

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 9

Introduction:

We have been studying the second fact of the seven aspects about The Lord Jesus Christ as **The Prince of Peace**. After noting the details the early lives of the first man and woman, who experienced the loss of perfect peace with The Triune Godhead, we observed the promises 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 observed 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 eight lessons we completed the first fact, **What is Peace** and dealt with four aspects of the second fact concerning this. Recently 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**. We noted:

1. The Two Elements Required to Produce Peace:
 - a. **He Must Provide for Complete Reconciliation of All Things**. To do this He must fulfill three requirements:
 - (A) He must accomplish Redemption and Forgiveness of sins.
 - (B) He must produce Peace and satisfy The God’s righteous demands.
 - (C) He must consummate the transaction of Ransom in Heaven to accomplish three things (1) save from anger, (2) justify obedient trusting enemies, and (3) cleanse and clear the conscience.Thus all three requirements obligatory to accomplish complete reconciliation stand perfectly satisfied by The Lord Jesus Christ. Peace has been produced and made available for all humans.
 - b. **Also He Must Provide Justification and Peace for All Peoples by Negating the Enmity on Two Fronts**.
 - (1) The First Front on which The Lord Jesus Christ Negated the Enmity Vertically Is Between All Humans and The Godhead;
 - (2) The Second Front on which The Lord Jesus Christ Negated the Enmity Horizontally Is Between Jews and Gentiles.
 - (A) Three Reasons for this Enmity Horizontally are: (1) Gentiles are morally corrupt in senseless idolatry in their gross-stupid-errors, in their sins, and in their passionate lusts and cravings. (2) Gentiles are regarded as Uncircumcision by the Jews. Both Gentiles and Jews are

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children of anger. (3) Gentiles before regeneration are far removed from Israelites (Israelis) in five ways: (a) continual ignorance of The Christ; (b) continual existence in alienation from citizenship to Israel; (c) continually strangers to three of the seven covenants of the promise to Israel: the Abrahamic, Mosaic, and Davidic Covenants; (d) continual hopelessness; and (e) continually without The God in the world and absolutely unrighteous, even though they are religious and worship a god but not **The God**.

Therefore both Jews (near) and heathen (afar off) were at enmity with each other and with The God. There existed a 'middle wall of partition' between them that must be abolished.

(B) He Consummated Four Accomplishments in order to Eliminate This Enmity that existed horizontally between Jews and Gentiles:

- (1) He destroyed the middle wall of partition which separated Israelites and Gentiles (Eph. 2:14,15a,b);
- (2) He Created the two enemies into union with Himself resulting in one new kind of human (Eph. 2:15c);
- (3) He completely reconciled both Jews and Gentiles to The God in One Body by means of the cross (Eph.2:16a);
- (4) He eliminated^[killed] the enmity between Jews and Gentiles by means of the cross (Eph. 2:16b).

2. The Seven Conditions that Are Required and Must be Met to Personally Appropriate Peace: Realize the Provision; Reason the Consequences; Resolve to Cease Being The God's Enemy; Repent of Your Sins; Rely with Persistent Trust while Depending upon The Holy Spirit to Enable you to fulfill all conditions of Peace; Replace Masters, and Resign All to The Lord Jesus Christ.

Then we considered The Prince of Peace as The Procurer of Peace.

E. The Fifth fact: 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." In this study what has been 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 and through all time until Tebét (Dec.-Jan.) 4 B.C. Then He was born and continued in This Perfect Peace relationship, although living on Earth in a human body, from His birth until 12:00 noon on Friday 14 Nisán (April 3), A.D. 33. But for three hours from noon until 3:00 P.M. The Lord Jesus was separated from The Father and was made Sin for us (2 Cor. 5:21). Then His Perfect Peace with His Father was restored and He committed His Spirit To His Father. In His Resurrection-Ascension, when His soul and spirit were reunited with His glorified body, He became The Great High Priest and procured Reconciliation, Justification, and Perfect Peace available for all who meet His conditions for Peace by applying His Blood to The Mercyseat in Heaven.

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

He provided an Eternal Ransoming by paying the ransom price by means of His own Blood to release lost guilty sinners who repent and

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commit personal persistent trust unto Him. Then 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 Christ Himself. He began the transaction of purchasing lost guilty sinners back to Himself on the cross of Calvary where He suffered for Sin and shed His sinless, pure and perfect blood. He completed the transaction very early the third day, Sunday 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 that in the English language the words ‘elect’ and ‘select’ are synonyms of ‘choose’ and these three are often used interchangeably. There are seven Greek verbs that have been translated ‘choose’ or one of its English cognates, but only three of these require intense comparison. Each of these has its own special variation and slightly different but similar meaning. We proceeded to examine the meanings and usage of the verb translated ‘choose’ in both English and Greek. Then we indicated the precise meanings of each. The first is **αἰρέω** (airéō) translated ‘take,’ but it is found in The New Testament only in the middle voice which literally means ‘**to choose for oneself in preference to others.**’ Secondly is **ἐκλέγω** (eklégō) which literally means ‘**to say or claim out.**’ In The New Testament it is only found in the middle voice. It literally means ‘**to claim out for oneself.**’ In its Theological use it refers to ‘the act of The God to choose or claim out for Himself by predisposition unto Mercy, Salvation, and Eternal Life.’ The third Greek verbal that often has been translated ‘choose’ is the aorist participial middle voice form of **ἐπιλέγω** (epilégo), **ἐπιλέγομαι** (epilégomai). It has been translated ‘select’ in English and literally means ‘**to select exclusively by preference for special value to myself.**’

From this brief scrutiny of the translation, nuance of meaning, and distinct difference between the three verbs of The Greek translated ‘choose’ or one of its cognates in English, an historical progression of Truth has been 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 (1 Thes. 2:13). 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).

Then we resumed the discussion of the results of that Purchase. This especially-chosen, select people that The God chose for Himself are those people whom He foreknew (Rom. 8:29; 1 Pet 1:2) would fully comply with all His conditions of Peace. Also before world’s foundation He elected or claimed out of the total mass of people by predisposition unto Mercy, Salvation, and Eternal Life; and by preference exclusively selected them to be an especially chosen people. This body of people form the great Body of Select People whom The Lord Jesus Christ named ‘His Church’ which He promised His disciples in

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Kaisáh-reh-eeah, Philippi that He shall build (Mt. 16:18). Indeed He fulfilled His Promise and is still building His Church. In order to do this He had to gather together this claimed-out, chosen, elected, and selected people exclusively by preference for special value to Himself, who were individual enemies to each other and to Himself, His Father, and The Holy Spirit into Perfect Peace in union with Himself as one New Human Body. He could only succeed by redeeming in mercy, justifying 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. Paul wrote to the Ephesians that The Lord Jesus Christ continually **is** His disciples' Peace, Who created both Jewish and Gentile disciples anew to be in union with Himself after breaking down in total ruins the middle wall that kept them all separated for centuries (Eph. 2:14-17).

According to Paul, directed and controlled by The Holy Spirit, the middle wall of partition referred to the dogmas or theological doctrines and opinions of The Law of Commandments which generated enmity between all three parties. By means of death by crucifixion of His human fleshly body, The Lord Jesus Christ, The Prince of Peace, after negating the enmity that separated the three parties, made Peace for all who would meet His conditions for Peace.

- (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).

We noted above (p. 1) that 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. The result of this obliteration was His Peace imparted to all humans who completely satisfy all conditions of Peace between them and The God as well as creating peace between regenerated Jews and Gentiles into One Body in union with The Triune God.

- (3) The Prince of Peace Pronounced Glad Tidings of Peace to His Disciples (Jn. 20:19,21,26).

It was second evening of The Day of Resurrection after sunset that The Resurrected Lord Jesus appeared to His disciples in The upper room where they had lodged during the week of Passover. Just before this Luke recorded that The Lord Jesus had joined **Kleh-óh-pahs** and his wife, Mary, on the **Ehmmah-oús** Road and revealed Himself to them in their home where they invited Him to remain with them, thinking He was a sojourner in Jerusalem. He revealed Himself when breaking bread into pieces when He became A Vanished One. Then they hurriedly returned the seven miles to Jerusalem to relate to the disciples that they saw The Lord who had resurrected (Lk. 24:31-36).

So 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&!" This is recorded by both John and Luke, while Mark barely mentioned the fact.

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Now we will resume our study with the Second Part of The Lord Jesus Christ's Third Commandment and then His Fourth and final Commandment. But before we do so it is needful to take time to consider the imperative aorist participle translated in many versions as imperative 'go...!' Indeed the Greek verb is imperative, but much more is indicated by the Greek grammar and the context. First we must ask ourselves what kind of imperative is used by Holy Spirit's guidance of Matthew?

- (4) The Prince of Peace Prescribed Peace by Commanding all His Disciples. The first two Commandments which The Lord Jesus Christ gave to His disciples was: Firstly, "Persistently-love one another as I have loved You!" (Jn. 13:34; 15:12 APT); and Secondly, "Partake of The Lord's Supper often in remembrance of Me" (Lk. 22:19,20; cf. 1 Cor. 11:23-26 APT).

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

- (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).

One week after His Resurrection on Sunday Evening, Thomas was with the ten who had seen The Risen Lord when He appeared to them again (Jn. 20:26-30). After Thomas was restored to committing trust to The Lord Jesus Christ, He gave His disciples the first part of His Third Commandment to His disciples (Mk. 16:14,15).

¹⁴Later while-lying-back-at-table-to-eat, He-was-displayed-to-the-eleven-themselves. . . . ¹⁵In-fact He-said-to-them, [aorist-imperative-participle]When-journeying-into-the-entire[everyone-individually]world,[constative-aorist-participle]&you-as-a-herald-are-successively-to-proclaim-at-once The [glad tidings or evangel]Gospel-to-every-creature!" (Mk. 16:14,15 APT).

It is needful to take time to consider first the main verb upon which every other part of the sentence hinges. The main verb is **κηρύσσω** (kayrússō). The lexical meaning is 'to proclaim as a herald.' First we must determine which of the nine various classifications of verbs, including tenses, participles, and infinitives, is used. **Κηρύξατε** (kayrúksahteh) is indeed in the imperative mood, but much more is indicated by the Greek grammar and the context. We must ask ourselves which of the nine alternative uses of the imperative is utilized by The Holy Spirit's guidance? If we have access to "THE GOSPELS A Precise Translation," available from our website @ happyheralds.org., we need only to turn to The **Glossary** in The Appendix under **imperative mood** (pp. k,l). Careful consideration and elimination indicates this verb to be the aorist imperative. But which of the ten various aorist uses apply? In this case it is the imperative of command. The aorist imperative of command calls for immediate action, 'at once.' From this deliberation it is clear that this proclamation of The Gospel is to include 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 indicates the constative use of the aorist. But again we are faced with which of the three constative aorists: a moment of time, extended time, or successive events. Since disciples are commanded to proclaim to every human, this can only be accomplished successively, one after another repeatedly. This is a never ending task!

Therefore **κηρύξατε** (kayrúksahteh), a second person of command constative aorist imperative is translated, "&You-as-a-herald-are-successively-to-proclaim-at-once!"

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The temporal aorist participle, **πορευθέντες** (pohreh-oothéntehs) is translated in many versions as an imperative, ‘go . . . !’ Indeed this participle is **not** imperative because the imperative participle is only discerned by absence of the finite or main verb. In this sentence the main verb is **κηρύξατε** (kayrúksahteh). The best choice of use is temporal for two reasons: firstly, the main verb is noted; secondly because with the aorist participle the action takes place prior to the tense of the main verb and is translated ‘when’ or ‘after’ with ‘-ing’ suffixed to the main verb. Secondly, the present participle functions either as an adjective or an adverb. This aorist imperative serves as an adverb, indicating the time of proclamation. This proclamation of The Gospel of Peace is to take place when you arrive unto the people of the whole world. You are to begin at once (immediately without delay) when you arrive at a new location, begin to proclaim The Gospel of Peace. So the precise usage of the grammar and vocabulary indicate that The Gospel is to be proclaimed to everyone individually in the entire world until every creature has heard it. [As to the content of the proclamation, there is not enough space to explain the full meaning of ‘The Gospel’ and all that is entailed in its proclamation in one lesson. However a copy of the leaflet may be found on our website @ happyheralds.org or .com, located under the title “What is The Gospel” beneath the category entitled Leaflets. It may be freely down-loaded as you desire.]

It is certain that eleven disciples could not fulfill this commandment by themselves. To expect just eleven men to journey everywhere to reach all the people in the entire world with the Gospel or Glad Tidings (which the Greek noun means) of Peace. Even with The omnipresent, omnipotent Holy Spirit motivating them, it is not realistic. This commandment can only be accomplished if indeed those eleven men discipled by The Lord Jesus Himself reached hundreds or thousands and trained them to disciple others whom they lead to repentance and committed trust to the Lord Jesus Christ, and these in turn reach and disciple others, in their generation and in the next two generations who respond to these Glad Tidings of Peace, so that they also join the ranks of reaching and discipling others to do the same. This was concluded by 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 augmenting it with His Fourth Commandment.

Only then 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 generation and the next generation by means of discipleship.

This brings us to The Second Part of the Third Commandment. It is in mid Iyar (early May), A.D. 33 c. a week before The Lord Jesus Christ ascended to Heaven to be seated on His Throne alongside His Father when He reinforced His previous directive to proclaim The Gospel everywhere so that every human could hear it. At that time He gave further instructions to the eleven disciples.

(B) The Second Part of the Third Commandment is: As You Journey

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Disciple People of all the Nations (Mt. 28:16,17,19a).

“¹⁶Then the eleven disciples journeyed into /Galilee, into the mountain^[Mt. 26:32] where /Jesus Himself-arranged with-them. ¹⁷When /Jesus approached^[the-face-of], He-spoke to-them, saying, All authority is-given to-Me ^[locative ἐν]in-Heaven and upon Earth. ¹⁹Therefore ^[aorist-participle]when-journeying ^[constative-aorist-imperative-3]consecutively-disciple^[train-by-intimate-process-unto-maturity] |people-of| all the ^[metonymy, place for people]nations,” (Mt. 28:16,19a APT).

After assuring His disciples that He had obtained and been given by His Father all authority both in Heaven and on Earth, He used an aorist-participle of the verb **πορεύομαι** (poreúohmai) meaning ‘to journey.’ The aorist participle is properly translated ‘when’ or ‘after’ plus the ‘ing’ suffix added to the meaning of the main verb, thus it is translated ‘when-journeying.’

Therefore, since on a previous appearance, The Lord Jesus Christ commanded His disciples to be ‘Journeying unto the entire world to successively proclaim The Gospel of Peace (Mk. 16:15), before ascending to Heaven, He met them as he appointed on the mountain in Galilee. There He resumed to give brief explicit understanding of what His third and fourth commandments involved and what is expected of His disciples.

The next responsibility 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. All disciples are commanded to make disciples by training the babes unto maturity. The word ‘babes’ is a translation of the Greek noun **βρέφος** (bréhfohs) meaning a new-born child, whether still in the womb (Lk. 1:41,44) or just born (Lk. 2:12,16) or partly grown (Lk. 18:15; 2 Tim 3:14,15). It was used in a spiritual sense (1Pet. 2:2) to identify those who were just or recently born again and as newborn infants need to be taught how and be encouraged to feed upon the milk of The Written Word of The God in Its primary understandably simple Truths just as Timothy was taught from babyhood by his mother and grandmother (2 Tim. 1:5).

Later in His First Epistle, John indicated that just as there are stages of physical growth, there are three more stages of spiritual growth after becoming newborn children of God. These three stages of spiritual growth are educable children, young men, and fathers or elderly men (1 Jn. 2:13,14,18). In the Greek Koiné language there are two distinctly different nouns which most translators have translated as just ‘children’ or ‘little children.’ One of these, the most used, is the neuter noun, **τέκνον** (tékhnohn) with all its cognates. It means ‘child (in a relational emphasis), endearing child (with adults in relation to a teacher or a servant or bondsman in an endearing relation to the master).’ Its neuter diminutive, **τεκνίον** (tehkníon) means ‘little child.’ The other noun is the the neuter noun **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.

Some well-meaning believers and church leaders err in resorting to

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1 John 2:27 to claim discipleship is not needed because all believers have The Holy Spirit abiding within. They refer to 1 John 2:27. First of all John began addressing the members of The Churches at Large whom he calls **τεκνία** (tekhnéeah) ‘little children,’ referring to their spiritual relationship to him. Then John includes the three stages of maturity of those to whom he is addressing, educable children, young men, and fathers or elderly men. These are those whom he has disciplined. Therefore he is not speaking of newborn undisciplined believers in not needing anyone to one continue teaching them but those of the three stages of disciples who are in union with The Lord Jesus Christ. Remember The Holy Spirit without The Word is mute. He only speaks through The Word. This is how one discerns the difference between who is quietly speaking, The Holy Spirit or Satan.

Therefore the disciples are not finished fulfilling their responsibility until those they lead 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 a spiritual tragedy to stop short of this goal expressed by The Lord Jesus Christ. Have you been disciplined? Have you been proclaiming the Gospel? If not why not?

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; Make disciples of others in order to propagate The Gospel of Peace. Are you one of those who will fully comply with all His conditions of Peace and heartily participate in propagating The Gospel of Peace wherever you journey and disciple those who respond to your personal proclamation?

Then we discussed 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, to proclaim The Gospel of Peace individually to others on your journey through life, and to follow up the response to the The Gospel that they proclaimed by disciplining them likewise.

Have you been disciplined through the spiritual children stage? If not are you prepared to be disciplined? If you do not know some mature disciple to ask to disciple you, contact Happy Heralds on the web @happyheralds.org or .com. They will be happy to assist you. 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 be sure that you are properly disciplined 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 10: The Procurer of Peace (cont.): His Fourth Commandment. **Please read** (Mt. 28:16,17,19,20; 1 Pet. 3:20,21; Jn. 8:31; Rom. 6:1-6).