

## Summary for God's Magnet

If you want to sell a lot of books and make a lot of money, write some silly fiction book on Revelation from the standpoint of pop-evangelical eschatology. But if you want the riches of wisdom that the prophet has for you, understand the *already/not yet* of this "present age" and the "age to come." Then, sit back and stand in awe at God's irresistible magnet that compels his people, like a river flowing uphill to Zion, to revel in His Majesty.

ISA 2:1 The word which Isaiah the son of Amoz saw concerning Judah and Jerusalem.

ISA 2:2 Now it will come about that  
In the last days,  
The mountain of the house of the LORD  
Will be established as the chief of the mountains,  
And will be raised above the hills;  
And all the nations will stream to it. [3] And many peoples will come and say,  
"Come, let us go up to the mountain of the LORD,  
To the house of the God of Jacob;  
That He may teach us concerning His ways,  
And that we may walk in His paths."  
For the law will go forth from Zion,  
And the word of the LORD from Jerusalem. [4] And He will judge between the nations,  
And will render decisions for many peoples;  
And they will hammer their swords into plowshares, and their spears into pruning hooks.  
Nation will not lift up sword against nation,  
And never again will they learn war.

ISA 2:5 Come, house of Jacob, and let us walk in the light of the LORD.

## God's Magnet

*Isaiah 2:1-5*

In the poem before us, Isaiah presents an extraordinary vision of utopia and universal peace; of multitudes from the nations flowing as a river upstream in search of Mt. Zion so that they may be taught the law by God himself. Sounds different from what we see today, doesn't it? He uses the phrase "the last days" or literally "in the afterward of these days" to tell us when these things will happen. This phrase presents a problem for you and I. When exactly *are* the last days? Unfortunately, there is no end to the speculation and differences of opinions about this very thing.

This is a troubling thing, because when we get *this* wrong we completely lose our ability to watch for the Day of the Lord, a day of judgment and a day of blessing, in the way God would have us watch. Yet, it need not be the case that we must wonder aimlessly in a sea of speculation regarding when Isaiah's vision takes place. The bible is clear about it.

Obviously, for Isaiah, the "last days" is a future time somewhere in the distance beyond. Let's fast forward to our time. **It is quite clear from the over 40,000,000 Left Behind books** that have been sold (totally at a mere \$15 per book some \$600,000,000 in sales!) **that American's are obsessed with the future.** Popular culture seems to be fascinated with a very bleak future – quite the opposite picture that we see before us here. Our movies and books are full of scenes of nuclear destruction, out of control ethical experiments, machines that go crazy and seek to destroy man etc. Because the world has no idea what the future holds, it is quite natural for them to be drawn to any source

that claims to know the future. Perhaps this is one of the reasons why Americans are such religious people.

Popular *Christian* eschatology presents an inevitable future for the world. It is a very comforting future (for some) where all of *God's* people get to escape this material world while everyone else is left behind to suffer the tortures that biblical imagery portrays so vividly, and which of course are only and always to be taken literally. But is escapism the great hope presented to us here by Isaiah? No. Actually it is quite the opposite.

Now in *popular* Christian eschatology we are told that this escape does not last forever. After 7 horrible years where Christians who were saved before this time get a break (but Christians after this time are left to pay the consequences of not believing earlier [*why would God punish them for this?*]), Jesus Christ returns with the raptured saints to set up a literal 1000 year reign on this earth. It will begin on some particular date and it will come to a close exactly 1000 years to the day later. Then, on this very next day, God will loose Satan from the prison that he has been held in for this millennium so that he might raise an army to wage one final battle against God.

This thousand year reign, we are told, is described before us here in *Isaiah 2:1-4*. **In other words, the 1,000 years is the time of the "last days."** In a strange and quite non-literal interpretation of the Bible, we actually learn from popular eschatology that there is **not one "last days" but two**. The church gets one (it ends at the beginning of the tribulation) and the nation of Israel gets another (it begins with the beginning of the millennium – the 1,000 years is primarily for the Jews). This is necessary, we are told, because the church was not foreseen at all by the prophets in the Old Testament. (Therefore these 'last days' in Isaiah and the 'last days' in the NT cannot be talking about the same last days.) The church is nothing but a hidden "parenthesis," a "plan B" if you will that God had to quickly set in motion when the nation of Israel rejected Jesus' offer of a literal, physical reign on this earth during his first coming.

Those who believe in Premillennialism (as described above) point to the many OT prophecies like the one in *Isaiah 2:1-4* to explain what this period of time will look like. From Isaiah we learn – *taking the words here entirely literally and without being permitted to let other Scripture help us interpret the prophesy* – **1)** that God will restore the physical temple of Jerusalem on Mt. Zion. *Isaiah 2:2* says, "The mountain of the house (*bayit* also means 'temple') of the LORD will be established<sup>1</sup>" (**vs. 2**). **2)** The nation of Israel will now be the center of the world's culture and commerce. "All the nations will stream to it" (**vs. 2**). **3)** People will once again worship at the foot of this literal temple (and from other places we are told that the sacrificial system will be reintroduced). "Come, let us go up to the mountain of the LORD... that he may teach us concerning His ways" (**vs. 3**).

I told you that in this view there are two last days. One for Israel. One for the church. Since, we are told, the law no longer applies to the NT saint, Isaiah 2 provides evidence that this prophesy is not for the church, but for Israel who alone was given the law. "The law will go forth from Zion" (**vs. 3**). Many people think that God is only a God of love – at least as far as it concerns the church. So we see even more evidence here that this text is not for the church, but for the OT nation of Israel as she is restored. "He will judge between the nations and will render decisions for many peoples" (**vs. 4**). Judging is not what God does in the church age.

This millennium is finally said here to be **4)** a time where there will be no war for "nation will not lift up sword against nation." All of this is further proven because Isaiah once again reiterates that this prophesy is for "the house of Jacob" (**vs. 3, 5**) and not for the church. Of course, if there is no war, we are not surprised to find other passages that explain the millennium in similar ways. For example, "The earth will become far more productive than it is now, the desert shall blossom as the rose, the plowman shall overtake the reaper, the mountains shall drop sweet wine. Weeping will no

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<sup>1</sup> *Kun* means "established" or "prepared" or "fixed." It does not imply "built" however, which is necessary in order for a temple that does not exist to be "established."

longer be heard on anywhere on earth. The days of the God's people shall be like the days of a tree. The world and the lamb will feed together. No one will hurt or destroy anyone else, because the whole earth will be full of the knowledge of the Lord as the waters cover the sea."<sup>2</sup> We all have heard how this is a picture of the millennium.

Given popular cultures eschatology and the fact that Christ specifically tells us to watch for these things, it behooves us to ask the question of this text specifically, "when are these last days?" Can we really just take for granted that the culture is right? I do not think so, because first of all, we do not have any mention here of a millennium. In fact, the term is only used once in the entire bible: [Revelation 20](#). That itself does not prove that this is *not* talking about a literal 1,000 year period of time as understood by a premillennialist of course. But perhaps it should raise our eyebrows a bit.

As you consider this question, please remember one very important fact. In premillennialism, this specific period of time (1,000 years) ends; it comes to a sudden and complete halt. It is not the eternal state. Furthermore, at the end of this period of time, there is a great and mighty war. If you can imagine a worse war than Armageddon, this is surely it. In this war, Satan himself leads the charge! It is only after this period of time that God judges the earth with fire and the eternal state is entered into in this view of the last days.

Does Isaiah speak to this point at all? Does he give us any hints that might help us understand this? He does. While it is popular for many people to quote verse 4, "Nation will not lift up sword against nation," it is not usually the case that the sentence is completed. Isaiah goes on to say "never again will they learn war." **Question:** How can it be that the nations will pick up weapons to battle with Satan against God at the end of the millennium if this, a text about the millennium, specifically says that the "nations will not lift up swords against nations, and never again will they learn war?" Understand this. Isaiah's vision very specifically says that once this peace starts, it will not end – ever. This is a lasting and eternal peace with not one war to interrupt it.

We have other clues from this text that what is in view here is not what the premillennialist thinks. These clues are just as pointed as the first. One of the things that continually frustrates me is the charge that if you are not a pretribulationist, premillennialist, then you do not believe the bible is true, because you spiritualize away the text. After all, it is the liberals who do not read the bible literally, not Christians.

This is a charge that I simply fail to understand. **Why must one read a poem in a wooden sense?** Is wooden literalism the only way to talk? I can't imagine how boring life would be if it were. Does God literally have wings, hands and a face? Is Solomon's beautiful lover literally a grotesque monster with doves for eyes, hair of goats, teeth of ewes, lips of thread, temples of pomegranate, a tower for a neck, breasts of fawns, who drips literal honey and milk from her tongue and has a goblet for a bellybutton? Even in the description of this golden age, are we to think that mountains are literally going to drip wine and or that our lives will only last as long as a tree's life?

We need to challenge what it means to read the text literally. **A literal reading of the text is one that seeks to understand the plain sense of the text.** A literal reading of "God will cover you with his wings" means that God is the protector of his people. Literal interpretation is not the same as *wooden* interpretation. It is a badly theological, hopelessly wooden, and *not literal interpretation* that would suggest that God has wings.

Because Isaiah 2 is poetry, it demands to be read – *as* poetry. Those who refuse to understand this are really missing out on the multifaceted beauty of a God who speaks to us in metaphors, similes, stories, parables, metonymy, hyperbole, sarcasm, personification, poetic parallelism, and irony as well as literal narrative. I actually feel quite sorry for them.

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<sup>2</sup> This list is compiled by Anthony Hoekema in "The bible and the Future," p. 275. He is not premillennial, but this list shows what a premillennialist does with these prophecies.

## House of the Lord

The very first thing we should look at here is Isaiah's mention of the house of the Lord. Isaiah was using a figure that he knew. The word for temple in Hebrew is identical to the word for house. So, the NIV is correct. Isaiah is indeed talking temple language here. Quite often in the bible, Mt. Zion is a synonym for the temple (Micah 3:12). The temple was built upon Zion. But notice that Zion is not a literal temple! It is a literal mountain. God's house in the OT also includes the tabernacle, the Ark of the Covenant, Israel, Jerusalem, and the Garden of Eden. Since the best method of interpreting the Scripture is not wooden literalism but the analogy of faith (Scripture interprets Scripture) – the Scripture (especially the NT) must help us interpret the Old. Let us go to other Scriptures for a moment.

Psalm 48 presents a picture of God residing throughout Israel, in the city, on His mountain, in her citadels. Here, it is quite clear that the mountain represents the place where God resides and God reigns in the hearts of the saints. In other words, Mt. Zion is the kingdom of God. The house of God is the place where God resides.

## The Kingdom of God

This kingdom of God is not particularly Old Testament talk, but New Testament. Jesus' dominant message was the kingdom. "From that time on Jesus began to preach, "Repent, for the kingdom of heaven is near" (Mat 4:17). "Jesus went throughout Galilee, teaching in their synagogues, preaching the good news of the kingdom" (Mat 4:23). "kingdom" takes up the greater part of the book of Matthew, for example. Pop-culture Premillennialists teach that the kingdom of God was a *physical* kingdom that Jesus offered to the nation of Israel. But is this really so? Jesus said, "'The kingdom of God does not come with your careful observation, nor will people say, 'Here it is,' or 'There it is,' because the kingdom of God is within you" (Luke 17:20-21).

Where is the kingdom of God? It is inside a person's heart. Jesus never meant (in this coming) for the kingdom to be in a geographical location. This was never offered to Israel. "Jesus declared [to the woman at the well], 'Believe me, woman, a time is coming when you will worship the Father neither on this mountain nor in Jerusalem'" (John 4:21). Was Jesus lying? Is this only temporary? That one day we will return to the types and shadows of temple worship and Jerusalem as the city of God? Isn't it true that in the New Testament it is not *Israel* that is God's land, but the *whole world*? "It was not through law that Abraham and his offspring received the promise that he would be heir of the world" (Rom 4:13).

The geographical location of Israel, Jerusalem, and the temple are all *types* and figures of Jesus Christ. They are not the destination, only signs that point you in the right place. Did not Jesus himself say, "Jesus answered them, "Destroy this temple, and I will raise it again in three days?" (John 2:19). Wooden literalism was what the Pharisees and disciples were guilty of here. Jesus was saying that *his body is the temple of God*. While Jesus still has his body, it is up in heaven. Yet, the kingdom still exists here and now because God sent his Holy Spirit to indwell believers. Thus, later in the New Testament we read that the temple of God is now the body of the Christian! "Do you not know that *your body is a temple of the Holy Spirit, who is in you*" (1 Cor 6:19).

## Mt. Zion and the Church

I hope you can see from this excursion how it is that Isaiah's vision must be interpreted in light of the New Testament. Isaiah is presenting a beautiful picture to us in poetic form. According to Jesus and the Apostles, this picture is fulfilled in God's church.

I want to prove this to you a bit more in a couple of ways. They are related to each other. There is to be found in the book of Micah 4:1-3 an identical statement to the one we have before us here (Isaiah 2:2-4). Its quite remarkable, actually, how Micah and Isaiah say the same thing nearly word for word for three verses. We don't need to get into why this is the case, except to say that it is quite common in the Bible for one author to quote another in his book.

Micah sheds light on this passage that Isaiah's immediate context does not. Immediately after Micah states our passage he goes on to say, "In that day," declares the LORD, "I will gather the lame, I will assemble the exiles and those I have brought to grief. I will make the lame a remnant, those driven away a strong nation. The LORD will rule over them in Mount Zion from that day and forever." (MIC 4:6-7).

### **Parable of the Wedding Feast**

Micah tells us very specifically that **he will make the lame a remnant**. It is a remnant of outcasts. In [Matthew 22](#), **Jesus tells a parable**. In this story a king is preparing a wedding banquet for his son. He sent his servant to those who had been invited to tell them to come, but they refuse to come. He sends more servants to remind them of the wonderful meal that there will be. But the result is the same. Some paid no attention and went about their regular work. Others seized the servants, mistreated them and killed them.

The king was furious. He sent his army and destroyed the murderers and burned their city. Yet, there was still a banquet to be held. So the king sends more servants, this time to invite those who were not originally invited – both good and bad – and the banquet hall was filled with people. The point of the story is to say that Israel was invited to the banquet, but she refused to come, killing God's messengers along the way. So God invites Gentiles into the wedding hall to partake in the same feast to become the same guests at the same wedding. **And they come.**

### **Remnant**

This is the meaning of Micah and the lame who become a remnant. We know from Romans, for example, that the remnant is the elect ([Rom 9:24-27](#)). It is the invisible church. It is made up of both Jews and Gentiles. It is not just the nation of Israel. It never was and it is not ever meant to be. That was the promise given to Abraham, to be father of **MANY** nations. This theme is repeated over and over again in the New Testament.

Isaiah, too, has already talked about the remnant in chapter 1. It is not coincidental that Paul quotes from this very passage in this same place in Romans as he is arguing that the remnant includes Gentiles and that in this way the church is the fulfillment of the national symbol that was Israel.

I hope you are beginning to see how Isaiah is more sophisticated than first appears, Are you beginning to realize that perhaps a woodenly literalistic interpretation is not the best method after all? Now, a *new meaning* (a NT meaning) begins to shine forth, emblazoning itself upon your eyes, causing you to see the world in a whole different light. For now, you are suddenly able to understand just how it is that Peter could proclaim the last days to have begun – NOW.

### **LAST DAYS NOW – Pentecost**

We are now going to answer the question we began to ask a while ago. We need not insert two types of last days – one for the church and one for the nation of Israel – into the text when it is not there. We are not to add to the Bible. We should see how it is that Peter says this very thing on the **day of Pentecost**. You will recall the story. The disciples were accused of being drunk very early in the morning on the day when God poured out his Spirit in a fresh new way.

On this day where the curse of Babel is seeing its reversal, the people who could not understand each other's tongues are suddenly able to. The people who were scattered over the entire earth at Babel are now brought by God to Jerusalem – to receive the promised Holy Spirit.

Peter stands up to defend the happenings of the day. He quotes from the prophet Joel. "In the **last days**, God says, I will pour out my Spirit on all people. Your sons and daughters will prophesy, your young men will see visions, your old men will dream dreams... I will show wonders in the heaven above and signs on the earth below, blood and fire and billows of smoke. The sun will be turned to darkness and the moon to blood before the coming of the great and glorious day of the Lord. And everyone who calls on the name of the Lord will be saved." ([Acts 2:17, 19-21](#)).

Dear friends, do you understand that Peter is saying that Isaiah's oracle has begun, now? This is not some "new" unforeseen last days. It is the last days prophesized by the prophets! And it is the period of time that the premillennialist says does not take place until the still future 1,000 year reign has begun. It is here. You and I are seeing it be fulfilled right before our very eyes! We live in it.

What does this mean for us? Well, consider the passage again. "in the last days" in these days that you and I live in now as the church, the mountain of the house of the Lord will be established as the chief of the mountains, and will be raised above the hills. That is, through the church – God's people, his temple on earth, by the power of the Holy Spirit, God has established his name above all other names. The church becomes the means by which the nations are streaming to the God.

The picture of the people's flowing like water up a mountain shows just what a mighty miracle it is when someone is converted to Christ. The church is in the business of miracles. **The nations here do not mean every single person on earth, but are – just like the rest of the text – God's people.** For only God's people want to come to him. Only they can hear his voice. Only they can flow uphill to the mountain. They do this only by faith. It is by faith in God's son.

In fact, you can't understand this passage apart from God's son. From the kingdom of God (which is the kingdom of Christ as he proclaimed it) to the need for faith to the last days, this is only accomplished by Jesus Christ. Hebrews makes this clear. "But in these last days **he has spoken to us by his Son, whom he appointed heir of all things**" (Heb 1:2).

Hebrews goes on to tell us (in a passage that is an inspired commentary on Isaiah 2:1-5),

You have not come to a mountain that can be touched and that is burning with fire, to darkness, gloom and storm, to a trumpet blast or to such a voice speaking words that those who heard it begged that no further word be spoken to them, because they could not bear what was commanded: "If even an animal touches the mountain, it must be stoned." The sight was so terrifying that Moses said, "I am trembling with fear." But you have come to Mount Zion, to the heavenly Jerusalem, the city of the living God. You have come to thousands upon thousands of angels in joyful assembly, to the church of the firstborn, whose names are written in the heaven. You have come to God, the judge of all men, to the spirits of righteousness men made perfect, to Jesus the mediator of a new covenant, and to the sprinkled blood that speaks a better word than the blood of Abel (Heb 12:18-24).

The amazing thing about this text is in the application of it for a time when it is being fulfilled. What can stop God's church? Though the gloom and darkness be all around, who can stop God from being raised above all other mountains in this age? Who can thwart God's purposes in saving his people? Who can withstand Zion's magnetism that causes the waters of a person's soul to be drawn upward, against the flow of gravity, into the very presence of God? Who can explain such things?

What power is there, then, in the gospel of Jesus Christ? It is a mighty force on this earth. God is and will continue to gather in the nations even now. Many people will come and say, "Come, let us go up to the mountain of the Lord" (Isaiah 2:3). Many people will say, "let us be in God's presence to worship him as he desires, to learn from him to hear from him to have him plead our case, to have him teach us his ways, so that we might walk in his paths."

### **Importance of the Law NOW**

I want to point out two things here for you. 1) Notice that in *this* age, because God's people are the temple of the God, because the gospel is going forth, because the nations are coming to Christ, because God is exalting his name above all other names, notice how the law of God is of primary importance.

The law does not pass away. God's statutes are not irrelevant in to people now. But something *has* changed. Where as before, so many people did not love God's law, did not understand its ultimate purpose, and were terrified by its curses; today God's people flock to hear God's law. God's child is not the one who loves to rebel against him in sin. God's child is not the one who makes excuses for their lying, their stealing, or their false worship. They know that even in their failure, now the law holds no curse for them. They are free to obey it out of gratitude and a joyful, happy heart.

God's child knows that now, the penalty of the law has been dealt with. The sting of death is sin and the strength of sin is the law. Jesus Christ has taken away our punishment by bearing it upon his own body. Thus, God's child is one who desires for God to teach him "concerning His ways, so that we may walk in his paths."

### **Law/Gospel**

Only the law can do this, friend. Be not fooled. The gospel shows you how the penalty of the law has been done away with. The gospel is not to tell you how to live your life. It does not explain to you how you can walk in God's paths. It shows you how someone else already did that for you so that you might be freed up to obey without fear any longer and so that you might be able to experience the great liberty that comes from being a child of God.

### **War/Peace – Isaiah 2:4**

I listened to a sermon on this passage this week and I was sort of troubled. The preacher did not deal with verse 4, and neither have I yet. If you will recall the original question, I asked us "when do the last days take place?" So far, we have seen that the last days are not to be found in a millennial rule. They are to be found here and now. But verse 4 presents a problem for this view.

As we progress farther and farther into this passage, we see that it is ever more the case that the things that are being said by Isaiah seem to point beyond our own times. Once we get to verse 4 this is made very clear. "God will judge between the nations and will render decisions for many people." In one sense, this has happened at the cross when we were declared not guilty. And yet, final justice has not been served. The Day of the Lord has not yet taken place. Isaiah says, "they will hammer their swords into plowshares and their spears into pruning hooks." This is an image of someone putting down their arms and taking up farming.

Farming seems to have been at least part of the task given to Adam in the Garden of Eden. He was to work and cultivate the land<sup>3</sup>. Isaiah seems to be giving us a picture of a return to Edenic conditions, something that we looked at briefly at the end of chapter 1.

This is made more clear in the passage we have already talked about. "Nation will not lift up sword against nation, and never again will they learn war" (vs. 4). Certainly this has not happened in our time. In fact, Jesus said, "You will hear of wars and rumors of wars, but see to it that you are not alarmed. Such things must happen, but the end is still to come" (Matt 24:6). Isaiah is thus picturing a time that is beyond the one we live in. It is true that Jesus came to bring "peace to men on whom his favor rests" (Luke 2:14). We see this here. Yet, Jesus himself said he did not yet come to bring peace on earth. "Do you think I came to bring peace on earth? No, I tell you, but division" (Luke 12:51). It can't be a millennial rule as we have already seen, because Isaiah describes a permanent condition. Verse 2 confirms this when it says "God has established" his mountain. What God has established, no one can overthrow, not even for a time.

### **Already/Not Yet**

But how can Isaiah be talking about something that is here and yet not here at the same time? How can the kingdom of God be both present and yet future? Isn't this just nonsense? Isn't this a

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<sup>3</sup> I am convinced there is a double interpretation of these two words. They also have the clearly cultic meaning to "serve and to guard" the Garden as the Levites served the tabernacle and the angels guarded the gate to Eden.

contradiction? This is the point where you need to understand what I believe is the only satisfactory solution to this question.

We can explain how a prophecy can be both here and not here by understanding the biblical division of history in terms of the categories "this age" and "the age to come." For a period of time, the two ages overlap. The father of this age is Adam. The father of the age of come is Christ. Right now, Christians have both men as their father. This continues until the sinful nature that we inherited from Adam is eradicated by death and the giving of our new bodies.<sup>4</sup> (See [Romans 5-7](#)).

Jesus put it another way. He said [the kingdom of God is within you](#) and yet he said we need to [pray for God's kingdom to come on earth as it is in heaven](#). Isaiah's prophecy is not properly speaking a millennial prophecy, it is a prophecy of the age to come. These are not synonyms, because the millennium exists in this present age. But Isaiah's prophecy is not properly speaking a vision of heaven either. Heaven and the age to come are not – yet - synonyms.

The age to come is in some way here now. It is here spiritually. The spiritual kingdom is making inroads upon the physical creation, preparing the world to be redeemed and made new again. Hebrews explains it by saying that in this life we "[taste of the powers of the age to come](#)" ([Heb 6:5](#)). If you understand that the age to come has dawned now, then you can understand how it is that Isaiah's vision is fulfilled now. You can read this passage as a millennial passage only if you understand the "millennium" to be realized *now*.

Yet, the age to come has not yet come in its final consummation. This only takes place upon the return of Jesus Christ to this earth to reign physically upon it for all eternity. When you understand this, you are able to see how it is that Isaiah's vision is *not yet* fulfilled.

Can you think anything more wonderful that to consider that Isaiah's vision is for you, *today*? This ought to inspire great hope for you. It shows you that people will listen if they are chosen when you tell them the gospel. It shows you that God is not waiting until some future period to make a name for himself. He is showing how mighty and powerful and awesome he is even now. The wheel of time for the restoration of all things has begun even now. This should give you great hope as an agent of cultural change and social healing. Most of all, it shows you God's son who has come that those who believe in him might have faith. Do you have faith in this Son of God today? God is calling you even now to trust in this Jesus. [Come, house of Jacob, and let us walk in the light of the LORD \(vs. 5\)](#) His light has dawned.

But can you think of anything more hopeful than to know that God is going to make sure that what he has begun here will ultimately be turned into the perfect utopia that Isaiah envisions? God isn't not going to leave this world to wars. He is going to put an end to them. He is going to make this world new and perfect. He will put an end to what he started.

Are you trusting in worldly (ethically speaking) things today? Are you placing your hope in peace pacts made by nations? Or do you realize that the only true and lasting peace that this world will ever know will come at on that Great Day, when the Great Rider will return with thousands of angels to overthrow the mighty man, the arrogant nations, and to establish his physical and spiritual kingdom and reign upon this earth? Oh, that God would give us eyes to see his truth this morning.

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<sup>4</sup> One of the reasons we had to begin with Romans is so that we might be prepared to understand the Old Testament.



