

KINGDOM SPIRIT

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“SEEK YE FIRST THE KINGDOM OF GOD”

Matthew 6:33



Issue 1205

ISAIAH 21-23

We have been looking at a series of burdens, or judgments, that Isaiah is prophesying. If we look at the big picture, I think we will see that he is prophesying the eventual demise of the middle east as the primary focus of God's plan. Later we'll see where this focus is moving to.

We are ready for chapter 21 which tells us of the burden of the desert of the sea. This is a reference to Babylon that comes from the fact that at one time the Euphrates and the Tigris Rivers overflowed on most of the land from Babylon to the Persian Gulf with the land remaining covered with water a good part of the year.

(Read Isa. 21:1-10) What Isaiah is prophesying to take place was not to happen for about 200 years from Isaiah's time. Also I believe we can look at what he is prophesying concerning Babylon then as a shadow of what is happening to Babylon the Great in our time as foretold in the book of Revelation.

At the time of Isaiah, Babylon had not yet risen to prominence and would not do so for over 100 years. But when she did rise, she became a treacherous dealer and a spoiler of all of the nations around her.

Babylon was to be overthrown by the Medes and the Persians. Elam is another name used for Persia. This is what happened as Persia began her rise to prominence. In Daniel 2 the breast and arms of the metal image that both the king and Daniel saw in dreams, represents the

Persian Empire.

Verses 3-4 describe the anguish that will be felt by the people of Babylon. Verse 5 even predicts the events of the actual fall the night that King Belshazzar was partying and saw the hand writing on the wall just before the Persians broke into the palace and killed the king. (Dan. 5) The king was the shield, or the defender of the people. The need of a new defender, the anointing of the shield happened suddenly.

The necessity of being watchful is voiced by the prophet. The Persians caught the Babylonians by surprise in the manner in which they entered the city. The watchmen did not see them coming. We might look at our situation today and be ever vigilant. It can be a lonely job to be a watchman, thus few are willing to try it, but as the prophet points out, it is a necessary one if we don't want to be caught by surprise.

The overthrow of ancient Babylon brought about major changes in the world order. The same can be expected as we see Babylon the Great overthrown today. It would be well to keep in mind Daniel 3 in which we're told of King Nebuchadnezzar setting up the image of gold in the plains of Dura and then commanding all of the government and business leaders to bow down to it. This represents the usurious economic system that we have today in which money is worshipped and is itself a wealth producer. All people, world wide, have come to worship money, thus Christ says that money is the root of all evil. It is this economic system, then and now, that is prophesied to fail both in Isaiah's prophecy and that of several of the other prophets as well as the apostle

John in the book of Revelation.

It was then and will be again a time of threshing, the removal of the grain from the chaff and the removal of the tares spoken of by Jesus in the parable of the tares in Matt. 13:24-30.

I don't think it is any accident that the burden of Babylon is followed by the burden of Dumah, or Edom. Smith and Goodspeed renders verses 11-12 as follows: **"Someone is calling to me from Seir: 'Watchman, what hour of the night is it? Watchman, what hour of the night is it?' The Watchman says: 'Morning comes, but also night; if you wish to know more, come again.'** The watchman can only announce what he sees up to the hour, but not beyond. The advice is that if you want to know more, come again, for as the hours pass he will be able to give more information.

Again, keep in mind that most all of the nations were in captivity to Babylon, though not all had been removed from the land like Judah had been. Whatever took place in Babylon would have its effect on all nations. Today Edom is found in Jewry as of 126 B.C. I don't think there is any question today that Zionism, which has its roots in Jewry, plays a major part in the world economic system, thus is to be affected, as it was then, with the fall of Babylon.

Concerning the burden upon Arabia, it appears that the Arabs will at first be a refuge for those fleeing either the Assyrians, or the Babylonians, or both. Keep in mind that the Arabs are descended from Ishmael, son of Abraham. Tema was a city in Arabia named after Tema, a son of Ishmael. Kedar is another son of Ishmael. It would appear that though they may at first be a refuge for those fleeing from the Assyrians or Babylonians, they too will be diminished by these enemies as they expand their empires.

Chapter 22 presents the burden of the valley of vision. (Read) The valley of vision is a reference to Jerusalem. Jerusalem was built on two hills with a valley between. Since the temple was in Jerusalem, Jerusalem was a city most favored with revelations from God, thus we have the term "valley of vision."

Verse 1 asks the question, **"What aileth**

thee now, that thou art wholly gone up to the housetops? The houses in that area were usually built with flat roofs and there was usually built around a courtyard with the windows facing the courtyard. The roof top had a low parapet wall around the perimeter to prevent people from falling as it was a place where the inhabitants often ate, slept, and even transacted their business. It was also a place where they performed their devotions. See the example of Peter in Acts 10:9. Because the windows looked out on the courtyard instead of the street, any time anything was to be seen or heard that was occurring on the street, the people went to the housetop to see or hear it. Also if someone had something they wanted to proclaim publicly, they did so from the housetop. (See Matt. 10:27)

Isaiah appears to be seeing a time when something happens that will draw all the people to their housetops. Some elements appear to apply to the coming Assyrian threat against the city while others to the coming Babylonian captivity.

The Ferrar Fenton translation of verse 2 gives us a little better understanding, **"Your city is filled with a tumultuous roaring, The joyous Town slain, is not slain by the sword, And not killed by a war!"** The joy and happiness has been destroyed, but not by war. Verse 3 is probably the reason. During the final siege of Babylon against Jerusalem, Jeremiah tells us in Jer. 39:4-5, **And it came to pass, that when Zedekiah the king of Judah saw them, and all the men of war, then they fled, and went forth out of the city by night, by the way of the king's garden, by the gate betwixt the two walls: and he went out the way of the plain. But the Chaldeans's army pursued after them, and overtook Zedekiah in the plains of Jericho: and when they had taken him, they brought him up to Nebuchadnezzar king of Babylon to Riblah in the land of Hamath, where he gave judgment upon him."**

In verses 4-5, Isaiah is saddened greatly by what he sees prophetically that is to come on the city. Dr. Bullinger says in a note on verse 6 that Elam and Kir represented the north and south boundaries of the Chaldean, or Babylonian forces.

It appears to me that verse 8 is referring to

King Nebuchadnezzar in his final siege of Jerusalem. The “house of the forest” was a building built by Solomon to store armament in. See I Kings 7:2.

However, verses 9-11 appear to refer to what Hezekiah did when the Assyrians began to invade Judah as he prepared for a siege of Jerusalem. II Chron. 32:3-5, speaking of Hezekiah, tells us, **“He (Hezekiah) too counsel with his princes and his mighty men to stop the waters of the fountains which were without the city: and they did help him. So there was gathered much people together, who stopped all the fountains, and the brook that ran through the midst of the land, saying, why should the kings of Assyria come, and find much water? Also he strengthened himself, and built up all the wall that was broken, and raised it up to the towers, and another wall without, and repaired Millo in the city of David, and made darts and shields in abundance.”**

Keep in mind that both the Assyrian invasion and the Babylonian invasions were yet to happen when Isaiah is making his prophecy. The Assyrian invasion happened during Isaiah’s lifetime, but toward the end of his life. The Babylonian invasion would not happen for over 100 years from Isaiah’s prophecy.

The problem that Isaiah sees is that instead of these threats from invading forces causing the people to turn to God, they instead would take the attitude, **“let us eat and drink; for tomorrow we shall die.”** The result is found in verse 14. A major part of the problem as Isaiah saw it was that those living in luxury were relying on their riches to protect them. Shebna was apparently either a steward of one such living luxury or was he himself living in luxury as treasurer of the master. It was a common practice for the well to do to carve out their sepulcher in a cliff or where a stone mass was. We see in the New Testament that Joseph of Arimathea, a wealthy merchant, had his sepulcher carved out of stone that he ultimately put Jesus Christ in after his crucifixion. Isaiah is telling Shebna that his master won’t be buried in this sepulcher, but rather will be carried away captive into another land where he would be tossed like a

ball and would die in this other land. God is going to cause this captivity. The man’s position and status will mean nothing.

The rest of the chapter may refer to the individuals, Shebna (not Shebna the scribe) and Eliakim at the time of Hezekiah, as Shebna would lose his position to Eliakim who was over the household of the king. However the real prophecy is of Christ and priesthood in Jerusalem. Eliakim, whose name means “God raises up” (a prophecy in itself) is a reference to Christ to whom God will ultimately commit the government into his hand as King of Kings. The key, or the authority of the house of David would be on his shoulder, **“so he shall open, and none shall shut; and he shall shut, and none shall open.”** (See Rev. 3:7) He would be the nail in a sure place and the priesthood that had been the nail in a sure place would be removed and cut down. The burden that had been on it, i.e. the duties of the Aaronic priesthood would be cut off.

Chapter 23 speaks of the burden of Tyre. (Read Isa. 23) Tyre was a city on the coast of what is now Lebanon. It was probably the busiest sea port in the world at that time with merchants and merchandise from all over the then known world trading and being traded there. Grain from Egypt, metal and precious metals and stones from Tarshish, spices, cloth, and all kinds of merchandise passed through Tyre to various parts of the then known world. Originally Tyre was on the coast.

There is considerable speculation as to the actual location of Tarshish. Some believe it to be Spain, some India, some the British Isles and some the America’s. I suspect that Tarshish was either Spain or the British Isles, but the ships from wherever the location was obviously brought goods from all over the world. There is evidence of iron mines in Brazil and gold mines in Michigan that date back to this period of time. That there were people, probably Israelites, in North America at that time there can be little doubt. I have seen the flat rock near Los Lunas, New Mexico that has the Ten Commandments written on it in Phoenician letters. Products from all of these areas figured into the trade that went through

Tyre. When Nebuchadnezzar became king of Babylon, he was determined that Babylon would become a world empire. He knew that so long as Tyre remained the major trade center, Babylon being an inland city could not compete. So he set out to destroy Tyre. He laid siege against the city, a siege that lasted thirteen years before he was able to break through into the city. As a result of Nebuchadnezzar's attack on Tyre the city was moved from the mainland to an island off shore about four miles in circumference.

The length of time God allowed to the Babylonian Empire, dating from Nebuchadnezzar's first year was seventy years to its fall to the Persians. Nebuchadnezzar ultimately broke into the city and destroyed it. Though as we have mentioned, it moved it never achieved its old glory again.

Later, Alexander the Great took the city, but to do so he built a causeway from the mainland out to the island city literally sweeping up the dust of the ruins of the old city on the mainland for material to build the causeway. There is nothing left of the city in either location today.

With this information in mind, let's look at what Isaiah had to say. Chittim was the Isle of Cyprus. It would be natural that the siege and ultimately the destruction of Tyre would first be relayed to the ships of Tarshish from Cyprus.

Zidon was the country in which Tyre was located. If you recall the story of Solomon building the temple, it was from Tyre that the King of Tyre put together the large floats of cedar logs from Zidon that were floated down to the coast of Israel that Solomon used in the construction of the Temple and his own house.

The seed of Sihor is reference to the grain that came from the Nile Valley in Egypt. Grain from Egypt was a major export from Egypt to all of the countries surrounding the Mediterranean Sea as well as areas inland from the Sea.

So I think we can begin to see how the siege and destruction of Tyre would become a major disruption in the economy of virtually all nations of the then known world.

As with any major trading area where prosperity is evident, so also is greed and corrup-

tion. This was obviously the case with Tyre and for this reason, God declared judgment on the city. Isaiah makes it clear that what happened to Tyre was because God purposed it.

As we have mentioned before, we are seeing the diminishing of the importance of the middle east countries in God's plan as we will see later that as Israel begins to escape the Assyrian captivity and move north and west across Europe, the importance of God's plan moves with them. Even though man takes credit for all that happens, we see it as God's plan and the nations and empires that bring these things about are actually servants in the hand of God to bring this move about.

The seventy years mentioned in verse 17 is the seventy year period of Babylon's greatness beginning with the rise to the throne of Nebuchadnezzar. Tyre wasn't invaded by Babylon until about midway in this seventy year period. But at the end of the seventy years, all nations that had come under the oppression of Babylon were released from it when the Persians conquered Babylon.

Tyre recovered from both the Babylonian and the Greek invasions and actually became Christian oriented. According to Howard B. Rand in his book "Study in Isaiah", "Tyre remained Christian until it was taken by the Saracens in 639 A.D. It was recovered by the Christians in 1124 A.D., but in 1280 A.D. by the Mamelukes and afterwards taken from them by the Turks in 1517 A.D. Since that time it has sunk into utter decay. It is now a mere ruin, a bare rock." JRL

A BIBLICAL PERSPECTIVE OF OUR ECONOMIC SYSTEM

Part Two

In our last lesson, we discussed a dream that King Nebuchadnezzar had in which he saw a great metal image whose head was of gold, his chest and arms were of silver, his belly and thighs were of brass and his legs were of iron and his feet were part of iron and part of clay. Daniel's

interpretation of this dream led us to understand that this image represented what is referred to as the Babylonian Succession of Empires, i.e. the Babylonian Empire, the Persian Empire, the Grecian Empire and the Roman Empire. With this brief review, let us continue our story.

The king had yet another dream we're told in Daniel 4. This time he saw a tree whose height was very great and it had beautiful leaves and much fruit. As he watched, a watcher came down from heaven and ordered that the tree be cut down, but the stump was to be left and a band of brass and iron was to be put around it. However, the watcher went on to say that the stump was to be wet with the dew and that his portion was to be with the beasts in the grass of the earth, his heart was to be changed from a man's heart to a beast's heart and seven times were to pass over him.

Again Daniel was brought in to interpret the dream. Daniel told the king that the tree he saw represented himself, the king. He was going to be driven from before men and would have his dwelling with the beasts of the field. He was to eat grass as the oxen do until seven times, or seven years, passed over him, **"till thou know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will."** (Dan. 4:25) However, since the stump was to be left according to the king's dream, Daniel told the king **"thy kingdom shall be sure unto thee, after that thou shalt have known that the heavens do rule."** (Dan. 4:26)

Twelve month later, the king was speaking in the palace bragging about how he had built the might and kingdom of Babylon by his own power. As he was speaking, a voice from heaven spoke telling the king that all that had been predicted in the dream was going to take place. That same hour he was driven from the palace and all that had been predicted happened.

After 7 years Nebuchadnezzar said he lifted up his eyes toward heaven and his understanding returned to him and he acknowledged the great sovereignty and power of God and God restored him to his kingdom with more majesty than he had had the first time. In Dan. 4:37, Nebuchadnezzar tells us, **"Now I Nebuchadnezzar**

praise and extol and honour the King of heaven, all whose works are truth, and his ways judgment: and those that walk in pride he is able to abase."

I have included this story in our study to illustrate God's sovereignty, something we must understand to understand what is happening today. In the interpretation of the metal image, Daniel told the king in Dan. 2:37-38, **"Thou, O king, art a king of kings: for the God of heaven hath given thee a kingdom, power, and strength, and glory. And wheresoever the children of men dwell, the beasts of the field and the fowls of heaven hath he given into thine hand, and hath made thee ruler over them all."**

God gave Nebuchadnezzar this power and authority and this power and authority then passed to the other metal kingdoms to succeed Babylon. The concept of God giving a man and men that were to follow him, who obviously were not righteous men, rulership over the world is repugnant to many people. They want to think of God only as a loving God and then only if they can define love.

If we consider God to be the creator of all things, I think we need to think that He has a purpose, or a reason, for doing this. Also, if He is creator of all things, nothing is beyond His power to control. This story of Nebuchadnezzar shows this and shows Nebuchadnezzar came to recognize this fact. God says in Isa. 45:7, **"I form the light, and create darkness, I make peace, and create evil: I the LORD do all these things."** Why would God create something opposed to Himself? To see the answer to this question, one has to see the whole picture, or the complete plan and purpose of God, of which this study is but a part. In Acts 3:21, Peter, speaking of Jesus Christ, says, **"Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began."** God created man in a paradise. Because man, or Adam, sinned, he was driven from that paradise. God's plan is restore man (all men) to that paradise which will then glorify God. We have a partial

understanding of how He will do this in that we have seen how He sent His Son to die on the cross for the redemption of Israel and salvation of all mankind. There is still much for us to see and understand, but knowing the ultimate goal helps us to know that even in His use of evil men, as He did in the crucifixion of Christ, and these kings and rulers of this Babylonian succession of empires to accomplish His plan is for man's good. Here we need only accept that God did indeed give power and authority to man to rule the world.

Recognizing this fact, we can see then how that, even though man has used this power and authority to develop an economic system through the centuries that is opposed to God's economic system, it will ultimately be for our good. With this in mind, we need to look at one more scripture in the book of Daniel. Daniel 7 relates a dream that Daniel had. He tells us in verse 3 that he saw four great beasts that were very different from each other and that he saw them come up from the sea. "Sea" is often used in scripture to represent people, so these beasts came up from the people. Verse 4 tells us, **"The first was like a lion, and had eagle's wings: I beheld till the wings thereof were plucked, and it was lifted up from the earth, and made to stand upon the feet as a man, and a man's heart was given to it."** Vs. 17 tells us that these beasts are four great kings, or the rulers of four great kingdoms. These beasts did not represent the kingdoms themselves, but rather the man made systems (political, religious, and economical) within these kingdoms. Note that in the metal image, each kingdom was inferior to the kingdom preceding it. With these four beasts, we'll see that each one becomes stronger than the one before it.

I think we can safely say from what we have read thus far, that this first beast represents the kings, or systems or government developed in Babylon. Babylon itself fell to the Medes and Persians during the reign of Nebuchadnezzar's grandson, Belshazzar.

Dan. 7:5 says, **"And behold another beast, a second, like a bear, and it raised up itself on one side, and it had three ribs in the**

mouth of it between the teeth of it: and they said thus unto it, arise, devour much flesh." Some translations render "ribs" as "tusks." If we again consider the three systems of government, Persia did devour much flesh through their development of each of these systems.

Dan. 7:6 says, **"After this I beheld, and lo another, like a leopard, which had upon the back of it four wings of a fowl: the beast had also four heads; and dominion was given to it."** This confirms to us chronologically that this is referring to the rulership of the brass kingdom, Greece. Alexander the Great, after conquering the Persian Empire, died a young man and his empire was divided among four of his generals. Adding the cunning of the leopard to the strength of the lion and the rending power of the bear, the systems of government becomes more destructive as this kingdom takes the world stage.

The fourth beast was beyond Daniel's imagination. He doesn't have anything to gauge it by. He can't name it like he has the previous three. Verses 7 & 8 tell us **"After this I saw in the night visions, and behold a fourth beast, dreadful and terrible and strong exceedingly; and it had great iron teeth: it devoured and brake in pieces, and stamped the residue with the feet of it: and it was diverse from all the beasts that were before it; and it had ten horns. I considered the horns, and behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots: and behold, in this horn were eyes like the eyes of man, and mouth speaking great things."** There were ten subdivisions of the Roman Empire, thus the ten horns. The little horn represents Justinian, the head of the Eastern Roman Empire at Constantinople. He subdued three of the ten subdivisions, or kingdoms, that were established in the Roman Empire after the fall of Imperial Rome. They were the Vandals, the Ostrogoths, and the Alemanians. It was under Justinian's rule that the church and state united and became the power that extended the Roman Empire under Papal Rome several hundred years longer.

As each of these empires flourished, the

political systems became even more progressively oppressive, the religious systems became more domineering and superstitious, and money became enthroned in the economic systems with greed exerting an ever increasing influence.

The book of Revelation is quite controversial within Christian circles with two primary lines of thinking dominating how these scriptures are considered. "Historistic" is by far the oldest line of thinking dating back to the early church fathers in the first century after Christ. "Futuristic" is a much younger line of thinking, but probably the most popular in the church today. The historicist view considers Revelation to be an account of history pre-written prophetically but in symbolic language. The futuristic view is that all of the book is yet to come to pass and is more literal than symbolic.

I believe the historicist view is the proper view. In this sense the book of Daniel deals primarily with history from the time of the captivity of Judah by King Nebuchadnezzar up through the first few centuries after Christ. Revelation picks up the ball following the resurrection of Christ and gives us the history in prophetic symbolism for the last 2000 years and looks briefly into the next age to come. With this in mind I want us to pick up this Babylonian succession of empires in Revelation history and follow it through the centuries through our present time.

Since we are concentrating on the economic system of this succession of empires, I am not going to try to explain the whole book, but rather those portions that I believe deal directly with the economic systems. We left the prophet Daniel telling of his dream of the 4 beasts that came up from the sea, the lion, the bear, the leopard, and the unnamed very dreadful beast with iron teeth and 10 horns. In Revelation 12, we again encounter this afore unnamed beast, but John has a name for it. He calls it a great red dragon and tells us it had seven heads, ten horns and seven crowns upon his head.

It is difficult, for me anyway, to deal only with portions of the book of Revelation because as you study through the book, I believe you can interpret the various symbolisms, but I believe

you then need to maintain that same interpretation through the rest of the book. In Rev. 4, I believe it can be determined that the word "heaven" can be interpreted as meaning the Kingdom of God, i.e. His earthly kingdom that had its beginning with Abraham, Isaac, and Jacob, then the establishment of Israel as a nation at Mt. Sinai, and then the establishment of the throne of David. So then, His kingdom would be His people Israel. Incidentally, this does not mean the counterfeit nation of Israel today.

The "earth" then, would be interpreted to mean the Roman Empire at that time. Basically all history revolves around the conflict between the Kingdom of God, or God's system, and the Babylonian succession of empires, or man's system.

With this in mind, we're told in Rev. 12:1-2, **"And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars: and she being with child cried, travailing in birth, and pained to be delivered."** In Gen. 37, Joseph, son of Jacob, told his father and his brothers of some dreams he was having. One of these dreams was that **"the sun and the moon and the eleven stars made obeisance to me."** His father recognized that the sun, the moon, and the eleven stars referred to him, Joseph's mother and his eleven brothers. This, I believe, can be used to interpret who the woman of Rev. 12:1-2 is—she is Israel. The man child she is to bring forth is Jesus Christ.

Continuing in verse 3, **And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads. And his tail drew the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born. And she brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and to his throne."**

We all know the story of how King Herod, an agent of the Roman government, had all of the

children two years old and younger in and around Bethlehem killed in an attempt to kill the baby Jesus. Upon advice of an angel, Joseph and Mary escaped with the baby, He grew up, was crucified, was resurrected and ascended to His Father in heaven.

So this dragon failed in its first attempt to destroy the Son of God. But we're told that the dragon, called the old serpent, the Devil, and Satan, continued to pursue the woman who fled into the wilderness but was overcome by the blood of the Lamb.

When Daniel saw this beast, he saw a little horn push out three other horns and began to speak great things. We now know that this little horn represented the Papacy which ultimately revived the Imperial Roman Empire to be the Holy Roman Empire.

One other proof that the great red dragon was the same beast as Daniel's unnamed beast is in the next chapter. John tells us in Rev. 13:1-2, **"And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy. And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority."** So this beast that came up out of the sea (from among the people) is all four of the beasts Daniel saw rolled into one with the dragon, the current rulers of the succession of empires providing the power, seat, and authority. So while the greatness of the empires declined with each succeeding empire from Babylon to Rome, the strength, power and authority of the rulership increased greatly from Babylon to Rome. Remember, it was not just a matter of one

empire succeeding another, but rather each empire, each rulership is built on the one preceding it so that the metal image that Daniel saw remained intact until the stone destroyed it. Likewise, we now have a beast incorporating all of the four empirical powers of rulership.

We're told in Rev. 13:8 that, **"All that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world."** This composite beast had one of its heads wounded to death we're told in Rev. 13:3, but the deadly wound was healed. Again this refers to the little horn that Daniel saw. Imperial Rome was on the very verge of death when the Emperor and the Pope joined forces to make the church and state one resulting in the Holy Roman Empire carrying on with all the power and authority of Imperial Rome.

This brings chronologically up to our present day. In our next lesson, we'll continue to look at visions that John saw that deals with where we are now and see if we can determine what will happen next and why, as well as God's alternative to the economic system developed by this succession of empires. JRL

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"Virtue, morality, and religion. . . this is the armor, my friend, and this alone, that renders us invincible. These are the tactics we should study. If we lose these, we are conquered, fallen indeed." Patrick Henry
