

## THE PRINCE OF PEACE

Isaiah 9:6,7

“<sup>6</sup>For 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**. <sup>7</sup>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” (Isa. 9:6,7).

### The Translation of The Septuagint Rendering of The Old Testament

“<sup>6</sup>Since 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. <sup>7</sup>The principality of-His great!<sup>[nom. of excl.]</sup> 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 [<sup>loc. ev</sup>]in-judgment and [<sup>loc. ev</sup>]in-righteousness from the now even /forever. The zeal of-The **LORD** of-Hosts shall-do this” (Isa.9:6,7LXXAPT).

### Part 10

#### 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**.

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. In His Resurrection-Ascension, when His soul and spirit were reunited with His glorified body, He became The Great High Priest, and by means of applying His Blood to The Mercysat in Heaven He procured Perfect Peace, which includes Reconciliation, Justification, and Union with The Godhead Trinity, all of which are available for all humans who meet His conditions for Peace.

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### 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 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 these Greek words has its own special variation and slightly different but similar meaning. Then we indicated the precise meanings of each. The first is **αἰρέω** (airēō) 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 also is only found in the middle voice and literally means ‘**to claim out for oneself.**’ In its Theological use it refers to ‘the act of The God by predisposition choosing or claiming out for Himself 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** (epilégō), **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).

We then noted results of that Purchase. This great Body of especially-chosen, select people that The God chose for Himself exclusively by preference for special value to Himself, form what The Lord Jesus Christ named as ‘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, 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

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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. 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.

- (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. The result of this obliteration was His Peace imparted to all humans who completely satisfy all conditions of Peace between themselves and The God as well as creating peace between regenerated Jews and regenerated Gentiles into One Body in union with The Triune God.

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

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.

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).

Since the main verb is that which every other part of the Greek sentence hinges. The main verb here is **κηρύσσω** (kayrússō). The lexical meaning is 'to proclaim as a herald.' First we determine which of the nine various classifications of verbs, including tenses, participles, and infinitives, The Lord Jesus used. Then **Κηρύξατε** (kayrúks-ahteh) is in the imperative mood, which of the nine alternative uses of the imperative is utilized by The Holy Spirit's guidance? Careful consideration and elimination indicates this verb to be the **ao**rist imperative. But then again which of the ten various aorist uses apply? 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 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 The Lord's command is precisely translated, "&You-

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as-a-herald-are-successively-to-proclaim-at-once!” APT).

The temporal aorist participle, **πορευθέντες** (pohreh-oothéntehs) is translated in many versions as an imperative verb, ‘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** (kayrúks-ahteh). The best choice of use is temporal aorist for three 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. Thirdly, the present participle functions either as an adjective or an adverb. This aorist participle serves as an adverb, indicating the time of proclamation. This proclamation of The Gospel of Peace is to take place when you or I arrive unto the people of the whole world. You are to begin at once (immediately without delay)! When you or I arrive at a new location in our journey, 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 related 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 is not reasonable. Even with The omnipresent, omnipotent Holy Spirit motivating them, it is not realistic. This commandment can only be accomplished if indeed those eleven men disciplined by The Lord Jesus Himself reached hundreds or thousands. And then 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. Then they also join the ranks of reaching and discipling others to do do the same. 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.

This brings us to The Second Part of the Third Commandment. Sometime just before The Lord Jesus Christ ascended to Heaven to be seated on His Throne alongside His Father 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 Disciple People of all the Nations (Mt. 28:16,17,19a).

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

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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 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. All disciples are commanded to make disciples by training the babes unto full maturity, three of the four stages of maturity three of which John addressed to three stages of which John addressed to his spiritual children in his First Epistle (2:13-18).

Then we noted the four stages of Spiritual growth from regeneration as babes to maturity as fathers or elderly men. The first stage, word ‘babes’ is a translation of the Greek noun **βρέφος** (bréfhōs) 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). Then Peter used this word in a spiritual sense (1 Pet. 2:2) to identify those who have been just or recently born again and as newborn infants that 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.

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** (tekhníon) means ‘little child.’ The other noun is the neuter noun **παῖς** (país). Without the article it 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 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

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whom he calls **τεκνία** (tehknéeah) ‘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 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?

(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 disciplined in The Name of The Father, The Son, and The Holy Spirit (Mt. 28:19b).

“19 . . . [imperative-circumstantial-participle]then-baptize them [foundational-use-of ἐν]on-the-basis-of-the-name-of-The Father and of The Son and of The Holy Spirit” (Mt. 28:19b APT).

Baptism is a sign, a seal, and a symbol.

(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).

“ . . . to ones, once resisting persuasion when once for ever the long-suffering of The God patiently waited in the [Gen. 6:3,5]days of Nōeh, [Gen. 6:13,14]while <sup>0</sup>ark was being completely made ready, in which few, that[<sup>0</sup>this] is, eight souls were brought safely through water; by which also baptism as a figure<sup>[antitype]</sup> now saves us, not the laying down away of <sup>0</sup>filth of <sup>0</sup>flesh, but on the contrary, a question of a beneficially good conscience in regard to <sup>0</sup>God through <sup>0</sup>resurrection of Jesus Christ” (1 Pet. 3:20,21 APT).

{Please look up and read the following references indicated in each subdivision in order to verify the Truths supported by them. Thanks!}

[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 committed 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);

On Sabbath morning when the chief priests and Pharisees appealed to Pilate to secure the tomb of Jesus in order to keep His body from being stolen by His disciples, they were told to make the tomb as certain as they perceived necessary with their own

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Temple guards. They not only set their guard, they sealed the stone door of the tomb.

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] To set a mark upon by the impress of a seal or a stamp in order to prove, **confirm**, authenticate, or attest a fact or place beyond doubt (2 Cor. 1:22);

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

[4] To ratify a covenant or treaty (Gen. 17:7-11; Neh. 9:38)

Baptism ratifies the acceptance of The New Covenant on the part of the disciple in the same way that Abraham and his offspring ratified their acceptance of The Old Covenant (Rom. 4:11).

(c) A Symbol is that which represents something else, especially a material object used to represent something invisible. There are three inward actions which are represented and demonstrated by a material object used to represent something invisible. There are three inward actions which are represented and demonstrated by baptism: 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).

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. From personal experience for a number of years in the early experience of the author's spiritual life and ministry, it has been painfully learned that it does **not** happen. These Truths must be taught and manifest in the life of a disciple **first**, before baptism is administered.

The signification of Baptism involves these three vital facts: Death and burial, Planting, and Resurrection and New Life. It is a white funeral! A fleshly alive person cannot be buried without committing murder. The person must be dead physically to be buried. The carnal flesh of a disciple must be dead spiritually to the carnal flesh, to the world, and to Sin to be baptized. This is why children should not be baptized before the age of puberty since they have not yet experienced the desires of the flesh. The Jews have a ceremony to acknowledge the passing of this stage in life called the Barmizva or Basmizva, which recognizes maturity and acceptance into the congregation.

Baptism indicates 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 body as a living sacrifice (Rom. 12:1,2)! Such action is demonstrated by baptism. Decide to follow the example of all the true disciples of The Lord Jesus Christ. Join them on their journey to Heaven to meet their (our) Blessed Savior and Lord! Don't delay! Begin yielding your body to The Lord Jesus Christ now as a living sacrifice unto bondservice to The Lord Jesus Christ as your Lord and Master!

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**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?

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, 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?

The then today we examined 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, baptize them. We noted that baptism is a sign, a seal, and a symbol. It 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 is a white funeral burying the old carnal human of the flesh and signifying 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,

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!

We learned the significance of baptism that is a sign, a seal, and a symbol. Baptism represents three inward actions which are demonstrated by baptism: Death and burial; Planting; and Resurrection and New Life. 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.

Baptism indicates 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. Don't delay! 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!

**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 11: The Procurer of Peace (cont.): His Fourth Commandment. **Please read** (Mt. 28:19,20; 1 Pet. 3:20,21; Rom. 6:1-6; Col. 2:12,13).