

“Prince of Peace”
By Jesse Rairdon
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Amen. Good message, Kirk.

Join with me in prayer, if you will. Our Heavenly, righteous Father and Lord, thank you so much for what we've heard today. And, Lord, this man stands before your people, this sinner that I am, forgive me of the sins. Touch my lips, Lord, that the words might be pure, that it may minister grace to the hearers. Lord, that we all be edified, and to grow in your love, and understanding of your truth. In Jesus' name we pray, amen.

Isaiah, nine, six. So, this month's theme is, “A Savior Has Come.” Isaiah, nine, and six says:

Isaiah 9:6 *For unto us a child is born, unto us a 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.*

We're going to talk about the Prince of Peace, today. And verse number seven says:

Isaiah 9:7 *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.*

The two parts I want to cover in the message, today, is:

Peace with God

Peace be with you

Peace with God, and peace be with you.

Before Jesus, the world was dark, and in sin. And, most of us were Gentiles. But, there was a particular group of people, the Jews, the children of Israel, that had hope, that had a way to God. The Jews' peace with God would come through sacrifice, which come through offerings that they brought and laid before God, and the priest made intercession, and that sacrifice was killed. These specific offerings had specific reasons and purposes behind these offerings. One of those sacrifices was peace offerings. As I was praying, and beginning to prepare for this message, several weeks ago, I was thinking about, “Why was He called The Prince of Peace, and not King of Peace, in Isaiah nine and six?” Because what was offered was the Son, it was the flesh. He didn't offer His Spirit on the cross for us; He offered that flesh; that was the peace offering. If you really want to study into peace offerings, go to Leviticus, chapter three and chapter four--Time won't permit me to go into all that today--and see if what I'm talking about is true. In fact, you should, don't ever take my word for it, take God's word for it. Amen? Study your Scriptures, because the Old Testament reveals things to us that the New Testament brings to pass. Okay?

We sang it in the song earlier, Hark the Herald Angels Sing. As they came and they sang, peace on Earth, God and sinners reconciled. We couldn't have that peace with God without something taking place to have that peace. There was a separation; the sin separated us from God. One of the ways the peace offerings was, in Scripture, was shown when it was in the commitment, and remembering of a vow. When you did a vow before God, you not only did a Thanksgiving, and a peace offering, but, you also, after you performed that vow, you did a peace offering. Saying to God, "Okay, I'm still going to be at peace with You. I made this vow; I'm keeping this vow, and there's going to be peace between me and You." So, you made that peace offering, consecrating that vow, and remembering that you made that vow to God, and thanking God that you were able to keep that commitment to Him. Amen? And it had to be done willingly, you know? Any offering you do to God has got to be made willingly. Jesus, when He went to the cross, He did it willingly. Even if you consider His prayer in the garden, His flesh did not want to do it, and, if you think about it, is that something you want to endure? That was a lot of torture, a lot of pain, a lot of suffering, but, nevertheless, not My will, but Thy will be done.

God always knew that we can't, in our flesh, keep the law. So, He wanted a way to, not only for the Jews, to keep that with Him, and to have peace with Him, but He wanted a way for all the souls, the whole earth, to have peace with Him; hence, the peace offering of Jesus, the Prince of Peace.

Ephesians, chapter two, we're going to read verses eleven through seventeen.

Ephesians 2:11-15 *Wherefore remember, that ye being in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands; that at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world: [Imagine living in a place like that, as bad as the world is, having no hope, and kind of seeing this children of Israel, going, they've got something, but you not having an opportunity to have what they have, that peace.] but now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace;*

So, how it worked, if you understand how the Temple was, there was a place that only the priest, the high priest, could go, the Holiest of Holies. And, between that and the congregation, there was also a partition. You could not enter into that place, not just any old person could enter into that place. So, when Jesus made that sacrifice, He broke down that wall of partition, and we now all now have access to God for that sacrifice. Verse sixteen:

Ephesians 2:16-17 *and that he might reconcile both unto God in one body by the cross, having slain the enmity thereby: and came and preached peace to you which were afar off, and to them that were nigh.*

So, He also preached to Jerusalem, and the Jews first, but, also, to all of us. For through Him we have access, to one Spirit, by the Father. As Jesus said, in the Scriptures, "I did not

come to do away with the Law; I came to fulfill the Law.” (Matthew 5:17) So, He came to fulfill the Law, and that sacrifice, thereby making peace between us and God.

John, sixteen, and thirty-three; He said:

John 16:33 *These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world.*

The problem is, sometimes, we go and look for our peace in the world, even as Christians. And, we end up getting frustrated, we end up getting discouraged, we end up getting depressed, we end up getting hurt by friends and family that we thought we could trust, when, really, our true peace was the peace that Jesus came to give to us. And, the only way you can have that is, you've got to overcome the world. Like Kirk was talking about in his message, you've got to stop willfully sinning. Especially, if you know you're doing something wrong, you've got to put an end to it. And, you've got to reconcile with God, you've got to make peace with God.

Part 2: Peace Be With You

John, fourteen, twenty-seven says:

John 14:27 *Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.*

You're going to have tribulation in the world; you're going to have trouble in the world. Everybody has. But, when you have the peace of God you can overcome those things. You can have clear focus and direction in your life; you can have understanding in your life.

Let's go to Hebrews, chapter nine. The Book of Hebrews was written to the Jews. They understood the law. They understood the sacrifice. But, it's here for us today, to kind of understand, how do we take that peace in our life? How could we have that piece of God? How can we have that peace with us? Starting at verse eleven:

Hebrews 9:11-17 *But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us. For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God? [How much more should Jesus' sacrifice have taken effect, if these things in the law supposedly took effect when they were sacrificed?] And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance. For where a testament is, there must also of necessity be the death of the testator. For a testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth.*

It's just like a will, if someone is still alive, that will is no good. But, when the person dies, then that Testament is in effect. So, the Old Testament was in effect until Jesus came, and then He died, and then the New Testament came into effect. Verse nineteen:

Hebrews 9:19-22 *For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book, and all the people, saying, This is the blood of the testament which God hath enjoined unto you. [So, when they would speak these things, they would sprinkle the blood and the water with the hyssop and make that declaration. You have a way to God because of the sacrifice.] Moreover he sprinkled with blood both the tabernacle, and all the vessels of the ministry. And almost all things are by the law purged with blood; and without shedding of blood is no remission.*

No remission—without the shed blood of Jesus, there is no remission of sins. A lot of people, even myself, grew up in churches, in places, where we were really not taught, we were taught about a baby being born on Christmas, okay? That was part of our tradition, too, as a family, but we never understood the sacrifice that He came to be. We never understood the peace offering. We never understood why the Prince of Peace was come to save us.

Maybe there's somebody here that's just kind of confused, and they don't understand that part. Maybe, your whole life, you just been taught about the baby in the manger. And, that's great, I understand that, it's a chance to, this time of year, to share with people that are more open and receptive. I didn't grow up, for many years, understanding Christmas, and celebrating Christmas, and now I believe it's a time just to kind of share with people about more about than just the birth of Christ. But, if it was just the baby in the manger, there would be no salvation. There would be no hope. We would still be without peace in the world.

Luke, chapter twenty-two. So, there had to come a time when Jesus had to open their understanding. Even the disciples that have been with Him all that time, had traveled with Him, had suffered with Him, understood things, and made sacrifices, left all their family, left their livelihood, they still didn't understand what the sacrifice was about until Jesus told them. In Luke, chapter twenty-four, and verse forty-four:

Luke 24:44-45 *And he said unto them, **These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me.** Then opened he their understanding, that they might understand the scriptures,*

You ever come to a point in your life, where you're just kind of like, God just opens your understanding, and you say, "Oh, that's what that means. That's what's Christ was trying to tell me. That's what that baptism that Kirk was talking about?"

Luke 24:46 *and said unto them, **Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day:***

“This is the reason why I suffered,” He's telling them.

Luke 24:47-48 *and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things.*

So, let's go to Jerusalem. Acts, chapter two, verses thirty-eight and thirty-nine—let's start at verse thirty-six. So, here they are, waiting, they've been endued with that power from on high, they spoke with tongues, the Jews were around from every nation, they understood what they were talking about, a miracle was happening, and Peter was preaching the first message. It says, in verse thirty-six:

Acts 2:36-38 *Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ. Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do? Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.*

So, the Prince of Peace is there, for everyone. But, not everyone gets a chance to hear this message about how this gets applied to their life, until someone shares it with them, and God opens their understanding. Otherwise, you're just going to be religious your whole life. You could go your whole life and never understand what God has for you in baptism. You could never have your eyes open to the truth. Thank God I did. Thank God someone shared it with me, but I had to be willing to sit down and study the Scriptures, and go over the Scriptures, and let someone teach me. And let God teach me the difference between right and wrong. The difference between these traditions and things that man has out there, these things that the movies try to tell us, the world tries to tell us, all these things they try to push at us; it can be quite confusing. But, there's one Lord, one faith, and one baptism (Ephesians four and five). There's one way to God, there's one way to have peace with God, and there's one way, peace be unto you.

Thank you and God bless you.