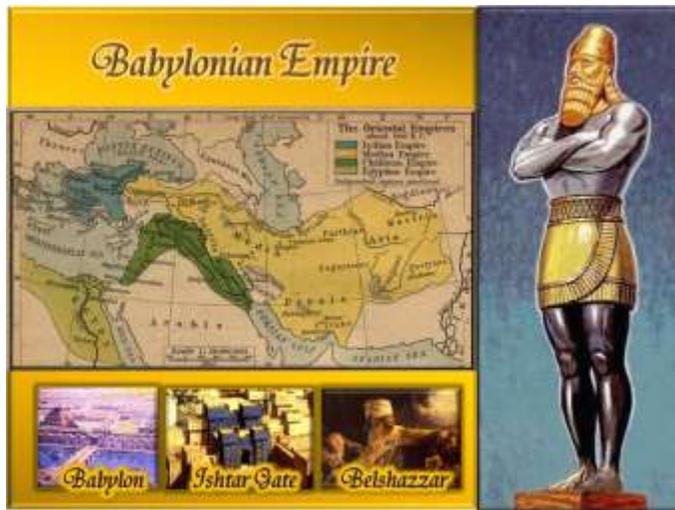


PTB #22: National Peace “until the time of a Nations Land”.



Gist: The great Maker of History, God our Heavenly Father, determines how when and how long any nation will reign with Peace in the World. Without any discrimination, the Wisdom of God is that He, and He alone chooses the citizens, churches, and nations for peace and salvation. Like it or not, that is the Wisdom of God recorded in the pages of His Book, the Bible.

⁴ And command them to say to their masters, “Thus says the Lord of hosts, the God of Israel – thus you shall say to your masters: ⁵ ‘I have made the earth, the man and the beast that *are* on the ground, by My great power and by My outstretched arm, and have given it to whom it seemed proper to Me. ⁶ And now I have given all these lands into the hand of Nebuchadnezzar the king of Babylon, My servant; and the beasts of the field I have also given him to serve him. ⁷ So all nations shall serve him and his son and his son’s son, until the time of his land comes; and then many nations and great kings shall make him serve them. ⁸ And it shall be, *that* the nation and kingdom which will not serve Nebuchadnezzar the king of Babylon, and which will not put its neck under the yoke of the king of Babylon, that nation I will punish,’ says the Lord, ‘with the sword, the famine, and the pestilence, until I have consumed them by his hand.’” (Jeremiah 27:4-8)

INTRODUCTION:

These same words were spoken to King Zedekiah of Judah, also to the priests and the people., "Until the Time of His Land Comes

", no doubt a phrase that we have never heard and perhaps never read in the Bible; however, which not only implies but states: (1) God sets the lands of the nations, past and present; (2) God determines the time in history that a nations will rise and fall. The implications of this phrase and this scriptural context are awesome: it implies, yes demands, that the same God who determined in detail all the nations and their boundaries will do the same today for the United States and their neighbors.

I. God speaks to Nations on Peace through the Prophets.

1. To the Nations -- Jeremiah, Ezekiel, Daniel, and Isaiah

We must distinguish between these four major Writing Prophets. If God called Jeremiah to be a Prophet to the nations, and He did, how is it that Daniel, Ezekiel, and Isaiah also had much to say about the destiny of the nations, yet were not called Prophets to the nations; or were they?

First, the call of Jeremiah, the priest, to be a Prophet.

“I have appointed thee a prophet unto the nations....I have this day set thee over the nations and over the kingdoms, to pluck up and to break down, to destroy and to overthrow....Take this cup of wine of wrath at my hand, and cause all the nations to whom I send thee to drink it.” (Jeremiah 1:5;1:10; and 25:15)

Our problem is that nowhere are we told that Jeremiah actually visited other nations, except Egypt near the end of his ministry. Somehow, we know that Jeremiah delivered these messages to the 21 nations that are named after 25:27, since he tells us in 25:27 that he did take the cup at Jehovah's hand and caused all those 21 nations to drink of it. He must have either visited these nations or wrote down the messages and sent them to the nations to read. Is there the possibility that he did some of the work through Ezekiel and Daniel? Ezekiel and Daniel were already captives to the North. Ezekiel was taken captive to Babylon in 598 B.C. where he like Jeremiah preached the destruction of Judah and Jerusalem. Daniel was taken captive earlier, in 605 B.C., the first year of Nebuchadnezzar invasion of Syria and Palestine. While Jeremiah and Ezekiel were both priests, Daniel was a statesman and governor. Ezekiel was called to be a Prophet five years after with King Jehoiachin he was taken captive to Babylon.

It is clear from the call of Ezekiel to be a Prophet recorded in Ezekiel 1,2 that Ezekiel was called to be a Prophet only to Israel in Exile. The call begins with in the first chapter a vision from God.

“Such was the appearance of the likeness of the glory of the LORD. And when I saw it, I fell upon my face, and I heard the voice of one speaking (Ezekiel 1:29)...And he said to me, 'Son of man, stand upon your feet, and I will speak with you.' And when he spoke to me, the Spirit entered into me and set me upon my feet; and I heard him speaking to me. And he said to me, 'Son of man, I send you to the people of Israel, to a nation of rebels, who have rebelled against me; they and their fathers have transgressed against me to this very day. The people also are impudent and stubborn: I send you to them; and you shall say to them, 'Thus says the Lord GOD.' And whether

they hear or refuse to hear (for they are a rebellious house) they will know that there has been a prophet among them.” (Jeremiah 2:1-5 RSV)

What a ministry as a Prophet, to Israel a nation of rebels who may not listen to him, and that the bottom line of his ministry is that the people must know that there is a prophet of God among them.

The beginning of Daniel is more historical than a call to be a Prophet like Jeremiah and Ezekiel.

“In the third year of the reign of Jehoiakim king of Judah, Nebuchadnezzar king of Babylon came to Jerusalem and besieged it. And the Lord gave Jehoiakim king of Judah into his hand, with some of the vessels of the house of God; and he brought them to the land of Shinar, to the house of his god, and placed the vessels in the treasury of his god. Then the king commanded Ashpenaz, his chief eunuch, to bring some of the people of Israel, both of the royal family and of the nobility, youths without blemish, handsome and skillful in all wisdom, endowed with knowledge, understanding learning, and competent to serve in the king's palace, and to teach them the letters and language of the Chaldeans....Among them were Daniel, Hananiah, Mishael, and Azariah of the tribe of Judah.” (Daniel 1:1-4,6 RSV)

I think herein we have found a way that some of Jeremiah's messages to the nations could get at least to the Chaldeans. As we know from the history of Daniel in Chaldea, Daniel became a leader in the palace of the kings.

2. Messages to Five Nations.

Also Jeremiah 27 tells us of how the messages got to five kings of the 21.

“In the beginning of the reign of Jehoiakim the son of Josiah, king of Judah, this word came to Jeremiah from the LORD, saying, 'Thus says the LORD to me: 'Make for yourselves bonds and yokes, and put them on your neck, and send them to the king of Edom the king of Moab, the king of the Ammonites, the king of Tyre, and the king of Sidon, by the hand of the messengers who come to Jerusalem to Zedekiah king of Judah.” (Jeremiah 27:1-3 NJKV)

It is interesting that the word came to Jeremiah as to what to do at the beginning of the reign of Jehoiakim, but it was to actually happen during the reign of Zedekiah.

Following the commission of Jeremiah of how to get messages to five of the nations, God gives the message.

- (1). The Great Maker of History explains Who He Is.
 - a. LORD of hosts, the God of Israel.
 - b. Creator of earth, man, and animals.

c. By His power and His arm that is active in history, this God has given the works of His Creation to whomever it seemed proper to Him. (Wow, what a Great Maker of History!)

(2). God tells them that He has given all these lands over into the hands of Nebuchadnezzar, the king of Babylon who is His Servant. (Jeremiah 27:5)

NOTE: Hopefully in this context and the verse of Jeremiah 27:5, our concept and knowledge of progressive revelation in the Bible leads us to see how early in ancient history God let Himself be known, not only as the God of Israel, but also as the LORD of Hosts, alias the God of all nations and the Universe.

"I have made the earth, the man and the beast that are on the ground, by My great power and by My outstretched arm, and have given it to whom it seemed proper to Me." (Jeremiah 27:5)

And if you fail to see the control of God in human history and among nations operating here undeniable, then I feel sorry for you. Either you have a severe problem with intellectual honesty, or you have failed to comprehend this Scripture and many others which teach God as always and ever at work in human history.

a. All nations shall serve him, his son, and his grandson

b. The end of this reign is determined as "until the time of his land comes".

c. God will punish the nation that will not serve the king of Babylon with sword, famine, and pestilence.

d. A warning not to listen to your nation's prophets, your diviners, dreamers, soothsayers, and sorceress who tell you not to serve the king of Babylon.

e. The nations that serve the king of Babylon, God will let them remain in their own land to till it and live in it.

These same words were spoken to King Zedekiah of Judah, also to the priests and the people., "Until the Time of His Land Comes", no doubt a phrase that we have never heard and perhaps never read in the Bible; however, which not only implies but states: (1) God sets the lands of the nations, past and present; (2) God determines the time in history that a nations will rise and fall. The implications of this phrase and this scriptural context are awesome: it implies, yes demands, that the same God who determined in detail all the nations and their boundaries will do the same today for the United States and their neighbors. It would far harder to prove that God dealt that with nations in the Sixth Century B.C., then stopped. In fact, we cannot possibly believe that as we know that another Prophet about to considered in this chapter, Daniel, prophesied concerned the Greek and Roman nations as well as the everlasting kingdom of Christ.

Edom? At first, it may confuse us to find that the promise is also to Edom as well as the other close neighbors of Judah, for we know that hundreds of years ago, the Prophet Obadiah, 840 B.C. recorded for God the prediction of the destruction of Edom, to the extent that the nation would disappear. Now, here in Jeremiah during the reign of the last king of Judah, Zedekiah (597-587 B.C.), it is finally in the patience and work of God to be executed. Jeremiah 49:7-22 is almost identical to Obadiah, and the message of complete destruction the same.

“As when Sodom and Gomorrah and their neighbor cities were overthrown, says the LORD, no man shall dwell there, no man shall sojourn in her.” (Jeremiah 49:18 RSV)

3. Isaiah on Edom, Other Nations, and Earth’s End.

Like Carroll indicates, you go to Isaiah for the whole spread of Prophecy, both predictive and the message for the time. The introductory words of Isaiah place it at a time before Jeremiah.

“The vision of Isaiah the sons of Amoz, which he saw concerning Judah and Jerusalem in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah.” (Isaiah 1:1 RSV)

For one thing the well-established historical event of 710 B.C. from secular and Biblical history, the destruction of Sennacherib's army, is at the center of Isaiah. Also it is known from both histories that this same year marked the beginning of a great political movement in the Gentile World, the foundation of the Median monarchy that finally broke the yoke of Babylon. Sampey writes of the period of Isaiah.

“Isaiah's prophetic ministry covered the stirring period during which Assyria, under the leadership of Pul, Shalmaneser IV, Sargon, and Sennacherib, repeatedly invaded Syria and Palestine, From his watch-tower Isaiah surveyed the nations, from Assyria and Elam on the east to Egypt and Ethiopia on the southwest, and Jehovah asserted by the mouth of His prophet, His sovereignty over all the earth.”

Isaiah is the great landmark writing Prophet of the Bible, considered the prophet of Prophets. Before him were Obadiah, Joel, Jonah, and Amos; contemporary with Isaiah were Hosea in Israel and Micah in Judah. B.H. Carroll in his volumes of AN INTERPRETATION OF THE ENGLISH BIBLE divides the Writing Prophets into three Periods: first, the Prophets of the Assyrian Period--Obadiah, Joel, Jonah, Amos, Hosea, Isaiah, Micah, and Nahum; secondly, the Prophets of the Chaldean Period--Zephaniah, Habakkuk, Jeremiah, Ezekiel, and Daniel; and thirdly the Persian Period--Haggai, Zechariah, and Malachi. Isaiah 13-23 is called “The Book of Foreign Prophecies” as it deals with these other nations around Judah and Israel. Messages are recorded for ten foreign nations and in this order: Babylon, Assyria, Philistia, Moab, Damascus, Ethiopia, Egypt, Dumah, Arabia, and Tyre.

Dumah is Edom in this list: that is found in Isaiah 34. Yet the passage of Isaiah 34 implies much more scatological judgement than on Edom, as if Edom has become a symbol of all on whom God will rain out His final wrath. You see both the eschatological and the general nature of world judgment at the beginning of chapter 34.

“Come near, you nations, (see, to all nations), to hear; and heed, you people! Let the earth hear, and all that is in it, the world and all things that come forth from it. For the indignation of the LORD is against all nations, and His fury against all their armies;

He has utterly destroyed them, He has given them over to the slaughter....All the host of heaven shall be dissolved, and the heavens shall be rolled up like a scroll; all their host shall fall down." (Isaiah 34:1-4 NJKV)

In the last verse you see God's judgment on the heavens as well as the earth, definitely an eschatological event of the end of the last days. But one thing that will help us in our study is that we can see judgment against the particular nation named Edom has already been pronounced.

Isaiah deals with many nations in his book. A summary follows.

1. A Prophecy Against Babylon (Isaiah 13)
2. A Prophecy Against Assyria (Isaiah 14:24-27)
3. A Prophecy Against the Philistines (14:28-32)
4. A Prophecy Against Moab (15:1-16:13)
5. An Oracle Against Damascus (Isaiah 17)
6. A Prophecy Against Cush (Isaiah 18)
7. A Prophecy Against Egypt (Isaiah 19)
8. A Prophecy Against Egypt and Cush (Isaiah 20)
9. A Prophecy Against Babylon (Isaiah 21:1-10)
10. A Prophecy Against Edom (Isaiah 21:11-12)

"An oracle concerning Dumah: Someone calls to me from Seir, 'Watchman, what is left of the night? Watchman, what is left of the night?' The watchman replies, 'Morning is coming, but also the night. If you would ask, then ask; and come back yet again.'" (Isaiah 21:11-12 NIV)

11. Prophecy Against Arabia (Isaiah 21:13-16)
12. A Prophecy About Tyre (Isaiah 23)

4. Isaiah on Devastation of the Earth

While God is letting Isaiah know and tell all about the destruction of nations, and some with eschatological content, He lays the ultimate devastation on the earth. This is one of the few times that it is so clearly spelled out and with so many details. We need to know the message; and we need to know the words so that we recognize those word when they are being quoted in the words of other books of the Bible. This will enable us to distinguish between predictions that have more short time and then final time fulfillment.

1. This is a judgment on the earth and its inhabitants.

"See, the LORD is going to lay waste the earth and devastate it; and scatter its inhabitants--" (Isaiah 24:1 NIV)

2. It will be a democratic judgment on all peoples.

“it will be the same for priest as for people, for master as for servant, for mistress as for maid, for seller as for buyer, for borrower as for lender, for debtor as for creditor.” (Isaiah 24:2 NIV)

3. The earth completely laid waste and totally plundered.

(1). You must see that this word is spoke by the LORD Himself.

(2). The earth dries up like a drought and withers, and at the same time the exalted people of the earth languishes (it takes time).

“The earth dries up and withers, the world languishes and withers, the exalted of the earth languish.” (Isaiah 24:4 NIV)

4. A curse has come on the earth because of the guilt of the people. (Isaiah 24:5-10)

(1). The Earth has been defiled by the people: they have disobeyed laws, violated statutes, and broken “the everlasting covenant.”

(2). Earth's inhabitants are burned up with very few left; wine and merriment are gone; gone also is the sound of music instruments and revelers, and of the joyful harp.

(3). Gone is wine and song, the taste of the beer, cities lie desolate, houses boarded up, cries come for wine, joy turns to gloom, and there is no gaiety on the earth.

“The city is left in ruins; its gate is battered to pierced. So will it be on the earth and among the nations, as when an olive tree is beaten, or as when gleanings are left after the grape harvest. They raise their voices; they shout for joy; from the west they acclaim the LORD's majesty. Therefore in the east give glory to the LORD; exalt the name of the LORD, the God of Israel, in the islands of the sea. From the ends of the earth we hear singing: 'Glory to the Righteous One.' But I said, 'I waste away, I waste away! Woe to me! The treacherous betray! With treachery the treacherous betray!' Terror and pit and snare await you, O people of the earth. Whoever flees at the sound of terror will fall into a pit; whoever climbs out of the pit will be caught in a snare.” (Isaiah 24:12-18 NIV)

5. The Heavens are Shaken and the Earth is Shaken “in that day” (like the “one day of the LORD” of many other predictions), and the spiritual wickedness in high places will be punished as well as the people on the earth; and the sun and the moon will be affected; and the LORD Almighty will reign on Mount Zion and in Jerusalem with the elders, gloriously (Isaiah 24:18-23)

Jeremiah on Other Nations.

A look back at our outline of chapter 5 of the book of Jeremiah, we will see that Jeremiah 46 is a prophecy about Egypt, Jeremiah 47 about the Philistines, chapter 48 about Moab, chapter 49 about Ammon, Edom, and others; and then in chapters 50 and 51 the fall of Babylon is predicted.

Daniel on the Nations

First, we should note a very significant change in Daniel 5:30 as Belshazzar, king of the Babylonians is killed, and Darius, the Mede took over the kingdom at the age of 62.

“That very night Belshazzar, king of the Babylonians was slain, and Darius the Mede took over the kingdom, at the age of sixty-two.” (Daniel 5:30 NIV)

II. All Things Work Together for Peace (Stability) for Nations and Citizens.

1. Bible Foundations for Peace in Hebrews and Romans harmony.

“Man Dominions” of Hebrews and “all things work together” of Romans. In particular we look at the similarities of the man dominions of Hebrews with the all things work together for our good of Romans. I think we will find some of those same things of Jesus, God, and the Holy Spirit, predestination, foreknowledge, and the calling working together for us in both Romans and Hebrews; and this is another overlap, perhaps even a major focus point between Hebrews and Romans.

1. First we look at the similarity of thought of Hebrews 2:8-18 and Romans 8. Obviously when in Hebrews 2:8 Paul quotes from David to the extent that God has “put all things in subjection under his feet” {and you recall how the first commission of God to man was to have dominion over all His other works of Creation}, then immediately saying after the quote to the extent THAT WE DON’T SEE IT THAT WAY YET, and that you immediately suspect that what we do not have dominion over is death, sin, and eternal life which before Paul discusses those very things in Hebrews 2:14-18, he must show in the context how Jesus and We have come together, “I and the children whom God has given me”. Hebrews 2:14 mentions how that Jesus as He accepted this oneness with us, partaking of flesh and blood, was able to establish dominion over (1) the power of death; (2) over the fear of death which held humanity in bondage that prevented real victory over the earth and the things of the earth; (3) over the devil himself; and (4) over sins in that Jesus Himself with that full identification with man also became “propitiation for the sins of the people” (2:17); and (5) provided help in the temptations that come this way on earth.

2. Now, how similar is that to Romans 8?

In other words what are “the all things” of the “all things that work together for our good” of Romans 8? God gave the first commission to man to have dominion over the earth at the moment of the creation of man as recorded in Genesis 1:26.

“Then God said, ‘Let Us make man in Our image, according to Our likeness; let them have dominion over the fish of the sea, over the birds of the air, and over the cattle, over all the earth and over every creeping thing that creeps on the earth....Then God blessed them, and God said to them, ‘Be fruitful and multiply; fill the earth and subdue it; have dominion over the fish of the sea, over the birds of the air, and over every living thing that moves on the earth.’” (Genesis

1:26,28)

And God renewed that first commission to man by way of Noah after the Flood as recorded in Genesis 9:1,2.

“So God blessed Noah and his sons, and said to them: “Be fruitful and multiply, and fill the earth. And the fear of you and the dread of you shall be on every beast of the earth, on every bird of the air, on all that move on the earth, and on all the fish of the sea. They are given unto your hand.” (Genesis 9:1,2)

This first commission is echoed with different words in Psalms 8:4-6 as quoted in Hebrews 2:6-8, and we especially see that with the last words of that quote, in the “And set him over the works of Your hands”, amplified by the following sentence of “You have put all things in subjection under his feet”. There is an astounding significance to the way the argument flows by Paul in the rest of verse 8 as Paul explains “put all things in subjection under his feet” {and you hear Paul talking in the same kind of wording as of II Corinthians 15 where all things are put in subjection under the feet of Christ, but excepted is God the Father}, but as yet we do not see all things put under Man. We stop to wonder whether Man Himself or the Son of Man, the Lord Jesus Christ, is going to do this; for we know that immediately Paul launched back off into Jesus: made a little lower than the angels when coming to earth, like man is a little lower than the angels; and for suffering and death in order that Jesus might taste death for “everyone” (2:9) God, the argument continues, chose the method of bringing “many sons to glory” to make Captain Jesus, the captain of their salvation, perfect through sufferings. (2:10) Jesus calls them “brethren” because He and they “are all of one” (2:11), Jesus is the He who sanctifies, and they are the sanctified. The children partake of flesh and blood (2:14), Jesus shared in the same; that through death He might destroy him, the devil, who had the power of death {we often think of Satan or the devil as the prince of the power of the air, seldom do we stop to think of him likewise as controlling the power of death}; and release the brethren from the fear and bondage of death (2:15).

“Therefore, in all things He had to be made like His brethren, that He might be a merciful and faithful High Priest in things pertaining to God, to make propitiation for the sins of the people. For in that He Himself has suffered, being tempted, He is able to aid those who are tempted.” (Hebrews 2:17,18) The real question is that in all of the rest of Hebrews, and also where else in the whole Bible, is there a repeat of the argument of the second half of 2:8b, based on the quote of 2:8a. First, we will check for the key words of “subjection under his feet” of 2:8b. The only close similarity we find in Hebrews is in 12:9 where the subjection is of the children to God the Father, who like earthly fathers chasten us, but the Heavenly Father to make us partakers of His holiness. However, we do in Romans 8:18,19 see a similar argument from Paul of passing from a lack of dominion over all things on the earth to a dominion over death and sin. {It is only complete in considering all the way from 5:12 through 8:39.}

“For I consider the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. {Rather than from the perspective of all men trying to have dominion on the whole earth, it is a more a present time start with the sufferings of this earth--which could be close to the things not overcome--and then progressing all the way to the glories that shall be revealed in our future of eternal life, of course which we most generally call “glorification”.} “For the earnest expectation of the creation eagerly awaits {and certainly you can see in this reference to creation some of the first great commission to have complete dominion, though now it is an inward thrust, an eager expectation} for the revealing of the sons of God.” {You can not miss how the brethren here become also the sons of God, much like Jesus.} And this is consistent with the Apostle John.

“But as many as received Him, to them He gave the right to become children of God {we also like the KJV of “sons of God”}, to those who believe in His name: who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.” (John 1:12,13 NJKV)

3. Some Definitions in Romans 4-8 and Hebrews 7-12:2.

Definition of Righteousness by Faith, Peace, and the New Covenant, and New Sanctuary, Romans 4-8 and Hebrews 7-12:2.

The argument above of Romans 8:18,19 continues all the way to the “all things work together for our good” of

8:28 in the following manner: (1) the whole creation was subjected to futility by God, but by God in hope, and it is that whole creation that will be delivered from the bondage of corruption {you see the similarity of the Hebrew argument of under dominion instead of over it} into a glorious liberty of the children of God {of course you see the children of Jesus that are called brethren and which Jesus identifies of Hebrews in this}; (2) the whole creation together--the earth, the man, the woman, the animals, the plant life, and the forces of nature--like a woman in birth pangs “groans and labors” (8:22) right up to this very moment of time of the life of Paul, and the assumption is that will continue in time until the end of the age {by the way talking of more of the similarities between Romans and Hebrews, we have here in the “whole creation groaning and laboring with birth pangs” a similarity to Hebrews 12:25-29 where the whole heaven and earth will be shaken; and also by the way, what shall we receive in that passage of Hebrews but “a kingdom which cannot be shaken” (12:28)}; (3) we that have the firstfruits of the Spirit {the new birth, of course is the firstfruit, the process of Christlikeness called sanctification is the continuing fruit, and the final fruit is the glorification when we shall be like Christ for, we shall see Him as He is} also groan inwardly like the rest of creation groans as we look forward to the complete redemption of

our physical bodies; (4) The Holy Spirit helps us during these struggling's and makes intercession for us; (5) Jesus in touch with the Spirit makes intercession to God for our sins. Now, these are all the things that work together for the good of those who love God and are the called according to His purpose. For this point, and in 8:28-30 it progresses passes from (1) the purpose of God to (2) the foreknowledge of God of those whom He would call from before the foundation of the earth to (3) the predestination of God for those called to be conformed to the image of Christ, Christ the firstborn and the others His brethren sounding again like Hebrews to (4) the Christian calling with the hope of the one calling to (5) the legal justification in the sight of God to (6) the glorification.

NOTE: We are in the process of receiving a kingdom, although within us now and can not be seen as it is in heaven, can not be shaken like this old earth and heaven will continue to shake until disintegration, because this kingdom of God and heaven and which will be lowered form earth to heaven is unshakable, much like God Himself.

From this point of harmony between Hebrews 2:8-18 and Romans 8:18-39, we can proceed backwards through the rest of Romans 8, then 7, then 6, and then 5:12-21 thru the argument developments of respectively (1) Sonship through the Spirit, the adoption; (2) freedom from inward sin; (3) freedom from the law; (4) slave hood to sin or to God; (5) death to sin and alive to God; and (6) death in Adam and life in Christ.

- (1). We are the Sons of God if we are led by the Spirit of God, Romans 8:12-17.
- (2). Freedom from the condemnation of God if we live according to the Spirit instead of according to the flesh, Romans 8:1-11.
- (3). Jesus Christ will deliver us from this body of sin and death, Romans-25.
- (4). Another dominion that has been overcome is that of the law, Romans 7:1-12
- (5). From a slave to sin to a slave to righteousness, Romans 6:15-23.
- (6). The One Baptism by which we are baptized spiritually into the death and resurrection of Christ Himself, Romans 6:1-14.

Again working backwards to cover all of Romans 4-8, we go from 5:12-21 as the last part of the above through the rest of 5:1-5 on how faith triumphs over trouble, after considering the short passage of 5:6-11 where Christ died for the

ungodly; then to 4:9-25 where Paul makes another legal argument, this time of how Abraham was justified before circumcision; and then right up to 4:1-8 on justification by faith.

III. Wisdom from God the Father on Peace Recorded in the New Testament.

The most common usage of the word peace in the NT is hold your peace, held their peace, hold his peace, so it is an absence of turmoil, it is quiet, stability, and security.

1. Peace beyond all understanding comes from God with prayer that is a mixture of requests about cares and thanksgiving for blessings.

Let your gentleness be apparent to all. The Lord is near. Be anxious for nothing, but in everything, by prayer and petition, with thanksgiving, present your requests to God. And the peace of God, which surpasses all understanding, will guard your hearts and your minds in Christ Jesus.... Berean Study Bible

2. dedicated workers for Christ have the power from Jesus to bring peace upon a house where they lodge, and when they first enter. If the son of peace, Jesus, is in that house the peace sticks, and if Jesus is not in that house, the peace given bounces back to the giver. Which is a Word of God given method to know whether Jesus has really come to that house or not. The hard part is for the Christ worker to know when peace has left him, or when peace has come back to Him. The worker feels quieter and more welcome in the house.

“And into whatsoever house ye enter, first say, Peace be to this house. And if the son of peace be there, your peace shall rest upon it: if not, it shall turn to you again. And in the same house remain, eating and drinking such things as they give: for the laborer is worthy of his hire. Go not from house to house. (Luke 10:5-7)

3. The Opposite of peace is a troubled heart, a heart that is afraid or fearful, and the peace from Jesus is not like the peace in and of the world.

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

4. Tribulation with internal peace: peace in the world comes through faith that Jesus is in us and has overcome the world, therefore we can do the same.

Jesus answered them, do ye now believe? Behold, the hour cometh, yea, is now come, that ye shall be scattered, every man to his own, and shall leave me alone: and yet I am not alone, because the Father is with me. These things I have spoken unto

you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world.” (John 16:32-33)

CONCLUSION: Allow Jesus to Breath on You and You will not need to Swaggart’s and Unknown Tongues.

1. Peace comes from knowing that the Father sent Jesus and Jesus in turn sends us so we have the support and might of heaven available. Peace comes from Jesus breathing on us and saying receive the Holy Spirit.

Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you. And when he had said this, he breathed on them, and saith unto them, receive ye the Holy Ghost: Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained.” (John 20:21-23)

2. Peace be unto you; Jesus was always giving peace to his disciples or when he came into a house. Christian Zealots today like TBN and the Haggis need to comprehend the words of Peter below, that (1) God is no respecter of persons in any nation: (2) Any and all in any nation that respect God the Father and that works righteousness is Accepted by God. The Zealots have always sought a material kingdom contrary to the teachings of Jesus and His Father; what they need is to get with the plan and program for God for Peace in the World.

“Then Peter opened his mouth, and said, of a truth I perceive that God is no respecter of persons: But in every nation he that feareth him, and worketh righteousness, is accepted with him. The word which God sent unto the children of Israel, preaching peace by Jesus Christ: (he is Lord of all:) That word, I say, ye know, which was published throughout all Judaea, and began from Galilee, after the baptism which John preached; How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him. God the Father preached peace by the Lord Jesus Christ as God was with Him.” (Acts 10:34-38)