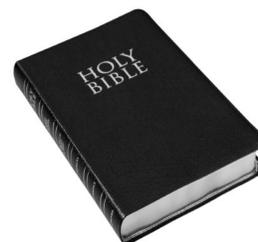


# KINGDOM SPIRIT

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Matthew 6:33

Issue 1712

## A STUDY OF THE BOOK OF LUKE

In our last issue we were looking at Luke 9:57-62 where Luke is giving us some examples of men who want to serve Jesus, but are not quite ready to make a full commitment, which is what Jesus expects of His followers.

The first says he will follow Jesus wherever He goes. Jesus' answer tells us that the man could be gone for a long period of time without any surety of a place to stay at any time. The man needs to be sure he is willing to make that sacrifice before committing. This isn't to say that the man wasn't willing to make that commitment, only that he would need to do so.

The second example sounds a little strange until we understand the customs of the time. The man gives the excuse that he needs to go bury his father first. I found a couple of comments by Dr. Bullinger and by George Lamsa that offer explanations based on the customs of the times:

"It is usually assumed that this man's father had just died, and that he needed to bury him before following Jesus. Dr. Bullinger says that this was a euphemism for declining an invitation, based on the fact that after such a burial, Jews did not leave the house for ten days. However, George Lamsa, the Aramaic scholar, wrote a century ago that it was an idiom that means, "Let me take care of my father until he dies" (Idioms in the Bible Explained, p. 51"

Either way, discipleship requires a change in our priorities that would not be required of others. To be a true disciple, we each may need to look at the priorities in our lives to see if we need

to make a change.

The third example could probably be better understood by our grandfathers who plowed using horses. It applies to me driving a tractor as every time I turn to see where I have been I turn that direction as well. One plowing behind a team of horses cannot afford to look back to see how straight his furrow is without causing a deviation in his straightness. The same goes with our lives, if we are looking back to see where we have been, we are sure to miss something in the present that causes us to deviate from the path we should be following.

(Read Luke 10:1-16) I assume that Jesus is making preparations for His final trip to Jerusalem and is sending these seventy to the cities that He would be going through to prepare the way for Him. Sending them in pairs is in keeping with His law that a double witness is required to confirm a matter.

The first instruction in vs. 2 was not for that particular mission, but was directed more to our day probably. As we approach the day of Jesus' return I think we can see more readily how great the harvest will truly be, and truly how few true laborers there are. I have always been concerned that most people who want to be missionaries feel that the missionary fields they need to go to are usually some remote place where the people are near savages. Not that these places are unimportant, I see a greater need for true Bible teaching missionaries in the more civilized parts of the world.

Jesus tells them to go forth as lambs among wolves. Unfortunately we have many preachers today that are like the Jews of Christ's day, they want to be lions instead of lambs. They seem to feel that people can be won to Christ

through fear rather than love. Christ is referred to as a lion, but I believe that has to be in looking at what is accomplished, not His way of preaching and teaching. Being lambs among wolves is a very difficult thing and requires a great deal of faith. I believe this faith comes from hearing and discerning God's Word.

This mission that He is sending these disciples on was apparently to be a short one as he tells them to carry neither purse, nor script, nor shoes. Then He tells them to salute no man by the way. By our culture we would read this to mean to not speak to anyone we meet. I don't think this is what is meant, but rather to not be distracted from their mission by those that they met along the way. They had a job to do and were not to be distracted from it. Another reason I believe this was to be a short mission.

It was customary to house strangers who were traveling through. Motels and hotels were not common at all. So when they went into a house they were to say, "**Peace be to this house.**" The Jewish expression of "Shalom" is saying this. He says that if the man of the house be at peace, the disciple's peace would rest upon the household, but if not it would return to them. They were to stay in the same house that they came into, not go from house to house. They were to be satisfied with whatever food was served to them. Many people today would not go to the house of a poor man for a meal or to stay. Too many of us have become accustomed to fine accommodations and meals of good hotels and restaurants, and would not accept the humble accommodations and meals of the poor or even the not so poor.

They were to heal the sick in the homes where they stayed. Then they were to say to them, "**The kingdom of God is come nigh unto you.**" I would think that this was because Jesus Christ Himself had sent these disciples directly to these places.

As with the twelve that Jesus sent out previously, if a city refused to receive them, they were to go out into the streets and shake the dust from their shoes and clothing. Remember that we said that metaphorically speaking, this was like saying the "dust of idolatry" or the "dust of an evil tongue" would not stick to them, "dust" being metaphorically referring an "evil thing." And they were to also say "**The kingdom of God is come nigh unto you.**"

Jesus then interrupts His instruction to tell us that the cities where He had been preaching were going to face certain judgment because they rejected Him. Though there were many that accepted Him and worshipped Him, the religious leaders of those cities, the Pharisees, scribes, and priests (who were basically the city government as well as the religious leaders) rejected him. What made these cities worse than Tyre and Sidon and Sodom, was the miracles that had been performed plus the direct teaching of Jesus in those cities. Jesus says that had Tyre, Sidon and Sodom seen those miracles and heard that preaching they would have repented, but Chorazin, Bethsaida, and Capernaum had both seen and heard, yet they rejected Jesus. Hell in vs. 15 is from the Greek *hades* which means the unseen and usually means grave.

(Read Luke 10:17-20) We're told that when these disciples returned, it was with great joy as they had been able to cast out demons in Jesus' name. Then Jesus says something that seems a little strange, unless we look at it as I think it should be looked at, in a prophetic sense. First, He says in vs. 18, "**I beheld Satan as lightning fall from heaven.**" Keep in mind that "Satan" was not considered to be a personal name of some spiritual being, but would have been understood as simply meaning "the adversary or the enemy." The question might be asked, "What difference does it make?" If Scripture identifies who this adversary or enemy is, then I think this will answer this question. (Read Isa. 14:1-23) When we studied this before, we said, as vs. 4 says, that this applied to a particular Babylonian king, King Belshazzar, grandson of King Nebuchadnezzar. This is true. But as we have studied further and have seen the development of "Babylon the great", as expressed in Rev. 18:2, through the Babylonian succession of empires, i.e. Babylon, Persia, Greece, and Rome, we have seen this system of man's government continually seeking to gain more and more power over the lives of men in opposition to God and His ways. We see this "man's system" in opposition to Jesus Christ symbolically in Rev. 12:1-9 (Read) as the dragon (the Babylonian or man's system) in opposition to the woman (Israel) who gives birth to the man child (Jesus Christ). The child, who is to rule all nations, is caught up unto God and His throne. God's angels then fight against the dragon and his

angels who prevailed not and there is not a place any more found for them in heaven (God's kingdom). Then we see this dragon called that old serpent called the Devil, and Satan.

So while the proverb in Isaiah referred to a particular man who was actually trying to set himself above God, it is prophetic of the Babylonian system of government doing the same thing through the ages. Lucifer literally means "Day Star." God is mocking this king by calling him by this name since there is only one real "Day Star", Jesus Christ. (Read II Peter 1:19)

I believe that Jesus is seeing this adversary fall from heaven in the sense of Isa. 14:12, "**How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations!**" The seventy who were sent out, in a prophetic sense, represents the overcomers during the 1000 year reign of Rev. 20. As they begin their work, the adversary will fall. Continuing in the prophetic sense, as the seventy had power over evil spirits, so the overcomers will have power over the adversary that nothing will hurt them as they work against this enemy. But the important thing to know is not the power, but that their names are written in the Lamb's book of life.

Something that we haven't dwelt enough on is seeking to become Sons of God. We need to better understand the adoption spirit as expressed in Gal. 4:1-6 (Read). As we have mentioned several times, salvation, to me, is a three step process. Justification (forgiveness for our sins plus having our name written in the Lamb's book of life) is a free gift through God's love and mercy by the blood, or sacrifice, of Christ on the cross. Sanctification, the second step, is by God as a result of our obedience to Him. In this step we are servants of God as young son is until he reaches maturity. Glorification, the third step is being adopted as a Son of God, a brother of Christ.

(Read Luke 10:21, 22) Not all people will become Son's of God, or overcomers, or participants in the first resurrection. Part of the reason for this is a lack of understanding of God's Word. But we see here that It is not God's intent that His purpose be revealed to all men. By "babes", He is not saying that only babies will understand, but rather that people of apparent little understanding will have the revelation given to them that they will understand principles better than the educat-

ed. By this I don't mean that only the uneducated will understand, but rather men like the apostles would understand whereas the priests and scribes will not. We have to understand the arrogance of the Pharisees, priests and scribes of that day and time. They considered everyone else to be babies and only they knew enough to rule over them. Jesus is thankful that God has hidden the truths of the kingdom of God from the wise and prudent and has revealed these truths to "babes". Then He says that no man knoweth who the Son is but the Father, and vice versa. If we achieve Sonship, we too can and will know the Father.

(Read Luke 10:23, 24) Jesus is not saying He will bless the eyes of the apostles, but rather that they are blessed because of what they have seen and heard. Many are the prophets and kings that would have liked to see what the apostles had seen, but had not. At this point, I don't get the feeling that the apostles understood much of what they had seen and heard. It wasn't until after the day of Pentecost that they began to remember what all that they had seen and heard and were able to put it to work for the benefit of the kingdom.

(Read Luke 10:25-37) This parable of the good Samaritan is pretty well known to most of us. However, there are a couple of things that I believe needs pointing out. In vs. 25, the lawyer asks, "**Master, what shall I do to inherit eternal life?**" It's unfortunate that the translators apparently did not understand the importance of the Greek word "*aionios*" that they translated "eternal" in the King James translation. The idea that there would be a Sabbath age, or as is often referred to as the Messianic age, is not a new idea or a new doctrine. This lawyer was expecting such an age and is asking specifically what he needed to do to inherit "age-lasting" life or life in the age. He was not asking what he needed to do to have perpetual life, he was asking concerning a specific age. If we understood Greek and talked Greek fluently, it would be much more understandable. Notice how the lawyer read the law, the lawyer answered with the commandments, "**Thou shalt love the LORD thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself.**" These are not the requirements for justification which places one's name in the Lamb's book of life. It is important that we dif-

ferentiate between justification and sanctification. The word “love” is translated from the Greek “*agapao*”. As we have discussed before, this kind of love requires effort. Justification is free for the taking, however, sanctification requires effort. Being justified saves one from the “lake of fire”. Being sanctified leads to eternal (age-lasting) life, life in the Messianic or Sabbath age, an age of ruling with Jesus Christ. (Rev. 20:4)

The Jews of that time were probably the most nationalistic people in existence, because to most, their genealogy was what saved them. For the lawyer to ask, “**Who is my neighbor?**” would have been a legitimate question. Did the law apply only to Jews? Could anyone else be considered a neighbor? If the law only applied to Jews, the lawyer probably felt that he could do that. But it appears he had a nagging thought that caused him to ask the question. The parable then that Jesus gave him concerning the Samaritan could have been very disconcerting. The Samaritans were probably the people the Jews hated the most. To consider a Samaritan as a neighbor would have been unthinkable, yet this is what Jesus was saying. To us, the lesson here is that the gospel of the kingdom is for all people. As I have discussed before, the Israelites were selected by God to be His witnesses to the world, i.e. they were to teach the gospel to the world. Because God used and is using them for that purpose in various ways, there are certain privileges that they can enjoy, but being those witnesses does not give them exclusive rights to the God of the universe. The Jews thought that it did, which put them above all other people. Most of the people who subscribe to Judaism today have that same feeling. Many people who subscribe to the belief that the Anglo-Saxon, Celtic, and related people today are the descendants of the Israel of the Assyrian captivity also have that same feeling. This parable should bring all who believe this way down to earth. Again, the gospel of the kingdom is for all people, though unfortunately most, both as descendants and non-descendants of Jacob, do not believe it.

(Read Luke 10:38-42) You may recall that we discussed Martha and Mary and their brother Lazarus in an earlier lesson. Mary had, a little earlier in her life, led a life of sin, but was converted as a disciple of Jesus. All three were disciples at the point of this Scripture, but obviously Mary considered listening to Jesus more

important than serving food, etc. This gives us a good picture of the different personalities of these two women. What both women were doing was important. Jesus does not condemn Martha, but neither does He yield to her request. Because these women were from a well to do family, it is possible that Martha was preparing a feast whereas a simple meal would have been sufficient and in a sense, I believe this is what Jesus was telling her. JRL

*Boast not thyself of to morrow; for thou knowest not what a day may bring forth.*

*Proverbs 27:1*

*Let another man praise thee, and not thine own mouth; a stranger, and not thine own lips.*

*Proverbs 27:2*

*Iron sharpeneth iron; so a man sharpeneth the countenance of his friend.* *Proverbs 27:17*

## A STUDY OF THE BABYLONIAN SYSTEM

It might help our perspective to match the Roman Emperors that we have looked at to Bible times and characters. Augustus Caesar was Emperor at the time of Christ's birth. Claudia was Emperor during Paul's ministry. The Roman Empire continued to expand its borders with these Emperors and several that succeeded them. With the suicide of Nero, things changed rather rapidly. Three Emperors came and went in the next year and a man named Vespasian then took the throne.

Quoting from The Ancient History Encyclopedia: "Vespasian founded the Flavian Dynasty which was characterized by massive building projects, economic prosperity, and expansion of the empire. Vespasian ruled from 69-79 CE, and in that time, initiated the building of the Flavian Amphitheatre (the famous Coliseum of Rome) which his son Titus (ruled 79-81 CE) would complete. Titus' early reign saw the eruption of Mount Vesuvius in 79 CE which buried the cities of Pompeii and Herculaneum.

"Ancient sources are universal in their praise for his handling of this disaster as well as the great fire of Rome in 80 CE. Titus died of a fever in 81 CE and was succeeded by his brother Domitian who ruled from 81-96 CE. Domitian expanded and secured the boundaries of Rome, repaired the damage to the city caused by the great fire, continued the building projects initiated by his brother, and improved the economy of the empire. Even so, his autocratic methods and policies made him unpopular with the Roman Senate, and he was assassinated in 96 CE."

"Titus was the Roman general responsible for the destruction of Jerusalem and the temple in 70 A.D. before he took over the throne of his father. Most of the Christians escaped the destruction being forewarned. The most of the rest of the Jews who remained in the area were killed. The few that were left, both of the Jews by race and the Edomite Jews, have never attempted to form a nation since until 1948 when the illegal nation of Israeli was formed. We will discuss this more later.

The Empire continued to expand, though with several ups and downs and with many of the

Emperors being assassinated and various generals fighting each other for the office of Emperor, until 235 A.D. The next century saw many changes, primarily the division of the Empire into the Western Roman Empire headquartered in Rome and the Eastern Roman Empire headquartered in what became Constantinople (Istanbul, Turkey today) in 285 A.D.

Up to this time the Roman government moved from a toleration of other religions, primarily the worship of a number of pagan gods, to outlawing Christianity. In fact the Emperor that divided the Empire, Diocletian, spent almost all of his time as Emperor trying to destroy as many Christians as he could. When he ended his term, things began to change.

Again quoting from The Ancient History Encyclopedia: "In 312 CE Constantine defeated Maxentius at the Battle of the Milvian Bridge and became sole emperor of both the Western and Eastern Empires (ruling from 306-337 CE). Believing that Jesus Christ was responsible for his victory, Constantine initiated a series of laws such as the Edict of Milan (317 CE) which mandated religious tolerance throughout the empire and, specifically, tolerance for the faith which came to be known as Christianity.

"In the same way that earlier Roman emperors had claimed a special relationship with a deity to augment their authority and standing (Caracalla with Serapis, for example, or Diocletian with Jupiter), Constantine chose the figure of Jesus Christ. At the First Council of Nicea (325 CE), he presided over the gathering to codify the faith and decide on important issues such as the divinity of Jesus and which manuscripts would be collected to form the book known today as The Bible. He stabilized the empire, revalued the currency, and reformed the military, as well as founding the city he called New Rome on the site of the former city of Byzantium (modern day Istanbul) which came to be known as Constantinople.

"He is known as Constantine the Great owing to later Christian writers who saw him as a mighty champion of their faith but, as has been noted by many historians, the honorific could as easily be attributed to his religious, cultural, and political reforms, as well as his skill in battle and his large-scale building projects. After his death, his sons inherited the empire and, fairly

quickly, embarked on a series of conflicts with each other which threatened to undo all that Constantine had accomplished.

“His three sons, Constantine II, Constantius II, and Constans divided the Roman Empire between them but soon fell to fighting over which of them deserved more. In these conflicts, Constantine II and Constans were killed. Constantius II died later after naming his cousin Julian his successor and heir. Emperor Julian ruled for only two years (361-363 CE) and, in that time, tried to return Rome to her former glory through a series of reforms aimed at increasing efficiency in government.

“As a Neo-Platonic philosopher, Julian rejected Christianity and blamed the faith; and Constantine’s adherence to it, for the decline of the empire. While officially proclaiming a policy of religious tolerance, Julian systematically removed Christians from influential government positions, banned the teaching and spread of the religion, and barred Christians from military service. His death, while on campaign against the Persians, ended the dynasty Constantine had begun. He was the last pagan emperor of Rome and came to be known as ‘Julian the Apostate’ for his opposition to Christianity.

“After the brief rule of Jovian, who re-established Christianity as the dominant faith of the empire and repealed Julian’s various edicts, the responsibility of emperor fell to Theodosius I. Theodosius I (379-395 CE) took Constantine’s and Jovian’s religious reforms to their natural ends, outlawed pagan worship throughout the empire, closed the schools and universities, and converted pagan temples into Christian churches.

“It was during this time that Plato’s famous Academy was closed by Theodosius’ decree. Many of his reforms were unpopular with both the Roman aristocracy and the common people who held to the traditional values of pagan practice. The unity of social duties and religious belief which paganism provided was severed by the institution of a religion which removed the gods from the earth and human society and proclaimed only one God who ruled from the heavens. Theodosius I devoted so much effort to promoting Christianity that he seems to have neglected other duties as emperor and would be the last to rule both Eastern and Western Empires.”

The Western Roman Empire officially

came to an end on Sept. 4, 476 when Emperor Romulus Augustus was deposed by the Germanic King Odoacer. However, the Emperors of the Eastern Roman Empire attempted to rule both the Eastern Empire and what was left of the Western Empire. I wanted to take us through this very brief history of at least the Western Empire to help us understand better what happens next.

I need for us to back up some and look at the prophecies and the history that the Bible presents concerning this Babylonian system. We need to first understand that our God is a sovereign God and that He does use what we look at as evil to often accomplish His purpose. To fully understand, this is key to understanding God’s ultimate purpose for all mankind.

We discussed earlier the four beasts that Daniel saw in Dan. 7, one like a lion, a second like a bear, a third like a leopard and a fourth that Daniel described but did not name, and how these animals represented the leadership of the four empires that were represented in the metal image made up of four different metals that Nebuchadnezzar saw in his dream. In Revelation 12 we are introduced to a great red dragon having seven heads and ten horns. As we study further, I believe that we will see that the beast that represented the Roman Empire leadership that Daniel could not name, John here sees the same beast and calls it a great red dragon. In Rev. 13:1-2 John tells us, **“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.”**

John sees the composite of all the animals that Daniel saw and the beast that he calls a dragon is what gives this composite animal its power and authority. Remember that the metal image that represented the succession of empires or kingdoms remained intact until it was destroyed by the stone that was cut out without hands, though it represented empires or kingdoms that were conquered by successive kingdoms. As we further our study, we will see this same beast with some variations as to color, crowns, etc., but it is the same beast, the leadership of this Empire as

the Empire changes form, leadership, etc. This composite animal and the metal image that Nebuchadnezzar saw are representative symbolically of this Babylonian system that we have been talking about, but the problem is the influence that this system has had on the people through the centuries that has become worse with each succeeding generation until now its tentacles of influence reach every aspect of our society.

The importance of Rev. 12:9 cannot be overstated. **“And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.”** This 12<sup>th</sup> chapter is pretty much written in symbolical language, so I don’t believe that we can take “heaven” and “earth” literally, but that is another study. What I want us to understand here is that the serpent, the Devil, and Satan is this man’s system, this Babylonian succession of empires that rules the earth. This system is going to be destroyed, but to understand its destruction, we have to understand the entity that is to be destroyed.

Getting back to the Devil and Satan, we need to be sure that we understand the words. The word “Devil” is from the Greek word “diabolos” meaning “accuser or calumniator.” With access that we have today to world news, it is quite easy to see how this works, especially in what is going on in the Middle East. For example, virtually every time a leader of a country, including our own, becomes more oppressive in his or her efforts to deal with a problem, you will always hear them accusing someone or something for causing them to do what they are getting ready to do or have done. It is always someone else’s fault. The deception within our religious system, our economic system and our political system is far greater than most any of us can imagine and it is the same worldwide.

The word “Satan” is a transliterated Babylonian word, i.e. it is a Babylonian word that has passed through other languages intact without being translated as it passes through. If you look it up in your concordance, you will see that unlike most other words, it is the same in the Hebrew and in the Greek. It literally means “adversary.” Most certainly, the Babylonian succession of empires has been adversarial to God and His system. Very often, we see through history that some of

the various leaders of these four empires have known God, but they have never stopped the pagan idol worship, the oppressive government administration, or the theft of their economic system. All of these are the very opposite of God’s system. Jesus said in Matt. 12:30, **“He that is not with me is against me.”** There are no fence riders. James says in James 4:4, **“Whosoever therefore will be a friend of the world is the enemy of God.”** As the serpent deceived Eve, so this succession of empires has throughout history deceived the world, whether we are talking about Nebuchadnezzar’s time or Papal Rome’s time or the present. Before we go on into chapter 13, we need to go back to some of Daniel’s prophecy that we have either skipped, or gone over very lightly, so that we might better understand the next few chapters. We read Daniel 7:2-7 and 15-19 earlier in this lesson. I would like for us to go back and read Daniel 7:8, **“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 a mouth speaking great things.”** The angel interpreted this to Daniel starting in verse 24, **“And the ten horns out of this kingdom are ten kings that shall arise: and another shall rise after them; and he shall be diverse from the first, and he shall subdue three kings. And he shall speak great words against the most High, and shall wear out the saints of the most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time.”**

I think it is generally recognized that this little horn refers to the Roman Emperor Justinian. He began his rule as Emperor in 529 A.D. and ruled from Constantinople. In 533 he reconquered Africa that had been lost since the Vandals invaded a century earlier. By 540, his army had defeated the Ostrogoths who had established a kingdom in Italy and the Alemannian Kingdom north of Italy.

As we have discussed before, he produced the Codex in 529 and the Pandectae in 530 and finally a revision was published in 534 as the Corpus Juris Civilis. In these he completely annulled the Roman Law at that time and completely rewrote a new law system. The Catholic Encyclopedia says of this new law system, “It would be

difficult to exaggerate the importance of this “Corpus.” It is the basis of all canon law (ecclesia vivet romana) and the basis of civil law in every civilized country.”

Even much of our American law was based upon Justinian’s Law Code. This is why all legal terms are expressed in Latin, even as all medical terms are expressed in Greek. The entire legal system of European nations during the Middle Ages was based upon Roman Law—as revised and condensed by Justinian and his Christian legal advisors.

Quoting from “Study of the Book of Revelation” by Dr. Stephen Jones, “Whether we say that the Church law became the law of the Roman Empire or vice versa, one fact is clear: the Church of both halves of the Roman Empire was greatly influenced by the Roman legal system, instead of taking Hebrew Biblical law as their foundation. To Roman law they added a few features of Biblical law, but its foundation is Roman. In other words, it is based upon the Roman idea that the primary purpose of law is to mete out punishment in order to deter crime. The Hebrew concept makes that a secondary goal, for the purpose of Biblical law was to mete out justice to restore the lawful order. This shows that the Roman Catholic Church became the legal extension of the fallen Roman Empire. Since Rome was the fourth (iron) beast of Daniel, the Roman Church became the “little horn” that was its extension.”

As the civil power of the Roman Emperors declined and the ecclesiastical power and civil power of the Church increased and the power of both the church and the empire was ultimately conferred on the Pope, the Popes began to “**speak great things,**” or as the margin of my Bible says, “pompous words.” Rev. 13:6, speaking of this same thing, says, “**And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven.**” We will look at some of these words

as we continue our study.

The point that we need to understand is that this “little horn” became the Roman Catholic Church which, when Imperial Rome fell, took up the mantle of this fourth beast that Daniel saw and is the beast that John sees with seven heads and ten horns, and itself became this beast. While it was the intent of those first bishops to establish God’s Kingdom on Earth, they went about it as men which doomed their efforts to failure. God is the only one who can establish His Kingdom in righteousness, which He will do, but man simply cannot do so on his own. JRL

We will continue our study in our next issue.