

# KINGDOM SPIRIT

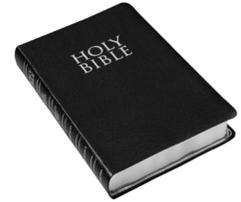
P O Box 279, Pleasant View, CO 81331

Phone 970-562-4874

e-mail [ksm@fone.net](mailto:ksm@fone.net)

**"SEEK YE FIRST THE KINGDOM OF GOD"**

Matthew 6:33



Issue 1212



In our last issues we were discussing the three calls to awake we find in Isaiah 51-52. The first call was to God, the second to Jerusalem and now we will look at the third call. (Read Isa. 52:1-6) This third call to "Awake" is to Zion. The original Zion was that portion of Jerusalem where David lived and ruled. As we read this, Zion still represents rulership, but we jump from Zion or Jerusalem of Isaiah's day to the new Zion or the New Jerusalem. As I have said before, one has to look at the context to know which Jerusalem the prophet is talking about. God starts out in verse 2 telling Jerusalem to shake herself from the dust and loose the bands (of captivity) from her neck. This appears to be talking about Israel rather than Judah possibly from the standpoint that God is going to bring about this transition through Israel. We need to not forget that Judah's destiny was to bring about the King, but we're told in Jeremiah 19 that ultimately the kingdom of Judah was to be destroyed, not to be put back together again and Ezekiel that the two kingdoms would once again become one. So the two kingdoms have separate destinies and Israel's was to bring about the kingdom while Judah's was to bring about the king.

At any rate, we can know who God is speaking of here as He says in verse 3 that they have sold themselves for nothing and will be redeemed without money. Then in verse 4 He says they went down into Egypt and the Assyrian oppressed them without cause. Only Israel did all of

these things. Judah was only involved in the Egypt experience.

The ultimate result of this captivity is that God's people, Israel will know His name and know that it is He that is speaking.

(Read Isa. 52:7-10) I believe that the one thousand years in which the overcomers are to rule with God as we're told in Rev. 20 is the time that Isaiah is speaking of here. It will be the greatest evangelical period in the history of the world as the fullness of God's Spirit will be poured out on His servants who will be bringing the message of salvation to all the world and people will respond. Truly it will be a wonderful thing to see.

(Read Isa. 52:11-15) Again we find the command for Israel to depart from their captivity. We're told that they won't go out with haste. This corresponds with secular history as it took several centuries for all the people to leave the land of their captivity and complete their migration into western Europe and the British Isles. Though I am not as familiar with history as I would like to be, what I do know tells me the manner in which we see this migration take place should tell us that God was certainly in control of it for it to have been so complete, even though the people moved under different names and often fought each other, but the fighting only served to complete the move.

Verses 13-15 are Messianic prophecies that I believe we will see carried out when Christ returns to establish His Kingdom here on the earth. If you have watched or listened to the world news lately, I think you will agree with me

that our world leaders are Godless. Their only solutions to the problems we face are man-made and have already been proven in history that they won't work. Yet, instead of turning to God's way, we continue to repeat over and over the things that don't work. Verse 15 to me is an exciting verse. To see the rulers of the various nations of the world turn to Christ would be about as exciting as anything can be.

Isaiah 53 is the great redemption chapter of the Old Testament. It is entirely a Messianic prophecy. (Read Isa. 53:1-3) Just prior to the Feast of Passover when Christ was crucified, we read in John 12 of Christ's triumphal entrance into Jerusalem riding on a donkey's colt. A few days before this Jesus had raised Lazarus from the dead and many of the Jews believed on Jesus as a result. However, many went to the priests and told them what had happened. We're told in John 11:57, **"Now both the chief priests and the Pharisees had given a commandment that, if any man knew where He (Jesus) were, he should shew it, that they might take him."** Yet He rode into Jerusalem on the donkey's colt with the people taking palm branches and going forth to meet him and crying, **"Hosanna: Blessed is the King of Israel that cometh in the name of the LORD."** A little later Jesus predicted His death. John then tells us in John 12:37-38, **"But though he had done so many miracles before them, yet they believed not on him: that the saying of Esaias the prophet might be fulfilled which he spake, LORD, who hath believed our report? And to whom hath the arm of the LORD been revealed?"** After raising Lazarus from the dead plus the many other miracles that Jesus had done before the people, still many refused to believe in Him. John goes on to tell us the reason why they did not believe again quoting from Isaiah, **"He (God) hath blinded their eyes and hardened their heart; that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them."**

Jesus did not fit the description of what the priests, Pharisees and the people were expecting in a Messiah. They were looking for a very confi-

dent appearing military genius that would defeat the Romans. Instead Isaiah tells us that He would have no form or comeliness or beauty that would cause the people to desire Him. We see this borne out several times in Jesus' ministry as he would walk into a crowd and be completely lost to the people looking for Him.

In spite of His triumphal entry into Jerusalem, a few days later the people were crying "Crucify Him, Crucify Him!" Even Peter, one of the closest apostles, denied the he knew Him three different times the night of Jesus' trial.

(Read Isa. 53:4-6) Matthew tells us in Matt. 8 that Peter's mother-in-law was very sick with a fever and Jesus went into her and touched her and she was immediately healed and got up and ministered unto those in Peter's house. Then Matthew tells us in verses 16-17, **"When even was come, they brought unto him many that were possessed with devils; and he cast out the spirits with his word, and healed all that were sick: that it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare our sicknesses."** And of course there are many other examples of Jesus healing people who were sick, blind, deaf, and crippled.

We know that He was beaten and humiliated before He was crucified. Peter had this to say, paraphrasing Isaiah, in I Peter 2:24-25, **Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed. For ye were as sheep going astray; but are not returned unto the Shepherd and Bishop of your souls."** Peter and others were eye witnesses to the fulfillment of these prophecies of Isaiah and are sharing their experience with us.

(Read Isa. 53:7-9) In Matt. 26:59-64 we read, **"Now, the chief priests, and elders, and all the council, sought false witness against Jesus, to put him to death; but found none: yea, though many false witnesses came, yet found they none. At the last came two false witnesses, and said, this fellow said I am able to destroy the temple of God, and to build it in three days. And the high priest arose, and said unto him,**

answerest thou nothing? What is it which these witness against thee? But Jesus held his peace, and the high priest answered and said unto him, I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God. Jesus saith unto him, Thou hast said: nevertheless I say unto you, hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.”

Also in Matt. 27:11-14 we read, “**And Jesus stood before the governor: and the governor asked him, saying, Art thou the King of the Jews? And Jesus said unto him, Thou sayest. And when he was accused of the chief priests and the elders, he answered nothing. Then said Pilate unto him, Hearest thou not how many things they witness against thee? And he answered him to never a word; insomuch that the governor marveled greatly.**” I wanted to quote these Scriptures to point out the literal and accurate fulfillment of Isaiah’s prophecies.

Though neither the chief priests, King Herod, or Pilate could find anything that Jesus had done in violation of any law, they crucified Him because of their hatred of Him.

(Read Isa. 53:9-12) Matt. 27:38 tells us, “**Then were there two thieves crucified with him, one on the right hand, and another on the left.**” So He died among two thieves. Then verses 57-60 tells us, “**When the even was come there came a rich man of Arimathea, named Joseph, who also himself was Jesus’ disciple: He went to Pilate, and begged the body of Jesus. Then Pilate commanded the body to be delivered. And when Joseph had taken the body, he wrapped it in a clean linen cloth, and laid it in his own new tomb, which he had hewn out in the rock: and he rolled a great stone to the door of the sepulcher, and departed.**” This, of course, confirms Isaiah’s words that He made His grave with the rich.

Paul confirmed Isa. 53:10 in II Cor. 5:21 in saying, “**For he hath made him to be sin for us, who knew no sin, that we might be made the righteousness of God in him.**” The word translated “soul” in 53:10 and 11 could more accurately be translated “life” in our everyday usage

for better understanding.

Through the resurrection, God prolonged the days of Jesus Christ so that He does see His seed, the children of God.

Because Christ willingly poured out His life unto death, God says He will divide Him a portion with the great. We know that Christ now sits on His throne to the right hand of God the Father and the Christ will also divide His power and authority with those who rule with Him. This whole chapter is a Reader’s Digest version of Christ’s ministry, crucifixion, resurrection and His ruling with God in heaven at present. This is the message of redemption, the message Israel was to take to the world. The taking of this message began immediately after the ascension of Christ and the day of Pentecost. The apostles and other disciples took it to the Israel people from the Assyrian captivity who then began taking it to the whole world. Certainly this job is not yet done, but I believe we can look forward to the pouring out of the fullness of the Spirit to see the job completed as God has planned it.

(Read Isa. 54:1-10) Once Israel had received this message for which they were to be the messenger, the tone changes dramatically. Israel’s population is going to multiply in every direction and God is going to cause it. Though as verses 6 and 7 point out, Israel was forsaken and sent into captivity, but God says that only “**For a small moment have I forsaken thee; but with mercies I will gather thee.**” We need to understand that if we were alive at some point before the birth of Christ or for several centuries after, it might have been difficult for us to know enough history to be able to see the big picture. I believe we know enough now, if we don’t let political or religious correctness cloud our vision, to see the big picture and see how God has brought about this redemption, if you will, of the nation of Israel to carry out the task He chose them for from the beginning. To assure us that His plan will be carried out, He says that the mountains and hills might depart, but His kindness or His covenant of peace will not.

(Read Isa. 54:11-17) God looks ahead to the ultimate future of Israel with a glowing picture

of what blessings Israel will receive. Vs. 13 is particularly appealing, **“And all thy children shall be taught of the LORD; and great shall be the peace of thy children.”** He promises protection to Israel. It is interesting to me that though there have been attacks on the Israel nations, none have been conquered, even in the case of the Roman Empire trying to conquer England. While they gained territory, they were never able to completely defeat the Britians and ultimately had to withdraw. God says that He created the men who make the weapons, so he can control what is done with those weapons. So He says that **“No weapon that is formed against thee shall prosper”** and then says **“This is the heritage of the servants of the LORD and their righteousness is of me, saith the LORD.”**

Chapter 55 again calls for the people to leave their captivity. (Read Isa. 55:1-5) God first calls the people to Him telling them to come to the waters and to buy milk and wine though they have no money, i.e. He is telling them that if they will obey His call to come out of the land of their captivity He will feed them and give them water. When He speaks of the sure mercies of David in verse 3, I believe this is another name for Christ as is borne out in the next two verses.

(Read Isa. 55:6-7) There is a sense of urgency expressed and then the individual qualifications that will be required of those whom He is calling, **“Let the wicked forsake his way, and the unrighteous man his thoughts.”** God will pardon abundantly. It is difficult for man to think like God. Why would God pardon these people who have been guilty of making their own gods and worshipping them and being disobedient to the one true God? (Read Isa. 55:8-13) The answer to our question is that we do not think or act like God. For one thing, we don't see the complete picture as God does. But, of course, we as people think, but with greed, selfishness, ego, and other things mixed into our thinking that keeps us from the pure thinking like God's. Verse 11 is a very important verse we need to understand to begin to understand God and His plan. **“So shall my word be that goeth forth out of my mouth** (referring back to verse 10 about rain and snow

coming down and returning back to the heavens): **it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.”** Then He again reiterates that the people will go out from their captivity with joy and be led with peace. Up until this time, to show the power of God, reference is always made to the exodus from Egypt, but that is changing to the movement of the people from their Assyrian/Babylonian captivity as they move toward the British Isles and beyond.

## A Study of the Book of REVELATION

We began looking at the letters to the seven churches in Rev. 2 in our last issue. We are continuing this look with the church at Smyrna this issue. Smyrna means “Bitter” or “Myrrh”. Here, Jesus identifies Himself as, **“the first and the last, which was dead, and is alive.”**

(Read Rev. 2:8-11) The Smyrna church represented the age from 64A.D. - 313A.D., from the beginning of Nero's persecutions in 64 A.D. to the Edict of Milan, when Constantine ended the persecutions in 313 A.D. Myrrh is an anointing oil and spice which was used to prepare the dead for burial. The more one crushed it, the sweeter the fragrance.

This was the way it was with the martyrs of this time period. They were crushed by the full fury of the Roman Empire, but the more they were killed, the more fragrant the aroma before God and men. Men marveled at their great courage and converted to Christ faster than Rome could kill them. Christ says he knows their works, tribulation and poverty, but He says they are rich in faith. He says He knows the blasphemy of them which say they are Jews and are not. Regardless of their genealogy, when they rejected Christ, they disqualified themselves as “true Jews.”

In Numbers 16 we have the story of Korah, a great-grandson of Levi, and those conspiring with him rebelling against Moses and Aaron. Korah's complaint in verse 3 is partly right but he did not understand the whole plan of

God. He said, **“Ye take too much upon you, seeing all the congregation are holy, every one of them, and the LORD is among them.”** To this point, he is correct. But then he goes on, **“wherefore then lift ye up yourselves above the congregation of the LORD?”** Moses perceived Korah’s true motive in verse 9, **“Seemeth it but a small thing unto you, that the God of Israel hath separated you from the congregation of Israel, to bring you near to himself to do the service of the tabernacle of the LORD, and to stand before the congregation to minister unto them? And he hath brought thee near to him, and thy brethren the sons of Levi with thee: and seek ye the priesthood also?”** Korah’s true motive was to usurp the authority of Moses and Aaron and take on the position of high priest to himself, a job he had not been called of God to do. He did not understand that God calls certain ones to leadership to assist those who are yet too immature spiritually to hear from God for themselves, that when God calls a person for this job, it is not the man himself that elevates himself to the position. Moses realized that God was going to destroy Korah and his followers for what they had done and tells the congregation in verse 28, **“Hereby ye shall know that the LORD hath sent me to do all these works; for I have not done them of mine own mind.”**

The problem with the Jews in Revelation is that they had tried to usurp the authority of Christ by killing Him and stealing His inheritance. As such they had become the adversary of Christ. The word “Satan” is actually a transliterated Babylonian word meaning “adversary.” It was not a proper name. So Jesus is saying that their synagogue was no longer the center of Spiritual activity among His people, but rather was the abode of the adversary.

Paul says in Rom. 2:28, 29, **“For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh: But he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God.”**

The word “devil” in verse 10 is from the

Greek *diabolos* which means accuser. Christ tells those of this age to not fear the things that they will suffer but to be faithful even to death as He will give them a crown of life as a result, i.e. they will qualify as overcomers. They will be accused of all kind of things and thrown in prison that they might be tested but to be faithful.

The ten days of tribulation could refer to one of two things, or both. There were 10 Roman Emperors during this time period, all of which persecuted the Christians. They are as follows:

1. Nero (64 A.D.)
2. Domitian (95)
3. Trajan (107)
4. Hadrian (127)
5. Aurelius (165)
6. Severus (202)
7. Maximus (235)
8. Decius (249)
9. Valerianus (257)
10. Diocletian (303)

The ten days could also refer to the last 10 years to 313 A.D. as Diocletian authorized the last and fiercest persecution of all.

**Smyrna church:**

**Object to overcome-- tribulation  
Reward—Escape the second death**

(Read Rev. 2:12-17) Pergamos means height or elevation or married to power. To this congregation Jesus identifies Himself as, **“he which hath the sharp sword with two edges.”**

The Pergamos church represents the age from 313 A.D. to 529 A.D. Jesus first says that He knows the works of the church and where they dwelt. He then identifies the location as **“where Satan’s seat is.”** As we study the book of Revelation, I believe we will find that there are two opposing forces, that of God and His system as opposed to the Babylonian system, or God’s kingdom opposed to the Babylonian kingdom. Recall the metal image in Nebuchadnezzar’s dream that represented the Babylonian succession of empires. When the Babylonian Empire itself fell, the Chaldean Mysteries transferred its seat from Babylon to Pergamos. It is from these Chaldean Mysteries that much of the pagan religions originated and

prospered. Again remember that “satan” simply means adversary, that which is opposed to something. This does not refer to some fallen angelic being, but rather to the Babylonian religions that are opposed to Christianity.

While He acknowledges that they have held fast His name and have not denied His faith, He has a couple things against them. The first is there were those among them that hold to the doctrine of Balaam. The story of Balaam and Balac is in Numbers 22, 23. To make a long story shorter, Balac was king of the Moabites at the time the children of Israel were nearing the end of their 40 year trek through the wilderness on their way from Egypt to the land of Canaan. The Moabites were very fearful of the Israelites and Balac tried to hire Balaam, who was a prophet, to curse the Israelites. But when Balaam went to do this, he could not do it, but blessed the Israelites instead. Balaam was anxious for the reward that Balac had promised, but he couldn't do what Balac wanted. So Balaam taught Balac to have the Moabite women seduce the Israelite men and intermarry with them, though this was strictly forbidden by God. By intermarrying with them, they were able to introduce their Baal worship among the Israelites. I believe Balaam understood that God Himself would curse the Israelites for their disobedience and idolatry, so he accomplished what he couldn't do when Balac first tried to have him curse the Israelites. It is this same spirit of rebellion that God is condemning here among the congregation at Pergamos.

There were also those among the Pergamos congregation that held to the doctrine of the Nicolaitanes. As we have already mentioned, Nicolaitanism is “conquering or lording it over the laity (common people). Constantine became emperor of the whole Roman Empire in 313. He issued the “Edict of Milan” which stopped the persecution of Christians and returned all confiscated property to the Christians and the church. However, this did not turn out to be all good. Constantine was interested in unifying the empire, and since he had now given Christianity such a prominent place in the empire, it became important that Christianity also be unified. This

gave place Church Councils which were called to discuss, argue, and attempt to come to a consensus of opinion that would standardize Biblical Truth for the Universal Church. All were then expected to conform to the opinions of the majority of bishops. Then instead of the individual being able to think for one's self, or to seek God for a revelation of truth, truth depended on what the bishops said it was. Unfortunately, as time progressed and as the bishops became more powerful and more political, more and more intrigue, blackmail, and other unethical forms of conduct were used to ensure that the Councils voted in certain ways. Career and wealth eventually overrode the conscience to a large degree. The doctrine of the Nicolaitanes came more and more to the forefront.

Pagan systems of worship began to be grafted into and become a part of Christianity and Christianity became the religion of the empire. False doctrines were injected into the life of the church with a corresponding loss in spirituality.

Anyone not agreeing with the Church Council was considered a heretic. At first, the Church was content to excommunicate the heretics, then it became apparent that excommunication was not severe enough to deter men from these “heretical” doctrines. By the 13<sup>th</sup> century, men and women were tortured, mutilated, and some (if they were lucky) were merely killed for believing differently from the Church Council.

Jesus identified Himself to this church as He who hath the sharp sword with two edges, the Spirit and the Word, for it is only with the Spirit and the Word that men can rightly divide the word of truth.

#### **Pergamos Church:**

**Object to overcome—doctrine of Nicolaitanism and doctrine of Balaam**

**Reward—hidden manna (spiritual food so needed), a white stone (symbol of Covenant relationship), and a new name (signifying a change in character and position).**

(Read Rev. 2:18-29) Thyatira means “a sweet savor, an acceptable offering” or “Castle of the Goddess.” Jesus identifies Himself to this church as **“the Son of God, who hath his eyes**

**like unto a flame of fire, and his feet are like fine brass.”** Keep in mind that both fire and brass are indicative of judgment.

This church age is from 529 A.D. to 1517 A.D.

Jesus first acknowledges their love, service, faith, and patience and their works. He says their deeds at the last are more than at first. Then He says that He has a few things against them, the first of which is that they allow that woman Jezebel, who calls herself a prophetess, to teach and seduce His servants to commit fornication, and to eat things sacrificed unto idols. If you recall, Jezebel was the wife of King Ahab, king of Israel. Ahab was the son of Omri, who substituted his own law system for God’s law system. In I Kings 16:30, we’re told that Ahab was more evil than all the kings before him. At least part of the reason for this was his wife Jezebel. In verse 31, we’re told that she was the daughter of Ethbaal, king of the Zidonians. Ethbaal may have been a title, rather than his name, indicating that he was both king of the Zidonians and the high priest of Baal, the sun-god worshipped by the Zidonians. Ahab, when he married Jezebel, then went and served and worshipped Baal. So he actually submitted to his father-in-law who claimed to be anti-baal, i.e. in the place of Baal, or the vicar of Baal, and as a result, the majority of Israel also worshipped Baal. Tyre was the city where Ethbaal lived and ruled. The city of Tyre was a major seaport that was divided into two parts, part along the shore of the Mediterranean in what is now Lebanon and part on a small island located just offshore. King Nebuchadnezzar conquered the city about the same time he conquered Jerusalem. This was not easy as the wall protecting Tyre was 150 ft. high. The Hebrew name for Tyre is *Tsur* which literally means “rock,” probably referring to its heavy fortifications. Most of the people of Tyre escaped to the island however, and since the Babylonians didn’t have a navy and thus were unable to lay siege to the island, the people remained free.

Nearly 3 centuries later, Alexander the Great ran into the same problem, but his solution was to take the ruins of the old city on the shore and toss it into the sea to build a causeway out to

the island. It took all the material available including scraping the dust from the rock upon which the old city was built to have enough to complete the causeway. He was successful in his efforts however, and conquered the city in 332 B.C. When he died in 323 B.C. his kingdom was divided among his four generals. One of the four, Seleucus, who had taken part in the conquest of Tyre, took control of Asia Minor and Babylon. Shortly before he died in 280 B.C. he founded the new city of Thyatira. It is evident that he wanted Thyatira to be a second Tyre. Both cities were known for their production of purple dye. The religion of both cities was the worship of a sun-god and a corresponding female goddess.

In the Thyatira church age, the state, like King Ahab, came under the authority of the one calling himself the “vicar of Christ.” While the popes gave lip service to Christ, in reality they followed the precepts of another god. This era began with the Law Code of Justinian, the emperor of the Eastern Roman Empire who ruled from Constantinople. Justinian revised the whole body of Roman law, calling it the *Codex Constitutionum* in 529 A.D. This nullified all Roman legislation and laws up that time. Four years later, after getting the opinions and responses from other Roman jurists, he revised the *Codex* and published it under the Latin title, *Pandectae*. What is important about this is that it enacted orthodox Christianity into law.... All ecclesiastical law, like all civil law, had to come from the throne of the emperor. Though Justinian and his wife were zealous orthodox Christians, there is no evidence that he studied Biblical law or considered it in the law revision that he made.

A few years later, in 536 A.D., a Church Council held in Constantinople issued an edict and demanded that the emperor Justinian enforce it. He did so, which, whether Justinian thought that far ahead or not, set a precedent of the state becoming the servant to the Church. Orthodox Christianity now became the real legislator in the Empire, while the Emperor became the enforcer of the law. It wasn’t long before Church leaders saw how they could increase their power by over-

ruling God's Law and taking the power of legislation upon themselves. Thus Church law and the traditions of men came to replace any vestiges of Biblical Law that did not suit them.

In 607 A.D., the emperor Phocas gave the headship over all the Churches of Christendom to Pope Boniface III. The consolidation of temporal power in the hand of the Roman popes continued to increase until 1073 when Pope Gregory VII formally established a theocracy, thus claiming to be above all the kings in the world.

In the 6<sup>th</sup> century, Pope Pelagius defined a "heretic" as being anyone who does not submit to the Roman Church. Later Pope Damasus wrote: "It is permitted neither to think nor to speak differently from the Roman Church."

When the Church began to come to power in the 4<sup>th</sup> century, if someone was considered a heretic, they were simply expelled from the Church. However, in the 12<sup>th</sup> century a resurgence of heresy among the Albigenses in southern France caused alarm in the Church that led to the establishment of the Inquisition by Pope Gregory IX in 1231 A.D. These Albigenses were dualists. They believed in two Gods. Jesus Christ was the good God and Satan was the evil god. The former being the God of the New Testament and the latter the god of the Old Testament. Unfortunately, we are still affected by this belief. While they were wrong, the murder and torture of the Inquisition was not the answer. The Inquisition, carried out directly under papal direction, was eventually extended to try to destroy all heresy. For the next 250 years plus Europe was drenched with the blood of those guilty of thinking or speaking "differently from the Roman Church." Millions of Christians were put to death.

Finally, at the fifth Lateran Church Council in 1516, A. Pucci, a Cardinal of the Church,

told the pope, "The whole body of Christendom is now subject to one head, even to thee: no one now opposes, no one now objects." After that council ended in 1517, Martin Luther sparked the Protestant Reformation by nailing his famous "95 Theses" to the Church door at Wittenberg, Bavaria.

Much more can be said of the condition of Christendom during this Thyatira church age, but this should give us at least some idea of what was happening during this time. If we read of the events of the time of Jezebel in the Old Testament, I think we can see the correlation with the church age of Thyatira.

**Thyatira church:**

**Object of overcome—Jezebellion submission of state to Nicolaitanism.**

**Reward—Power over nations and the morning star (Jesus Christ—Rev. 22:16)**  
JRL

---

*As the year 2012 draws to a close and we begin the year 2013, I would like to remark some on 2012 and look ahead to 2013. For most of us this has been a very disappointing year politically, economically, and even more so religiously. One would think that our people, after experiencing the devastating storms, drought, the culture of greed, dishonesty, lack of truth along with the numerous people inflicted tragedies, would be seeking God as an answer. But instead, our churches are among the first to lead us away from God instead of vice versa because they refuse to acknowledge His law. I don't look to 2013 to get any better. But I know that God is in control and that all things work to His glory. I pray you know the same and take comfort in that knowledge live patiently each day for that soon to come great day of the LORD. JRL*

---