracy and miraculous power of Our God. This miraculous power was demonstrated first in creation. In the second chapter of the first Book of The Old Testament The God performed a miraculous medical operation in the creation of woman from a rib bone taken from Adam's side during a deep sleep induced by The God (Gen. 2:21,22). Then c. 4,140 years later, it is recorded in the first chapter of first Book of The New Testament that The Lord God performed another miraculous medical operation upon the woman Mary or Mahree-áhm (Miriam) of Nahzahréth by impregnating her, thus enabling her to give birth to His Son with pure, sinless, and undefiled blood. Then Luke clarified how a virgin became pregnant without ever having physical contact with a man. This was done by means of The Holy Spirit alighting upon the virgin and The Most High's miraculous power over-shadowing [fig.: to cover with a superior influence] her.

C. What He Said When He Came.

In early Spring, A.D. 63, the apostle Paul recorded what He said when He was born. The Baby Lord Jesus, The Son of The God Incarnate quoted one of the Psalms (40:6-8) that were prophetically sung by the Jews in their Synagogue worship. It was written on the outside end of the scroll, "It stands declared, 'Lo! I-arrive in-order-to-do the determined-will of Yours\$, O-God'" (Heb. 10:9 APT). That is what He said when He Came!

D. What Was Seen When He Came.

The apostle John recorded what was seen in those days when The Lord Jesus Christ lived as The Human God-Man. His disciples intently gazed upon His glory not only once when the disciples saw Him transformed in

His glory, but in His daily walk on Earth performing His Miraculous power. They consistently observed His glory manifest in all His days and ways while they walked with Him treading throughout and beyond Israel. In addition to gazing upon His radiant glory, they beheld the fullness of grace that filled Him as well as the fullness of Truth which He spoke and practiced consistently without deviation. When He came He related to His Father, God that His purpose for coming was to perform and completely fulfill the determined will of God.

Now we shall consider the fifth main point of our study of **The Lord Jesus Christ, The Prince of Peace**, part 33: **V. Where He Is Now!** This fifth aspect of our study of The Lord Jesus Christ, The Prince of Peace, is divided into four components which are: A. Where Is He Now? B. When Did He Get There? C. What is He Doing There? and D. How Long Will He Be There?

V. Where He is Now! (Rom. 10:6; 8:34; 1 Thes. 4:16; Lk. 24:50,51; Acts 1:3, 6,9-11; Mk. 16:19; Heb. 9:24,25; Rev. 1:9-18; 3:20-22).

Since your teacher learned of the necessity of the disciple and servant of The Lord Jesus Christ to ascertain the Progressive Revelation of Scripture in order to obtain a clear and true understanding of Bible History and Proper Scriptural Doctrine in order to accurately teach It and to accurately disciple others. This also is so necessary to accurately understand how the Bible can make sense to the present day reader and every regenerated disciple.

According to Progressive Revelation as Scripture was recorded, the earliest revelation of The Lord Jesus Christ having ascended to Heaven and is no longer on Earth we must consider the dating of each New Testament Book. Only The Gospels of Luke and Mark and Acts give any details of The Ascension of The Christ, but 1 Thessalonians and Romans were recorded prior to these in the order of progression. Therefore the order of consideration shall be different than the order in which most Bibles are printed.

A. Where is He Now? (Rom. 10:6; 1 Thes. 4:16; Lk. 24:50,51; Acts 1:3,6,9-11).

1. According to Paul, the Apostle to ⁰Gentiles.

He wrote fourteen New Testament Epistles, was from Antioch where he was converted and made an apostle by The Lord Jesus Christ six months after His Ascension in late November (Kislev), A.D. 33.

a. He is in Heaven (Rom. 10:6).

Paul briefly referred to this fact that The Lord Jesus Christ is presently being in Heaven when He asked this question of the Roman saints which expected a negative answer. The question is meaningless if The Lord Jesus Christ was not in Heaven when He spoke.

b. He shall descend from Heaven (1 Thes. 4:16).

Then later in His First Epistle that he wrote to The Thessalonians, He validated the fact of His residence in Heaven by this statement in 1 Thessalonians 4:16.

“¹⁶Because The Lord Himself shall-descend from ⁰Heaven with-a-shouted-directive, ⁰with-archangel’s call, and with-God’s-trumpet...” (1 Thes. 4:16 APT).

Since He shall descend from Heaven, He must be in Heaven first, where He still is now. This event shall take place at the Rapture when The Prince of Peace shall rise up from His Throne alongside His Father and shall call away His Bride composed of disciple-saints to meet Him in the air to be with Him forever in Heaven. This coming is illustrated in The Song of Solomon when he came with his royal palanquin and called the Shulamite maiden \int o rise up and come away to be his bride

with him on his throne in Jerusalem (Song of Solomon 2:10).

2. According to Luke (24:50,51; Acts 1:3,6,9-11)

Luke, the Beloved Physician was a Gentile traditionally from (Ahntee-óh-kheh-eeah) Antioch of Syria,. recorded His Gospel in A.D. 55-58 and ended It by reporting the last moments of The Lord Jesus Christ, The Prince of Peace, on Earth before His departure and ascension into Heaven, where He presently continuously abides. However he added to his Gospel record that progressive revelation, which he since learned under Paul's discipleship, in A.D. 63 when he recorded the account of Acts of The Apostles. (Yet since we are studying The Scriptures as much as humanly able according to the discovery of The Progressive Revelation of God made known to man by The Holy Spirit through The Word Of God, The Scriptures, we shall discuss it in the order in which it was recorded then copied and propagated in the first century and preserved.)

The first full record of the departure of The Lord Jesus Christ, The Prince of Peace from Earth was written as stated above by Luke in A.D. 55-58 (Lk. 24:50,51)

“⁵⁰Then He-escorted them without^[out-away-from] as-far-as toward^[Bauer,p. 228.1] Bethany^[Baythah-néeah]. And after-lifting-up the-hands of-His, He-blessed^[eulogized,said-well-of] them. ⁵¹And it-came-to-pass,. in-the-process-of-His-blessing^[eulogized, said-well-of] them, He-stood-apart away-from them and He-was-being-carried-up into The Heaven” (Lk. 24:50,51 APT).

The locale and context with which this passage is concerned is the far eastern slope of the Mt. of Olives east of Jerusalem on the road that leads east-south-east to Bethany less than two miles from Jerusalem (according to calculation and general consensus of many reference sources as to a Sabbath day's journey which distance Luke clarifies in Acts 1:12. This proceeds from **Gethsaymahnáy** (Gethsemane) across the brook Kidron gradually upward toward the peak along the west side of the Mount to the south end, then curves around the south-east peak before proceeding east northeast before abruptly proceeding southwest toward **Baythah-néeah** (Bethany). It was at this point on the east side of the mount that The Lord Jesus departed from His disciples and was carried up in a shaped cloud into The Heaven.

Also consider what progressive revelation that Luke received in his growth in The Lord Jesus Christ under discipleship with Paul over thirteen years from Autumn A.D. 50 to recording Acts in mid to late A.D. 63 first in Acts 1:3,6, 9-11.

“... the apostles ... ³To-whom also, ^[artl.aor.tmpl.infl]after-the-act-of-Him -suffering He-presented-Himself Absolutely-Living ^[instr. évj]by-means-of-many ^[convincing]demonstrative-proofs by-repeatedly-making-appearance-of-Himself to-them through forty days and saying the-things~ concerning The Kingdom of-The God. ⁴And while-convening-Himself-together with them, He-charged them, ^[aor.mid. imp. ptcp]Do-not-part-yourselves away-from Jerusalem^{&[Hee-ehroh-sóh-lu-mai]} but^[on-the-contrary] ^[imp. infl]abide-in-anticipation ^[acc.gen. ref]for-the promise of-The Father! which &you-heard^[n.16.7] ^[obj.gen.]from-Me. ⁶Therefore on-the-one-hand ^[aor.tmp.art. +ptcp.]when-the-ones-came-together, ^[cust. impf.]they-were-repeatedly-questioning Him,saying, O-Lord, are-You⁵ in-this-period-of-time completely-restoring-to-its-former-state the Kingdom ^[dat. of ref.]with-reference-to The Israel? . . . ⁹And after-saying these~ things, while-they-kept-looking, He-was-lifted-up and a-shaped-cloud assumed^[to-take-up-being-under] Him away from the eyes of-theirs. ¹⁰Even as they-were-persistantly-staring into The Heaven, in-fact^[emph. καί] lo! while-He-was-journeying, two men ^[loc. évj]in-white apparel had-stood-alongside them, ¹¹who also said, O-men of-Galilee, why &have-you-stood earnestly-looking into The Heaven? This Same Jesus, Who was-taken-up away-from you& into The Heaven, in-this-way He-

shall-come in-which-manner&you- intently-gazed-upon^[w/rapt-attn] Him while-journeying into The Heaven” (Acts 1:6, 9-11 APT).

Since Luke has been a precise historian, who “accurately researched^[completely-raced; literally: followed-alongside-closely] all-things~ from the first ^[above], one-by-one-sequentially” (Lk. 1:3 APT). He began his account of The Lord Jesus Christ’s ascension by indicating that through forty days The Resurrected Lord made repeated appearances to His disciples. Then He charged them to depart not away from Jerusalem (plural = within the whole city containing four quarters (which they understood covered the upper city, the lower city, the Temple and environs, and the second quarter or Bezethá) but abide therein in anticipation of receiving the Promise of The Father and baptism by The Holy Spirit, which He Himself had declared to them.

In His last minutes on Earth His disciples questioned The Lord Jesus Christ concerning His complete restoration of His Kingdom to its former state. His answer was a statement good not only for those disciples but every disciple of His then and down through the ages for us who are His disciples today. It is not for us “to know the periods of time or the appointed seasons which The Father placed in His own authority.” (v. 7). Then after promising that they shall receive power after The Holy Spirit descends and lights upon them out of Heaven and they receive His miraculous power, they are to be judicial-witnesses to Him. Then He was lifted up and a shaped cloud assumed or moved-under Him and took Him out of their sight (Acts 1:8,9 APT).

3. According to Mark, the Son of Mary, whose dwelling was the locality where the saints at Jerusalem met and prayed for Peter to be released from prison. She was the cousin (**ἀνεψιός** (anepsiós)^[cf Num. 36:11 (Septuagint)] to **Bahnáhbahs** (Mk. 16:19). Mark started out as an attendant but disassociated himself from Paul and Bahnáhbahs on the first missionary trip to Cyprus (Acts 13:5,13). But repented and became Paul’s domestic servant twenty years later in Spring of A.D. 48.

Consider what Mark recorded in A.D. 65-66, about ten years later than Matthew and 3-4 years after Luke wrote Acts in A.D. 65-66, concerning where He arrived and settled indefinitely continuously until the Rapture of The church (Mk. 16:19).

“¹⁹Then on-the-one-hand, after-the-act-of-speaking to-them, The Lord was-taken-up into The Heaven. And He-sat-down ⁰on-rights& of-The God” (Mk. 16:19 APT).

Although Mark was brief, as a servant usually is, he clarified the place to where in Heaven The Lord Jesus Christ went when He ascended. Please note that the Greek noun that The Holy Spirit used when Mark was driven to record his Gospel. Peter driven under the influence, inspiration, and motivating power of The Holy Spirit used this same root verb **φέρω** (fêrō) to express the boat being driven by the wind (Acts 27:15.17) and The Holy Scriptures were written by male humans driven by The Holy Spirit (2 Pet. 2:21).

Mark was driven by The Holy Spirit to declare The Holy Place where The God’s Son was to be seated when He ascended. He is seated on the rights (plural) of The God, His Father, Who is permanently seated on His throne in Heaven. Mark also used the plural of the Greek word **δεξιός** (dehks-eeós). This plural indicates that He receives greater attention (cf. Webster’s New International Dictionary, 1929) and is more intimate than merely occupying a place or seat at The God’s right-hand. This plural is used in The Original Greek New Testament multiple times. The minds of English speaking people have difficulty comprehending this Greek plural

word translated accurately, so the translators have made it easier by making it singular and supplying the word 'hand' and referencing Psalm 110:1, which the translators have referenced from The Septuagint, the translation of the Hebrew into Greek, thus erroneously supplying the singular. However The Septuagint also uses the Greek plural in translation. This plural use of **δεξιός** (dehks-eeós) is found twenty-five times in the New Testament alone (**Concordance to the Greek Testament**, edited by Moulton and Geden, T&T Clark, 1993 Ed.) not counting the times it is used in the Septuagint. Therefore the English translations of this word in both The old and The New Testaments and fall short of conveying the complete meaning of this translated Truth fully expressed by the Greek original statements.

To be proper judicial witnesses to The Lord Jesus Christ, it is imperative that we convey to others The Whole Truth and nothing but the Truth, nor short thereof. This puts a responsibility on every person and especially every disciple of The Lord Jesus Christ to ambitiously and carefully be disciplined by one who has been ambitiously and carefully disciplined **and** is continually studying **The Whole Truth**. We all shall be judged before the **Baymah** or Judgment Seat of Christ based upon how we regarded and communicated The Truth (Rom. 14:10-14; 2 Cor. 5:10).

Conclusion: After briefly reviewing what we have considered thus far concerning **The Lord Jesus Christ, The Prince of Peace**, we summarized our last lesson **IV. When He Came to Earth** divided into four components, When, How, What He Said, and What Was Seen When He Came.

A. When He Came to Earth.

We noted that the Jews who challenged Jesus when He cleansed The Temple the first time in His first year of ministry indicated the time it took Herod to complete The Temple (Jn. 2:20). Herod the Great, who reigned 43 yrs., began to build 'The Temple of The God' (the outer environs including the courts) in the eighteenth year of his reign, which would be 19 B.C. The Sanctuary, **vaós** was completed by the priests one year and six months later. Thus considering the time between 1 B.C. and 1 A.D. is two years rather than one, this would make the year that the **vaós** was completed 17 B.C. Forty-six years (cf. Jn. 2:20) later would bring the year to A.D. 30 and not A.D. 29 when Jesus cleansed The Temple, during His observance of the first Passover of His three plus years ministry.

Then we calculated the years in which The Lord Jesus Christ ministered, was crucified, and concluded the approximate time of the year of His death to be A.D. 33, and His birth to be the last part of the last month of Gregorian Calendar, the Jewish month of Tebét between the end of December and early January (Dec. 5 to Jan. 4 B.C.).

B. How He Came to Earth.

Both Matthew and Luke in their Gospel accounts briefly explained very well exactly how this birth came about to be. In these two accounts we have two witnesses that verify the accuracy and miraculous power of Our God in performing a sinless birth. Then Luke clarified how a virgin became pregnant without ever having physical contact with a man. This was done by means of The Holy Spirit alighting upon the virgin and The Most High's miraculous power over-shadowing [fig.: to cover with a superior influence] her and impregnating her, thus enabling her to give birth to His Son with pure, sinless, and undefiled blood.

C. What He Said When He Came to Earth.

In early Spring, A.D. 63, the apostle Paul recorded what He said when He was born. The Baby Lord Jesus, The Son of The God Incarnate

quoted one of the Psalms (40:6-8) that were prophetically sung by the Jews in their Synagogue worship. It was written on the outside end of the scroll, "It stands declared, 'Lo! I-arrive in-order-to-do the determined-will of Yours^s, O-God'"

D. What Was Seen When He Came to Earth.

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

When He came He related to His Father, God that His purpose for coming was to perform and completely fulfill the determined will of God. Then we considered the fifth Main Point or Aspect, V. **Where He Is Now** which is divided into four components of questions, which are: A. Where Is He Now? B. When Did He Get There? C. What is He Doing There? and D. How Long Will He Be There?

V. **Where He is Now!**

It is absolutely necessary for every disciple and servant of The Lord Jesus Christ to ascertain the Progressive Revelation of Scripture in order to obtain a clear and true understanding of Bible History and Proper Scriptural Doctrine in order to accurately teach It and to accurately disciple others. This also is so necessary to accurately understand how the Bible can make sense to the present day reader and regenerated disciple.

A. Where Is He Now?

1. According to Paul, the Apostle to ⁰Gentiles:

Paul briefly referred to the fact that The Lord Jesus Christ is presently being in Heaven when He asked this question of the Roman saints which expected a negative answer. The question is meaningless if The Lord Jesus Christ was not in Heaven when He spoke.

a. He is in Heaven (Rom. 10:6).

Paul validated this fact of His residence being in Heaven by this statement. Since He shall descend from Heaven, He must be in Heaven first, where He still is now.

b. He shall descend from Heaven (1 Thes. 4:16).

Since He shall descend from Heaven, He must be in Heaven first, where He still is now.

2. According to Luke (24:50,51; Acts 1:3,6,9-11)

Luke, the Beloved Physician was a Gentile traditionally from (**Ahntee-oh-kheh-eeah**) Antioch of Syria, recorded His Gospel in A.D. 55-58 and ended It by reporting the last moments of The Lord Jesus Christ, The Prince of Peace, on Earth before His departure and ascension into Heaven, where He presently continuously abides. However he added to his Gospel record that progressive revelation, which he since learned under Paul's discipleship, in A.D. 63 when he recorded the account of Acts of The Apostles. Progressive Revelation is a vital consideration in developing History and Doctrine.

The first full record of the departure of The Lord Jesus Christ, The Prince of Peace from Earth was written as stated above by Luke in A.D. 55-58 (Lk. 24:50,51). We noted the approximate location from which The Lord Jesus Christ ascended on the west side of the south-

east peak of The Mount of Olives. leading toward **Baythah-néeah** (Bethany). From there He departed from His disciples and was carried up in a shaped cloud into The Heaven.

3. According to Mark, the Son of Mary and the cousin of **Bahrnáhbahs** Although Mark was brief, he clarified the place to where in Heaven The Lord Jesus Christ went when He ascended. Please note that the Greek noun that The Holy Spirit used when Mark was driven to record his Gospel, the plural of the Greek word **δεξιός** (dehks-eeós). This plural indicates that He receives greater attention and that He is more intimate than merely occupying a place or sitting at The God's right-hand. This plural is used in The Original Greek New Testament multiple times, in fact twenty-five times in the New Testament alone. Therefore the English translations of this Greek noun in both The old and The New Testaments fall short of conveying the complete meaning of this translated Truth fully expressed by the Greek original Manuscripts.

To be proper judicial witnesses to The Lord Jesus Christ, it is imperative that we convey to others The Whole Truth and nothing but the Truth, nor short thereof. This puts a responsibility on every person and especially every disciple of The Lord Jesus Christ to ambitiously and carefully be disciplined by one who has been ambitiously and carefully disciplined **and** is continually studying The Whole Truth. We all shall be judged before the **Baymah** or Judgment Seat of Christ based upon how we regarded and communicated The Truth. Are you one who meets these two responsibilities of every believer who belongs to The Lord Jesus Christ? If not, why not start being disciplined or if already disciplined into maturity, begin discipling at least one whom you know that has not yet been disciplined into Scriptural maturity?

Need help in getting started contact Happy Heralds on Web @ happyheralds.com. or .org. or call me @ 706-882-3085.

Application: What shall you and I do to fulfill our responsibilities mature in being personally involved in being disciplined personally and personally discipling others in these last days of increased violence, robbery, and killing?

For next week: THE PRINCE OF PEACE part 34. Please read and meditate upon: Rev. 1:9-18; Heb. 9:24,25; Acts 1:3,9; Rom. 8:34; Heb. 9:25; 3:18-20; Rom. 8:3; 1 Thes. 4:16.