

THE PRINCE OF PEACE

Isaiah 9:6,7

“⁶For unto us Child is born, unto us Son is given: and the government shall be upon His shoulder: and His name shall be called Wonderful, Counsellor, The mighty God, The Everlasting Father, **The Prince of Peace**. ⁷Of the increase of His government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of The **LORD** of hosts will perform this” (Isa. 9:6,7).

The Translation of The Septuagint Rendering of The Old Testament

“⁶Since unto-us Educable-Child [aor. pass.]was-being-begotten, unto-us Son [aor. pass.]was-given: the principality of-Whom became upon the shoulder of-His: and the name of-His is-being-called Messenger-of-Great Counsel, for I-shall-bring peace upon the rulers[magistrates] and health to-Him. ⁷The principality of-His great!^[nom. of excl.] and to-the Peace of-His there-is no limit; upon the throne of-David and The Kingdom of-His, to-set-straight and to-establish [^{loc. ev}]in-judgment and [^{loc. ev}]in-righteousness from the now even /forever. The zeal of-The **LORD** of-Hosts shall-do this” (Isa.9:6,7LXXAPT).

Part 11

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**. We reviewed the details of creation and the early lives of the first man and woman, who experienced the loss of perfect peace with The Triune Godhead. Then we noted the promises that The God made to Adam, Abraham, and Isaiah concerning the seed of the woman and the Child who would be called The Prince of Peace.

Then we began studying the six facts to be considered concerning This **Prince of Peace: 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 nine lessons we completed the first fact, **What is Peace** and dealt with four aspects of the second fact concerning this. For several weeks we have been considering **Who The Prince of Peace Is**. We have covered four of the seven aspects depicting **The Lord Jesus Christ as: A. The Person of Peace; B. The Possessor of Peace; C. The Personification of Peace; and D. The Producer of Peace** and left off last time examining **E. The Procurer of Peace**.

E. The Procurer of Peace.
We clarified the meaning and uses of the verb ‘procure’ and the noun ‘procurer’. A procurer has several functions. He is “one who procures or gets possession of; obtains by means of purchase; brings about or achieves, and then manages and cares for or looks after what he achieves.” We noted that The peace He has procured is persistent, prevailing, Perfect Peace that surpasses all comprehension resulting in Forgiveness of sins, Redemption, Reconciliation, Regeneration, Salvation, Propitiation, Imputation, Justification, Sanctification, and union with the Triune Godhead.

Then we considered the four aspects regarding The Lord Jesus Christ as Procurer of Perfect Peace.

1. **He had been In Possession of Perfect Peace with The Father and The Holy Spirit** in Eternity past.

2. **As Procurer of Peace He Obtained Peace by Means of Purchase.**

We noted three facts concerning the purchase of Eternal Ransoming:

a. The Price that The Prince of Peace Paid to Release Humans from Bondage and Slavery to Sin and Satan was His own pure and sinless blood shed on the cross of Calvary.

b. The Ransom and Purchase Payment Transacted by The Lord Jesus

THE PRINCE OF PEACE

Christ Himself. He began the transaction of purchasing lost guilty sinners back to Himself on the cross of Calvary by suffering for Sin and shedding His sinless, pure and perfect blood. He completed the transaction by His resurrection-Ascension into Heaven as our Great High Priest to apply His Blood on the Mercyseat.

c. The Purpose for Paying the Ransom is to Purchase and Release. By paying the ransom price He purchased for Himself His especially-chosen people, cleansed and released from bondage to lawlessness, so that they become boilingly zealous of profitably-good works.

We observed three of the seven English synonyms translated ‘choose,’ ‘elect’ and ‘select’ that are often used interchangeably, each of which has its own special variation and slightly different but similar meaning. We indicated the precise meanings of each. We briefly scrutinized the translation, nuance of meaning, and distinct difference between these three verbs ‘choose’ or one of its cognates in English. As a result a historical progression of Truth was discovered. Based upon His preference and predilection, from the beginning of time The God chose to take out of the human mass of people unto Salvation, the ones exclusively for Himself, whom He discerned would fully respond to His Truth. Then before the foundation of the world He elected them in love to be holy ones and unblemished ones directly in His Judgment (Eph. 1:4). Finally, He selected them exclusively by preference for special value to Himself (Tit. 2:14) and formed them into one large body which He called ‘His Church,’ which He promised His disciples in **Kaisáh-reh-eeah**, Philippi that He shall build (Mt. 16:18). These people once were individual enemies to each other and to Himself, His Father, and The Holy Spirit. But now have been brought into Perfect Peace in union with Himself as one New Human Body. He could only succeed by redeeming in mercy and justifying them with complete-reconciliation on both fronts, Godward and manward, which Scripture states He completely accomplished.

There are four transactions that The Lord Jesus Christ consummated in addition to paying the ransom price to complete redemption and provide Salvation.

(1) The Prince of Peace Produced Peace by destroying the middle wall of partition, even The Law of Commandments that separated the enemies, Jews from Gentiles, and both from the presence of The Godhead..

(2) The Prince of Peace Negated the Enmity in two ways, Godward and manward and Completely Reconciled both Together and to The God (The Trinity) into Union in One Body (Eph. 2:15,16).

He Provided Justification and Peace for All Peoples by Negating the Enmity on Two Fronts: Firstly, Vertically between All Humans and The Godhead; and Secondly, Horizontally between Jews and Gentiles.

(3) The Prince of Peace Pronounced Glad Tidings of Peace to His Disciples (Jn. 20:19,21,22).

The first time the The Lord Jesus Christ, The Prince Of Peace met with ten of His disciples together after His crucifixion (Thomas was missing) and the first two Greek words that He spoke to them were translated as, “Peace to-you&!”(APT).

(4) The Prince of Peace Prescribed Peace by Commanding all His Disciples by giving them two more commandments to obey.

Each of the Third and Fourth Commandments which The Lord Jesus Christ gave to His disciples is in two parts.

THE PRINCE OF PEACE

(A) The First Part of The Third Commandment is: Journey unto all The World and Persistently Proclaim The Gospel of Peace (Mk. 15:14,15).

From our analysis of the Greek grammar of this text, we learned the significance and the impact of this command. From this analysis we learned that instead of translating **πορευθέντες** (pohreh-oothén-tehs) as an imperative verb, in reality it is an aorist participle and as such should be translated as ‘when journeying.’

We concluded that it is clear that this proclamation of The Gospel is to be heard by every human being everywhere in the world that the disciple goes. Thus The Gospel of Peace is to be proclaimed again and again successively, which is indicated by the constative use of the aorist. Since disciples are commanded to proclaim to every human, this can only be accomplished successively, one after another repeatedly. The Lord’s command is precisely translated, “When journeying&you-as-a-herald-are-successively-to-proclaim-at-once The Gospel to every creature!”(APT).

Therefore each disciple must immediately begin the extended task to communicate clearly the Gospel of Peace and is responsible: to disciple those who respond to His terms of Peace; how they are to communicate The Gospel to others; to be able to follow up their response with discipleship training so that their converts are able to perpetuate this process to those whom they disciple. This is a never ending task! This was concluded from the process of discipleship, which The Lord Jesus Christ indicated on a mountain in Galilee (Mt. 26:32), by adding to His Third Commandment. And then He augmented it with His Fourth Commandment.

(B) The Second Part of the Third Commandment is: As You Journey Disciple People of all the Nations (Mt. 28:16,17,19a).

This next responsibility that he laid upon His disciples is what He intended to take place all the time that they are journeying into the entire world. It is what was to be applied when and to those who respond to their proclamation of The Gospel of Peace. It is commanded that All disciples are not just to proclaim The Gospel of Peace but all are commanded to make disciples of those who respond to that proclamation by training the babes unto full spiritual maturity. This part is so often ignored or overlooked and considered as not so important or treated lightly so as to consider that it can be accomplished in in a short time of a few weeks or months, when in reality it took The Lord Jesus Himself, The Master and role model for discipling, took three years of daily living with His disciples to accomplish the task. Why should disciples today think we do not need to take a long time with those who respond to our proclamation? It is possible to repond to the short time the disciples spent in one location. But The Epistles by Peter, John, Luke, and especially Paul disclose that longer time was spent making up for the short follow-up after the earlier proclamation of The Gospel of Peace by spending more time on return visits correcting wrong doctrine. {Cf. Luke at Philippi 7½ years, A.D. 50-58 (Acts 16:40 cf. 18:4,11,18)); Paul at Corinth 1¾ years, A.D. 50-52 (Acts 18:4,11,18) and again at Ephesus 3 years A.D. 54-57 (Acts 20:31)}.

Then we noted that John expressed three of the four stages of spiritual maturity from regeneration as babes to maturity as fathers or elderly men which he addressed to his spiritual children (1 Jn. 2:13-18). These are: First stage, **βρέφος** (bréhfohs) meaning a new-born child; **τέκνον** (tékhnohn) meaning ‘child (in a relational emphasis) or

THE PRINCE OF PEACE

endearing child) with its neuter diminutive, **τεκνίον** (tehkníon) meaning 'little child,' the plural is 'little children'; **παῖς** (país), without the article means 'educable child.' The sex, whether boy or girl, is indicated by the article. It also is used for 'a disciple in relation to the one discipling.' Since newborn babes need to be encouraged and taught to suckle the mother's milk, so too newly born again ones of all ages from teenage through adulthood need to be taught and encouraged to drink the milk of The God's Word in order to grow (1 Pet. 2:2). This is where The Lord's disciples begin to fulfill His third commandment. The third and fourth stages of maturity of those to whom he is addressing are **νεανίσκοι** (neahnées-koi) 'young men,' and **πατέρες** (patéhreh) 'fathers' or 'elderly men.' These last three stages are those people whom John has discipled.

Therefore the disciples are not finished their responsibility until those they lead converts to become dear children of God are at least through the second stage, at which time they know how to proclaim the Gospel individually, lead people to Salvation, and disciple others through the second stage of maturity. Then and **only then** are they to continue journeying to proclaim The Gospel of Peace in all the world. It is possible to respond by pointing out that the twelve did not spend time like that. But The Epistles reveal that Peter, John, and especially Paul had to spend time to clarify what was omitted in those early years. It is a spiritual tragedy to stop short of this goal expressed by The Lord Jesus Christ. Have you been discipled? Have you been proclaiming the Gospel? If not why not?

(C) The First Part of the Fourth Commandment is: After discipling those people who responded to the proclamation and met the qualifications for Peace, **then Baptize Those You Have Discipled** in The Name of The Father, The Son, and The Holy Spirit (Mt. 28:19b). Baptism is a sign, a seal, a symbol, and indicates Circumcision.

(a) A Sign is a mark, a token or an indication. It is that by which a person or a thing is distinguished from others and is known.

[1] Baptism is an outward sign of an inward action. Not the washing away of sins, but an answer of a good conscience in regard to The God (1 Pet. 3:20,21).

[2] Baptism indicates the participant has experienced: forgiveness of sins (Col. 2:11-14), freedom from bondage to Sin (Rom. 6:16-18,22), peace and justification by committing trust to The Christ (Rom. 5:1), a white funeral (Rom. 6:4).

[3] Baptism indicates past action: Repentance, Redemption, Relationship to and in union with The God (as sons) and to The Christ (as members of His body), and is resurrected with The Christ).

(b) A Seal is a distinctive mark of identification and security. In Scripture there are four meanings intended by using 'seal.'

[1] A Seal is a mark to seal for security (Mt. 27:65,66);

Baptism is not only a mark of identification of belonging to The Lord Jesus Christ, but the Holy Spirit seals the disciple to keep him or her from being snatched out of His hand (Jn. 10: 27-30 cf. Eph. 1:13). Not only are we securely held in the hand of The Lord Jesus Christ Who is firmly held in the hand of The Father, but we are sealed by The Holy Spirit as well.

[2] Baptism sets a mark upon by impress in order to prove, **confirm**, and authenticate or attest beyond doubt (2 Cor. 1:22);

[3] Baptism indicates ownership and security (Eph. 1:13; 4:30);

[4] Baptism ratifies the acceptance of The New Covenant on the

THE PRINCE OF PEACE

part of the disciple in the same way that Abraham and his offspring ratified their acceptance of The Old Covenant (Rom. 4:11).
(c) Baptism is a Symbol which represents what three actions invisibly and inwardly which represented and demonstrated what has invisibly occurred. The inward actions represented and demonstrated by baptism are: Death and Burial (Rom. 6:3,4; Col. 2:12); Planting (Rom. 6:5); and Resurrection and New Life (Rom. 6:4; Col. 2:12-13).

[1] Baptism Represents Death and Burial (Rom. 6:3,4; Col. 2:12).

“¹What then shall-we-say? Shall-we-remain-on in-The Sin in-order-that the grace abound? ²May-it-never-be! We-whoever-died-off to-The Sin, how shall-we-Absolutely-Live [loc. év]in-it yet? ³Or &are-you-ignorant that as-many-as were baptized into Christ Jesus, we-were-baptized into The Death of-His? ⁴Therefore we-are-buried-together with Him through the baptism into [lets for év] the death in-order-that even-as Christ was-raised-up out-of ⁰dead-ones [obj. gen.]by-the glory [exaltation with majestic radiant splendor] of-The Father, [in-this-way]^[so-also] ourselves, We-should walk [loc. év]in-newness of Absolute-Life. ⁵For if (and-it-is-true) we-have-become ones-planted-together [loc.]in-the similitude of-the death of-His, undoubtedly we-shall-be also |in the similitude of-His [art. as pm] resurrection. ⁶Knowing [from experience] this, that the old [in age] human [generic] of-ours is-crucified-together |with Him| so-that the body belonging-to-The Sin become ineffective [negated] so-that we-continue-serving-as-a-bondslave to-The Sin no-longer. ⁷For the-one |who| died-off stands -justified [declared righteous, free of blame, guilt, and / or penalty] [away]from the Sin” (Rom. 6:1-7 APT).

There are two aspects to this Symbol, Death and Burial.

[A] Death (Rom. 6:5-7).

“⁵ . . . &Are-you-ignorant that as-many-as were baptized into Christ Jesus, we-were-baptized into the death of-His? . . . ⁶Knowing [from experience] this, that the old [in age] human [generic] of-ours is-crucified-together |with Him| so-that the body belonging-to-The Sin become ineffective [negated] so-that we no-longer continue-serving-as-a-bondslave to-The Sin. ⁷For the-one |who| died-off stands -justified [declared righteous, free of blame, guilt, and/or penalty] [away]from the Sin” (Rom. 6:5-7 APT).

Baptism symbolizes Death, but not physical death, because when baptized by immersion in obedience to The Lord Jesus Christ’s Fourth Commandment, the obedient disciple of His is baptized into His Death which was Spiritual in that He bore the Eternal Judgment and paying penalty for every human’s Sin and sins. This death of His was more than being crucified to physical death, but also enduring the wrath of God in The God’s fiery judgment to the Lake of Fire and Brimstone (sulfur) in separation from His Father in Spiritual Death as substitution for every human who repents of his or her sins and persistently commits trust to The Lord Jesus Christ. Unless we identify with The Lord Jesus Christ and His Death so that change takes place and the trusting sinner has died to self, Sin, and the world, any baptism is futile and worthless because what baptism truly represents as taking place in that person’s life, is not true and not acceptable to The God, His Son, The Lord Jesus Christ, and The Holy Spirit.

Another truth That is symbolized by Disciples’ Baptism is:

[B] Burial (Rom. 6:4).

“⁴Therefore we-are-buried-together with Him through the baptism into [lets for év] The Death in-order-that even-as Christ was-raised-up out-of ⁰dead-ones [obj. gen.]by-the glory [exaltation with majestic radiant splendor]

THE PRINCE OF PEACE

of-The Father, [in-this-way]^[50] also ourselves’’ (Rom. 6:4 APT).

Baptism symbolizes burial of the old sinful life of slavery to Sin and Satan with its lifestyle so as to enable the new man to come to life in union with The Lord Jesus Christ and His Father in an exchange of masters leaving Sin and Satan behind to become bonds slave in newness of Life with the Lord Jesus Christ as your new Master.

Baptism is a white funeral! It is **not** a religious rite to give assurance of being a Christian! A fleshly live person cannot be buried without committing murder. The person must be dead physically to be buried. So it is with a disciple, The carnal flesh must be dead spiritually to the body, to Sin, and to the world in order to be Scripturally baptized. This is why children should not be baptized before the age of puberty since they have not yet experienced the desires and temptations of the mature body. The Jews have a ceremony to acknowledge the passing of this stage from childhood to adulthood in life called the Barmizva or Basmizva, which recognizes maturity and acceptance into the congregation. Baptism serves the same purpose in The Church. Satan will attempt to get a human child or adult to be baptized too soon to enter into false baptism of one kind or another to get that person to think that since he or she is baptized that provides assurance that all is well with God therefore one can rest assured concerning Eternity and the final judgment so that Satan can retain him or her in slavery to Sin and to Satan himself. However, Satan is wrong though he would seem to be right. But that is only one of Satan’s devices and concepts (2 Cor. 2:11) that he uses to entrap and hold unredeemed sinners in his grasp or chains as his bonds slave.

[2] Baptism Represents Planting (Rom. 6:5).

“⁵For if (and-it-is-true) we-have-become ones-planted-together [loc.]in-the similitude of-the death of-His, undoubtedly we-shall-be also [in the similitude of-His^[art.aspm] resurrection’’ (Rom. 6:5 APT).

To plant is to put in the ground and cover in order to grow and bear fruit. The Lord Jesus declared this to His disciples the day before His crucifixion (Jn. 12:24). “Amen, amen, I-am-saying to-you&, Unless the grain of /wheat falling into the soil^[earth] die-off, it-is-continually-abiding itself alone. But if (and-it-may-be) it-die-off, it-is-bringing much fruit’’ (Jn. 12:24 APT).

Not only does baptism represent burial but it also represents planting. For planting seed requires the burial in the ground for the seed to die and sprout so as to grow and bear fruit. Spiritually humans must follow the same process: firstly, die to self, the world, and Satan, secondly, be baptized by immersion, thirdly, grow by means of discipleship and then to bear fruit by proclaiming The Gospel and discipling others.

[3] Baptism Represents Resurrection and New Life (Rom. 6:4; Col. 2:11,12). There are two aspects to this Symbol:

[A] Resurrection (Rom. 6:4; Col. 2:12).

“⁴. . . we-are-buried-together with Him through the baptism into^[eis for év] the death in-order-that even-as Christ was-raised-up out-of ⁰dead-ones [Bauer, p 5]. . . . undoubtedly we-shall-be also [in the similitude of-His^[art.aspm] resurrection.’ (Rom. 6:4a,b,5b APT).

Those of us who are baptized into union with The Lord Jesus Christ are buried together in symbol with Him into The Eternal Death. So that The God accounts that we have paid the penalty

THE PRINCE OF PEACE

for their Sin and sins with Him when He paid that penalty on Calvary's cross back in A.D. 33. We also were raised together with Him in His resurrection (see Col. 2:12 APT below). In addition we are raised into New Absolute Life when rising up out of the watery burial of baptism because we are being obedient to The New Covenant and His New Commandments which He gave to and for all His true obedient disciples.

[B] New Life (Rom. 6:4b).

“⁴ . . . [in-this-way] also ourselves, We-should walk [loc.&v]in-newness of Absolute-Life” (Rom. 6:4b APT).

Since we have been raised out of dead ones to a New Absolute Life at such a great cost to The Lord Jesus Christ, we are expected to walk in It so that we display it in our daily walk in union with The Lord Jesus Christ even as He walked after His Resurrection.

[4] Baptism indicates Circumcision (Col. 2:11,12 APT).

“¹[&v/w/associative dative]in-union-with-Whom^[Christ] also &you-were-circumcised by-means-of ⁰circumcision not-made-with-human-hands, [instr. &v]by-means-of-the stripping-off [abl. of sep.]away-from-the body [refl. gen.]with-reference-to the sins of-the flesh [instr. &v]by-means-of the circumcision [subj. gen.]by-The Christ, ¹²[temp. aor. ptcp.]when-buried-together [&v/w/associative dative]in-identification-with-Him by-means of-the baptism, [&v w/dat.]in-union-with-Whom also &you-were-raised-up-together [with Him] through The Faith by the effectual-working-of-The God, Who^[art. as prm.] raised-up Him out-of the dead-ones” (Col. 2:11,12 APT).

In addition to Baptism indicating the funeral and burial of our old sinful life of slavery to Sin and Satan with its lifestyle, planting, Resurrection, New Life and Lifestyle, true Scriptural Baptism indicates Circumcision not made with human hands but by the effectual working of The God as well. This unique circumcision is effectually wrought by God The Father, who raised up His Son out of dead bodies by means of stripping off from the body the sins of the flesh accumulated from the previous lifetime of serving as a bondsman to The Satan.

If these four inward actions have not been taught, taken place, and are being demonstrated in the life first, baptism should not take place until they do. It is a grave misunderstanding to think that they will take place immediately or shortly after baptism. These Truths must be taught and manifest in the life of a disciple **first**, before baptism is administered.

Satan will attempt to get a human child or adult to be baptized too soon to enter into false baptism of one kind or another to get that person to think that since he or she is baptized that provides assurance that all is well with God. Therefore one can rest assured concerning Eternity and the final judgment. In this way Satan can retain him or her in slavery to Sin and to Satan himself. However, Satan is wrong, though he would seem to be right. But this is only one of his devices and concepts that he uses to entrap and hold un-redeemed sinners in his grasp and chains as his bondslaves (2 Cor. 2:11).

Scriptural baptism indicates that a spiritual change **has** taken place within the baptizee and signifies that He or she has died spiritually and now lives as a living sacrifice unto The God. If you have not come to this place in your life, we encourage you to initiate it today. Don't delay! Recognize, experience, and reflect upon the joy, the blessing, and the Peace that results from yielding and presenting your

THE PRINCE OF PEACE

body as a living sacrifice (Rom. 12:1,2)!

Only by persistently completing the process of concessive discipleship can the disciples of The Lord Jesus Christ reach every creature in The entire world with The Good News of The Gospel of Peace through The Lord Jesus Christ. This is exactly the plan that The Lord Jesus laid out for His disciples after His Resurrection-Ascension during the forty days on Earth before He ascended to Heaven to be seated on His Throne alongside His Father. But this plan of reaching every creature individually with The Whole Gospel shall only work if each generation reaches its own generation and the next generation by means of discipleship.

Conclusion: Today in our study of **The Prince of Peace**, we briefly reviewed what we studied in previous lessons concerning **What Is Peace** and **Who The Prince of Peace Is**, The Person of Peace; The Producer of Peace and The Procurer of Peace Who Obtained Peace by Means of Purchase. Then He Prescribed Peace by Commanding all His Disciples to take 'The Glad Tidings (Gospel) of Peace' to all the people of the world. This third Commandment which The Lord Jesus Christ gave to His disciples is in two parts. The First Part of The Third Commandment is: Journey unto all The World and Persistently Proclaim The Gospel of Peace. Then we reviewed how discipleship is included in The Second Part of The Third Commandment that The Lord Jesus gave to His disciples and how that relates to those who sincerely follow Him and become disciples at least through the first two stages of spiritual growth and learn how to grow and proclaim The Gospel of Peace individually to others on your journey through life. Then they are to follow up the response to the The Gospel that they proclaimed by discipling them likewise.

Then we expressed The First Part of The Lord's Fourth Commandment to all His disciples, who meet the qualifications of Peace and began the process of maturing through at least the second stage of spiritual growth. They are to baptize them. We noted that baptism is a sign, a seal, and a symbol and explained sign and seal.

Then we noted how Baptism as a symbol indicates that the participant has experienced Repentance, Forgiveness of sins, Freedom from Bondage to Sin, Redemption, Justification, Peace, and, union with The Triune God. Baptism signifies three inward actions: Death and burial, Planting, and Resurrection and New Life. Baptism indicates that the baptizee has died spiritually to the carnal flesh, to the world, and to Sin and Satan. Don't delay! If these three inward actions have not been taught, taken place, and are demonstrated in the life first, baptism should not take place until they do. It is a grave misunderstanding to think that they will take place immediately or shortly after baptism.

Recognize, experience, and reflect upon the joy, the blessing, and the Peace that results from yielding and presenting your body as a living sacrifice to the God! Are you prepared to fulfill all the conditions for Peace that The Lord Jesus Christ gave to His disciples to pass on to others as He did to them? This is what the Gospel of Peace is all about!

Application: What will you choose today to do to be sure that you are properly discipled as The Lord Jesus taught and be prepared for His soon return in the air for His disciple Saints? DFW

For next week: Read and meditate upon: **THE PRINCE OF PEACE: Who He Is** part 12: The Procurer of Peace. (continued): The Second Part of the Fourth Commandment. **Please read** (Mt. 28:19,20; Acts 2:42; 20:7; 1 Cor. 11:23-29).