

KINGDOM SPIRIT

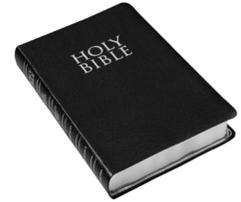
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“SEEK YE FIRST THE KINGDOM OF GOD”

Matthew 6:33



Issue 1206

ISAIAH 24-29

Bible scholars somewhat disagree as to the time of the fulfillment of the prophecies Isaiah gives us chapter 24. Some think it refers to the Assyrian captivity, others the Babylonian captivity of Judah, while still others think it applies to a time yet to come when Christ returns. In my mind, we often see prophecies in Scripture that have a primary fulfillment, and then one or more later fulfillments when conditions are close to the same. This is the way I look at chap. 24. I believe its primary fulfillment is the Assyrian captivity, but there can be future fulfillments as well, and these fulfillments can be more severe than the first.

In verse 1, we're told, **“Behold, the LORD maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof.”** The use of the word “earth” does not mean the whole earth but primarily the area inhabited by Israel. Verse 5 shows us this in its accusations of **“transgressed the laws, changed the ordinance, broken the everlasting covenant.”** Only Israel (as a whole) are parties to the **“everlasting covenant”** what is referred to as the First Covenant that we find beginning in Ex. 19:5 and goes on then to include the law that God gave to Israel through Moses. It can be confusing sometimes to understand that though the words “earth” or “land” is used, the Scripture is only referring to a specific area.

(Read Isa. 24:1-12) I believe this to be

prophesying of the upcoming Assyrian captivity. As it is in our day, quite often wealth and position are thought by those who have it to be a security that prevents them from harm. So it was then. But as we see, God says that all will go into captivity and none spared because of their wealth or position. Everyone will be brought down to the same position, that of a captive.

(Read Isa. 24:13-23) These verses can be better understood, I believe, with the knowledge that God never allowed Israel to return to the land of Canaan, as He did with Judah following the upcoming Babylonian captivity that we will discuss later. However, we will see later, that Israel began escaping their captors several hundred years later and moved westward across Asia Minor, Europe and into the British Isles and then on to North America, Australia, South Africa. I believe this is what Isaiah is referring to when he says they shall cry aloud from the sea and the isles of the sea (British Isles) and the uttermost part of the earth (N. America, Australia, S. Africa, etc.) However, he makes it clear that the land of Canaan occupied by Israel would be virtually void of any Israelites. They would be so few in number as to be like what would be left of the olives and the grapes once the harvest was complete.

Even though the captors changed from the Assyrians to the Babylonians and then to the Persians as these empires successively conquered each other, Israel was held captive in their new land for many centuries. Vs. 17 tells Israel **“Fear, and the pit, and the snare, are upon thee, O inhabitant of the earth,”** i.e. no matter what they tried to avoid the captivity or escape from it, they

would be unsuccessful.

The leadership bears the greater responsibility and God makes the point that the leadership will be punished more than the common person. But Isaiah and the other prophets, though the captivity will be a tremendous burden on all that are a part of it, never leave them in a totally hopeless situation. (Read Romans 8:18-24) While some have a much harder time than others through the centuries, we are all subject to the same passions and hope. Isaiah ends the 24th chapter giving that hope. The Jerusalem and the mount Zion in verse 23 refer to the New Jerusalem, not the literal city, but rather the ultimate structure of God's kingdom.

This glorious revelation of the LORD of hosts reigning in His kingdom causes Isaiah to break out in praise of God. (Read Isa. 25:1-5) When this happens, it will be a time of great joy in Israel as Israel's enemies will have been destroyed. In Isaiah's time the enemies that he could relate to were Moab, Assyria (Nineveh) and Babylon (city of Babylon). He says of these cities and the capital cities of the enemies of Israel to come, will become trash heaps. Certainly, in the case of Moab, Nineveh, and Babylon, these have all become these heaps. By the time we see verse 23 of chapter 24 come to full fruition, I believe we will see all of the nations that have come against Israel (keep in mind we are not talking about Judah) be totally destroyed.

At this point in our history, we not only have many non-Israelites in governmental positions of authority over us, and of course we have the Federal Reserve (a privately owned banking system owned by strangers), but depending on how long the LORD tarries, a great number of strangers (non-Israelites) are working overtime to take total control of our lives under the guise of the United Nations. That these people will all be thwarted in their efforts is what Isaiah is talking about in verse 5 as he says, **"Thou shalt bring down the noise of strangers."**

"And in this mountain" in verse 6 is a referral back to Isa. 24:23, i.e. in God's kingdom He will make a great feast. Feast and celebration in this instance are the same. (Read Isa. 25:6-8)

Vs. 6 speaks of feast of wines on the lees. Lees refers to the residue that is a result of making wine. "Wines on the lees" is actually saying wines purified from the lees or residue, i.e. the very best.

In Romans 5:12 Paul tells us **"Wherefore, as by one man sin entered into the world, and death by sin, and so death passed upon all men, for that (in which) all have sinned."** Again, in this mountain or kingdom, Isaiah sees that veil of death lifted and **"He will swallow up death in victory."** The Hebrew word translated "swallow" is translated "destroy" in verse 7. The idea is that the thing swallowed has disappeared and will be no more. The word "victory" is from the Hebrew *netsach*. In researching the word I found that it had two meanings, both of which could apply here. The first meaning is that of perpetuity and the second indicates brilliancy of color, juice of the grape (as blood red) and is translated blood one time. So we can look at the meaning as "forever in the blood of Christ." Paul is quoting this 8th verse when he tells us in I Cor. 15:54, **So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory."**

(Read Isa. 25:9-12) Moab here represents all enemies of Israel or of the kingdom of God. When God's kingdom is established on earth, all enemies will become as if they never were, i.e. back to the dust. Keep in mind that we are not talking about individuals here when speaking of either Israel or her enemies, but rather we are talking about nations. Not keeping this thought in mind can lead us to error in understanding God's Word sometimes.

(Read Isa. 26) This is a song or songs celebrating the restoration of Israel that has been revealed to Isaiah. This general theme of the destruction of the kingdom of Israel, her being scattered throughout the nations, the redemption through Christ, the regathering and ultimately the establishment of Christ's kingdom on the earth and the salvation of all men is a theme that is repeated in various ways by several of the prophets.

Isaiah may have the greatest revelation of the whole story of all of the prophets. Here he clearly sees the ultimate goal of God's plan and purpose for mankind.

Verse 14 is somewhat confusing however. Verse 19 says that **"Thy dead men shall live"** yet we are told that those spoken of in verse 14 shall not rise. The key is the word "deceased." It has been translated from the Hebrew word *Rephaim* which is actually a proper name. It refers to the progeny of the "sons of God that came in unto the daughter's of men" both in Genesis and later after the flood. While the "sons of God" in this case are **"the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day,"** (Jude 6) the progeny had a different fate. Isaiah tells us that God has visited or punished them and destroyed them, and **"made all their memory to perish."** Normally when the word "*Rephaim*" is translated it is either translated "dead" or "giants." In verse 19, we're told at the end of the verse **"and the earth shall cast out the dead (*Rephaim*)." David and his army killed the last of these progeny.**

(Read Isa. 27:1) We find that God is going to destroy three great serpents. It has been suggested by some scholars that these three serpents represents the three major of enemies of Israel at the time of Isaiah's writing, Assyria (with Nineveh, on the Tigris River), Babylon (on the Euphrates), and Egypt (on the Nile).

Isaiah then discusses the restoration of Israel. (Read Isa. 27:2-13) Verse 11 refers to Israel's enemies while 12, 13 refer to Israel. Israel is often referred to as God's vineyard in Scripture.

Isaiah 28 opens with a prophecy of the upcoming invasion by the Assyrians. (Read Isa. 28:1-4) Ephraim, while the dominant tribe of the northern kingdom, or of Israel, is sometimes used to mean the whole of this northern kingdom. The "crown of pride" is obviously the leadership of Israel or Samaria, the capital, as it was situated on top of a round hill surrounded by a rich valley. However, as the capital it would represent the king and his cabinet. The "mighty and strong one" that the Lord has is Assyria. Drunkenness is

not only a sign of moral decay, but it will also be a cause of the ease with which Assyria will be able to take the country. It is important that we understand that it is not coincidence that Assyria is coming against Israel. They are a tool in God's hand and He has prepared them for this job of punishing Israel for this idolatry.

(Read Isa. 28:5-13) Isaiah turns his attention to the southern kingdom, Judah, and at first had good news in that God is to be with them and protect them. However, Isaiah points out that they too have erred through wine and strong drink and have erred in vision and judgment. I think that most of us could attest that quite often the more a person drinks, the more arrogant they become. Either Isaiah was experiencing this arrogance from the people of Judah or he was anticipating their scoffing. Speaking for the scoffer, Isaiah asks the question, **Whom shall he teach knowledge? And whom shall he make to understand doctrine?"** The answer, ridiculing Isaiah, was it would be to babies. He would have to teach, **"precept upon precept, precept upon precept; line upon line, line upon line; here a little, and their a little,"** i.e. the people were above Isaiah's teaching, they were smarter than that in their mind..

Isaiah's answer is that God would then speak to them through another people with a different language and a scorning tongue. They were taught in a simple manner, but they would not hear, therefore God would make them know His power and plan through another people (Babylonians) who spoke a different language.

(Read Isa. 28:14-22) Isaiah reads the minds of the men of Judah rather than listening to what they are saying as he says **"Because ye have said (in their minds), We have made a covenant with death, and with hell are we at agreement; when the overflowing scourge shall pass through, it shall not come unto us: for we have made lies our refuge, and under falsehood have we hid ourselves."** The first is a proverbial saying inferring that they were quite secure in their idolatry and in themselves. They were so sure that it was within their own power to prevent what Isaiah is saying was going to happen, that they

believed nothing could happen to them. They appeared as sure of this as death and the grave are sure to every man. I also have another take on this that might be worth mentioning. That is that they did not believe in life hereafter.

God then gives them a fact that has since been frequently quoted. **“Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste.** The words “make haste” actually mean “be ashamed,” which is the way that it is translated by Paul when he quotes this verse in Romans 9:33. This stone of course is Jesus Christ. Because of what Jesus Christ has done, I believe that all men will rise from the dead, thus the covenant with death and hell (grave) will be broken.

But to the coming Babylonian captivity of Judah, basically God says, “okay, I will hold you to true justice and righteousness, then we’ll see if you have it within yourselves to escape the judgment that is coming. He tells them in verse 19 that just hearing and understanding the report of what happens when it begins to happen will be a cause of terror.

Verse 20 is another proverbial saying that in effect says that everything that you try won’t work. Isaiah urges the people to quit mocking him and other prophets and listen to what they have to say. (Read Isa. 28:23-29) As the farmer works his ground and sows his crops in order, so does God do things in order as well. The people apparently were not willing to listen to all that the prophets said, so they would end up like the crops would be if everything was thrown together. It would be impossible to sort out the various crops for their own particular method of harvest if they were all together. They needed to listen and heed what the prophets said instead of mocking them all as their mocking was only leading to confusion.

(Read Isa. 29:1-8) Ariel is another name for Jerusalem, where the feasts were celebrated. Jerusalem has been attacked and destroyed several times throughout history. The primary focus of this prophecy is the upcoming attack and destruction of the city by King Nebuchadnezzar and the

Babylonians. It was destroyed again by the Romans in 70 A.D. and has been destroyed off and on since. There is a final destruction prophesied by the prophet Jeremiah in Jer. 19:11. Though again, the primary prophecy dealt with the coming Babylonian destruction, yet the prophecy indicates that the final destruction will be such that the city cannot be rebuilt. Jeremiah had been instructed by God to take a potter’s earthen vessel along with elders of the people and of the priests and go to the valley of Hinnom and he was to break the potter’s vessel in their sight and then prophesy, **“Thus saith the LORD of hosts; Even so will I break this people and this city, as one breaketh a potter’s vessel, that cannot be made whole again: and they shall bury them in Tophet, till there be no place to bury.”** As we have said before, many prophecies have multiple fulfillments and this prophecy is no exception. However, until the complete details of a prophecy are carried out, it usually means that an even greater fulfillment is yet to happen. I believe that this certainly applies in this case and since we still have the city of Jerusalem, the complete fulfillment is yet to happen. I cannot help but believe that the day of this happening is drawing very near and with the advent of nuclear warfare, the breaking of the city so that it cannot be rebuilt is certainly a very real possibility.

But back to Isa. 29. God indicates that there will be numerous nations that will come against Jerusalem. However, it will gain them nothing. He likens to a hungry man dreaming that he eats but awakens to find he is still hungry.

(Read Isa. 29:9-12) Because of the sins of the people, God is going to bring upon them a spirit of deep sleep. The vision of what all is to happen will be as a book that can’t be read by the learned because to them it is sealed, nor by the unlearned because they lack understanding.

(Read Isa. 29:13-16) If we relate what God says here to our present day situation, I think we can better understand it. Just understand that the same thing was happening then with the people of Jerusalem. The preachers and teachers of today have turned things up side down and instead of teaching what the Bible says, they are teaching

the precepts of men. Most denominational doctrines have little basis in Scripture, but are rather the invention of man, usually for the purpose of giving the priest, preacher, or teacher more authority and control over their congregations. Much of what is taught is diametrically opposed to God's teaching. I could name a number of doctrines that people will defend to the death almost without ever trying to prove them from God's Word. When they do find a fallacy, they are afraid to approach it with reasonable study. History repeats itself, the people of Isaiah's time were no different than the people of today and vice versa. God said He would do a marvelous work because of this attitude and He did through Jesus Christ. It wasn't the rich and powerful that accepted Jesus and set out to witness Him to the world, but rather the meek and humble.

(Read Isa. 29:17-24) Again Isaiah looks to the end of the age and prophecies that the poor and the meek will rejoice in Christ and the scorner and those who try to promote disunity among the followers of Christ will be cut off. He says that Jacob will certainly not be ashamed when he sees what God has done through Jesus Christ at the end of the age. JRL

A BIBLICAL PERSPECTIVE OF OUR ECONOMIC SYSTEM

We said as we completed out last lesson that we were chronologically up to our present time in the events depicted by the visions that the apostle John saw that he recorded in the book of Revelation. We want to look at the next vision that John had then, and see how what he saw might relate to not only our national economic system, but the world economic system.

Rev. 13:11-12 tells us, **“And I beheld another beast coming up out of the earth (Roman Empire); and he had two horns like a lamb, and he spake as a dragon. And he exerciseth all the power of the first beast (the composite beast) before him, and causeth the earth and them that dwell therein to worship the first beast,**

whose deadly wound was healed.” To understand fully what this 2 horned beast is requires a considerable study of history. But the out come of what this beast represented was ultimately the establishment of our modern international banking system. In this sense, I believe the events brought about by this 2 horned beast now to have at least facilitated the establishment of the economic and commercial arm, or system, of the Babylonian system. We're told in verse 14 that he had the power to cause the people to make an image to the beast (first beast). He then had power to give life to this image so that it could speak and cause any that would not worship the image to be killed. Vs. 16 says, **“And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their in their right hand, or in their foreheads; and that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name.”**

. If you study history, you know that by the time of John, the economic system of Rome was heavily dependent on borrowing money and charging interest. As a result bribery was far from uncommon. Julius Caesar actually became dictator of Rome for life, in large part, through his skills of bribery and of handling loans. In a sense the two horns could represent the two things that drove the economic system then and drives it now—debt and interest. Money itself became a revenue producer. Because of this, the love of money has come to dominate our economic system.

Remember back when Nebuchadnezzar, the lion of this beast, caused the image of gold to be cast that was to be worshipped by all in business and commerce. Gold became the measure of wealth. As this “love of money or wealth” grew through each of the four major empires foretold in Nebuchadnezzar's dream of the metal image in Daniel 2, it is little wonder that we ultimately have the international banking system we have today based totally on debt and interest. While money itself is not evil, the “love” of money is. You've all heard that “money talks.” Does that not fit the description of the mark here?

Concerning the “mark,” I would like to

quote from the book, “Study in Revelation” by Howard B. Rand. *“There are many kinds of marks. The branding and marking of cattle show ownership, and in that sense the mark is here used. The right hand represents all manual labor while the forehead is emblematical of mental and intellectual work. Whether rich or poor, men must labor with brawn or brain in order to acquire money, the possession of which in some one of its many forms is necessary in order to buy and sell. When the entire desire and energy of a man, either in his mental or physical labors, it to acquire money, and with that as the goal of his life such a one has received the mark of the beast. Such men have a price and are subject to bribery. If the inducement is sufficient they would sell their own souls to acquire the wealth that this beast can give, for they are his, having received his mark.”*

This gets us to where we are today. Throughout scripture we find warnings by God that this man made system, this Babylonian succession of empires will fail. It is directly opposed to God’s system in all three systems necessary in any government.

Rev. 17 deals with the fall of the religious and political systems. Rev. 18 deals with the fall of the economic system. I believe we are witnessing Rev. 18 in detail. John witnesses an angel with great power come down from heaven and in vs. 2, **“He cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies.”** Most of us are just now learning of the oppression and the lowering, or abandonment, of ethical standards in the financial world that we haven’t even dreamed of, much less had a part in. I think we can see that the foulness that is being reported daily now is so well described in verse 2.

We are all in this system. We don’t have

to be a part of it, but we do have to buy and sell in order to live. Vs. 4 tells us, **“Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.”** “My people” is a reference to Israel, of which we are all a part, not the counterfeit Israel in Palestine today. Because debt and interest are the operating principles of the system, many, if not most, of us are in debt to the system. Coming out will not be easy, but we need to make every effort to do so that we can, knowing that God is not going to have us leave this system without Him having prepared His own system to replace it.

Vs. 6 says to reward her even as she has rewarded us. It goes on to say that her judgment is to repay double what she has stolen through debt and interest. This is Divine law. Exodus 22:9 tells us, **“For all manner of trespass, whether it be for ox, for ass, for sheep, for raiment, or for any manner of lost thing, which another challengeth to be his, the cause of both parties shall come before the judges; and whom the judges shall condemn, he shall pay double unto his neighbor.”** I don’t know how this will be carried out, but I’m convinced that the Babylonian system will be accountable to repay double what it has stolen from the people.

In vs. 7, Babylon says she sits as a queen and is no widow, so shall see no sorrow. Does “Too big to fail” sound familiar? It is not comprehensible to most people that this whole economic system could totally fail and the very thought to most people immediately engenders panic. I am not pretending to tell you just what is going to happen, nor how long it will take, but though I am sure I will suffer as this system fails because I have been and still am a part of it, I still regard its failure as a good thing as I know that God’s system that will replace it will be like day and night different and better.

As you read through the next few verses, remember that Revelation is written in symbolic language. Fire, throughout the Bible indicates God and judgment. This is not a literal fire, but rather judgment in accordance with the laws of God. Notice the merchandise list in verses 12 & 13. In the Babylonian system, the most valuable

merchandise is gold, or money. The least valuable is the necessities of life and the souls, or lives, of men. In God's system this value list is reversed.

Verse 20 tells us the attitude we should have. **“Rejoice over her, thou heaven, and ye holy apostles and prophets; for God hath avenged you on her.** Verse 24 tells us, **“And in her was found the blood of prophets, and of saints and of all that were slain upon the earth.”** When we consider that all wars, most all murders and, of course, robberies are due to the influence of this Babylonian system, I think we can see that this verse is true and the destruction of this system should truly be a reason to rejoice.

In Nebuchadnezzar's first dream, the metal image remained intact until the stone cut out without hands hit the feet of the image. It is another study in itself to determine what this stone is, which I am prepared to do should anyone want to study it out. As a result of my studies, I believe this stone to be modern day Israel, the nucleus of the kingdom of God. I believe modern day Israel to be the Anglo-Saxon, Celtic, Germanic, Scandinavian, and kindred peoples of the world. This means we, here in the United States are part of that group. It is here that I believe we are seeing the beginning of the destruction of that image. The destruction didn't start last week, or month, or even year, but has been in progress for a while. The establishment of the Federal Reserve Bank in 1913-14 was the ultimate fulfillment of the dreams of the Babylonian system, but it was also the straw that I believe is breaking the camel's back. It is so dishonest, so corrupt that it is beginning to collapse under its own weight, which is what I believe we are seeing on our daily news each day. Every effort is being made to keep the public from seeing what the Federal Reserve Bank is doing and has done, but as Jesus said in Luke 8:17, **“For nothing is secret, that shall not be made manifest; neither anything hid, that shall not be known and come abroad.”**

God is sovereign. We don't have to know that we are being used to accomplish something. I believe that the fact that we are seeing this disintegration of the financial system take place first in

the United States confirms that we, the modern descendants of the Israel of the Bible, are part of that stone that is striking at the feet of the image and as a result we will see the complete destruction of the whole Babylonian system first hand.

I have talked about God's system but haven't described it. We need to take a look at what it is to fully appreciate the destruction of the Babylonian system. First off, God's system is based on production. How rich or poor one would be in God's system would be determined on how hard that person wanted to work. However, everyone is commanded to work 6 days and rest on the seventh. Likewise, one is to work 6 years and rest on the seventh. Jesus says that the Sabbath was made for man, not man for the Sabbath. (Mark 2:27) The seventh year was also to be a year of release in which all servants taken from among their brethren were to be released as well as all debt owed among the brethren.

Not much is said about money in God's system. As we have already seen, usury, or charging interest is prohibited, except to foreigners. Debt is not allowed to last. Every 49 years a Jubilee is to be declared in which all debt is to be forgiven and everyone returns to their own land. (Lev. 25) Land could be leased but not sold. If leased, it could only be leased until the Jubilee. It cannot be taken as payment of a debt, though it could be leased in effect so that a creditor could reap the production of the land to pay a debt owed him but only until the Jubilee. The land belongs to God, so can't be taken away by government or by any individual.

Money is only a medium of exchange. Since no interest could be charged on it and creation and expansion of long term debt is prohibited, the incentive to accumulate money per se is virtually non-existent. The only way to increase one's worth is to produce. However, one really can't increase stored wealth in God's system. Either it sits with no increase (and is at risk of rotting, rusting, or some other type of destruction), or it has to be planted, used, bred, or worked to increase.

The tax, or tithe, is a flat rate on increase, not on sales, property (real or personal), wages, or

the many other things that are taxed under the Babylonian system we have now. There are a few fees that are required, but they are required by everyone and are not dependent on profit or loss.

Credit is to be given if someone in need asks for it. (Deut. 15:7-11) However, even if he offers collateral, one is not to keep it overnight. The people are to be generous with what God gives them. But long term debt is forbidden.

This is a brief explanation of God's economic system, a system that was given to Israel at Mt. Sinai during the exodus from Egypt and will be the system in His kingdom. A study of the law will give one all the details.

In conclusion, let me briefly summarize. We are under what can be called the Babylonian economic system, or man's system of economics. This system, because it is directly opposed to God's system will come, or has come, under judgment. I believe we are seeing that judgment now, which will result in its complete destruction. But when it is destroyed, it will be replaced by God's system. This is reason to both mourn and to rejoice, meaning, because we are all a part of this system we are naturally reluctant to see it be destroyed and we will probably all suffer as this destruction takes place. However, if we have the faith to look ahead to the system that will replace it, it is truly a time to rejoice as God's system promises prosperity like we have never known while at the same time promising a virtual stressless and much more satisfying life living under it.

There is a short story in the 34th chapter of Jeremiah that might help us understand what will have to happen for this change of systems to take place. Please don't misunderstand me. The change will take place, it is part of God's plan. But how much we have to suffer in the transition will depend on how soon we, as a nation, repent

and turn and obey God. In the story in Jeremiah, the Lord told Jeremiah to go to King Zedekiah and tell him that the people were disobeying God in that they were not releasing their fellow Judahite brethren, who had become their servants, in accordance with God's law. Though King Nebuchadnezzar was at that moment fighting against Jerusalem and had laid siege against it, God told Zedekiah that if the people would release their servants, He would remove the threat Nebuchadnezzar presented. The king told the people this and they repented and released their servants. Nebuchadnezzar apparently withdrew from the city. But then when the people saw Nebuchadnezzar and his army leave, they changed their minds and brought back all of their former servants into servitude again. Because they did this, we're told in verse 22, "**Behold, I will command, saith the LORD, and cause them (the Babylonians) to return to this city; and they shall fight against it, and take it, and burn it with fire: and I will make the cities of Judah a desolation without an inhabitant.**" This is exactly what happened.

God has told us many times in scripture that His judgment is to bring about repentance. If we repent, God will reverse the judgment. This is what we need to do to bring about His system, not only of economics, but His religious and political system as well. Because it is part of His plan, I believe we will repent. The question is when.

Attending a wedding for the first time, a little girl whispered to her mother, "Why is the bride dressed in white?"

"Because white is the color of happiness, and today is the happiest day of her life."

The child thought about this for a moment, then said, "So why is the groom wearing black?"
