



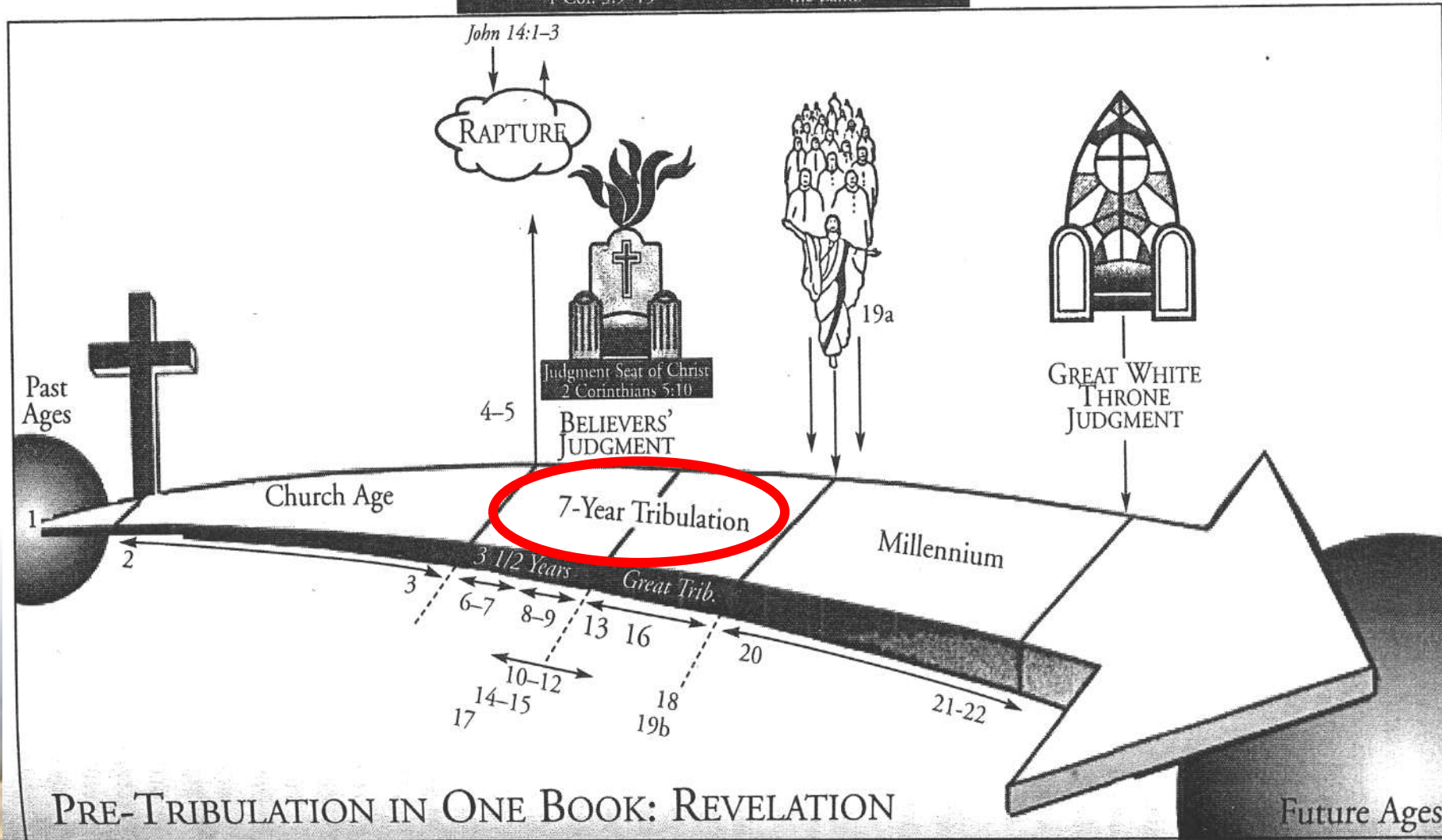
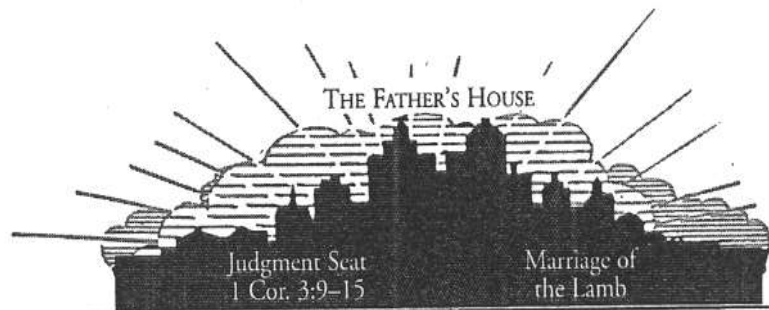
WATCH AND SEE

– BIBLE PROPHECY IN THE 21ST CENTURY –

But realize this, that in the last days difficult times will come.

2 Timothy 3:1





PRE-TRIBULATION IN ONE BOOK: REVELATION

Future Ages

NO SEE
E 21ST CENTURY -



This week...

One world religion

One world government



WATCH AND SEE
- BIBLE PROPHECY IN THE 21ST CENTURY -

Revelation 13



WATCH AND SEE
- BIBLE PROPHECY IN THE 21ST CENTURY -

“I saw one of his (*antichrist's*) heads as if it had been slain, and his fatal wound was healed. And **the whole earth was amazed and followed after the beast**; they **worshipped** the dragon (*Satan*) because he gave his authority to the beast (*antichrist*); and they **worshipped** the beast, saying, ‘Who is like the beast, and who is able to wage war with him?’”

Revelation 13:3-4



What happened last Wednesday at 1:18 pm CT?



The Washington Post
Democracy Dies in Darkness

The Switch

Cellphone users nationwide just received a 'Presidential Alert.' Here's what to know.

By **Brian Fung**
October 3, 2018 at 2:47 PM

What's that presidential alert message on your phone?



▶ 0:48

The Federal Emergency Management Agency explains what that alert on your phone was about. (FEMA)

Beginning at 2:18 p.m. Eastern time Wednesday, Americans across the country were interrupted by an urgent notification on their cellphones.

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Roy Orbison Hologram Tour Sets North American Dates

'In Dreams: Roy Orbison in Concert – The Hologram Tour' sets 28-date trek, Missouri residency

By DANIEL KREPS



The estate-approved Roy Orbison hologram tour has announced its maiden journey across North America.
Tabatha Fireman/Getty Images for BASE Holograms

In Dreams: Roy Orbison in Concert – The Hologram Tour will pair the singer with live orchestration and “newly recorded, never-before-heard, **digitally remastered** arrangements of his classics.” “Our goal for this type of show is not just to play in major metropolitan cities, but to bring this experience to a variety of markets,” Brian Becker, CEO of BASE Hologram, said. “Roy loved playing smaller more intimate venues because he loved having that type of connection with fans. We also **want to give fans across the globe** the unique opportunity to once again experience the legend who continues to be a pivotal force in Rock ‘n’ Roll music and ensure that people in every city, in every type of venue, have a chance **to witness what we truly believe is the future of live entertainment.**” The hologram will have a residency at Branson’s Andy Williams Moon River Theatre – the first ever hologram residency – starting in 2019.

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“I saw one of his (*antichrist’s*) heads as if it had been slain, and his fatal wound was healed. And the whole earth was amazed and followed after the beast; they **worshiped the dragon (*Satan*) because he gave his authority to the beast (*antichrist*); and they **worshiped** the beast, saying, ‘Who is like the beast, and who is able to wage war with him?’”**

Revelation 13:3-4



“There was given to him a mouth speaking arrogant words and blasphemies, and authority to act for forty-two months (*3.5 years*) was given to him. And he opened his mouth in blasphemies against God, to blaspheme His name and His tabernacle, that is, those who dwell in heaven. It was also given to him to make war with the saints and to overcome them, and authority over every tribe and people and tongue and nation was given to him (*political power*).”

Revelation 13:5-7



“And it was given to him to give breath to the image of the beast, **so that the image of the beast would even speak and cause as many as do not worship the image of the beast to be killed.** And he causes all, the small and the great, and the rich and the poor, and the free men and the slaves, to be given a mark on their right hand or on their forehead, and he provides that no one will be able to buy or to sell, except the one who has the mark, either the name of the beast or the number of his name (*economic power*).” Revelation 13:15-17



One world religion

Revelation chapter 17



WATCH AND SEE
– BIBLE PROPHECY IN THE 21ST CENTURY –

And he carried me away in the Spirit into a wilderness; and I saw a woman (*unified world religious system*) sitting on a scarlet beast, full of blasphemous names, having seven heads and ten horns. The woman was clothed in purple and scarlet, and adorned with gold and precious stones and pearls, having in her hand a gold cup full of abominations and of the unclean things of her immorality, and on her forehead a name was written, a mystery, "BABYLON THE GREAT, THE MOTHER OF HARLOTS AND OF THE ABOMINATIONS OF THE EARTH (*symbol of worldly resistance to God*)." And I saw the woman drunk with the blood of the saints (*lust for violence*), and with the blood of the witnesses of Jesus. When I saw her, I wondered greatly. Revelation 17:3-6

And the angel said to me, “Why do you wonder? I will tell you the mystery of the woman (*unified false world religious system*) and of the beast (*antichrist*) that carries (*supports*) her, which has the seven heads and the ten horns. The beast that you saw was, and is not, and is about to come up out of the abyss (*home of Satan*) and go to destruction. And those who dwell on the earth, whose name has not been written in the book of life from the foundation of the world, will wonder when they see the beast, that he was and is not and will come.” Revelation 17:7-8



“Here is the mind which has wisdom. The seven heads are seven mountains on which the woman sits, and they are seven kings; five have fallen, one is, the other has not yet come; and when he comes, he must remain a little while. The beast which was and is not (*faked death and resurrection*), is himself also an eighth (*antichrist*) and is one of the seven, and he goes to destruction (*ultimate end of antichrist*). The ten horns which you saw are ten kings (*alliance of nations*) who have not yet received a kingdom, but they receive authority as kings with the beast for one hour (*brief reign*). These have one purpose, and they give their power and authority to the beast (*antichrist*). Revelation 17:9-13

Revelation 17:9-10 “The seven heads are... seven kings”

- five have fallen (Egypt, Assyria, Babylon, Medo-Persian, Greece)
- one is (Rome)
- the other has not yet come (antichrist)

These will wage war against the Lamb, and the Lamb will overcome them, because He is Lord of lords and King of kings, and those who are with Him are the called and chosen and faithful.” And he said to me, “The waters which you saw where the harlot sits, are peoples and multitudes and nations and tongues (*unified world religious system*). And the ten horns (*alliance of nations*) which you saw, and the beast (*antichrist*), these will hate the harlot and will make her desolate and naked, and will eat her flesh and will burn her up with fire (*antichrist discards the false religious system he used to gain power*). For God has put it in their hearts to execute His purpose by having a common purpose, and by giving their kingdom to the beast, **until the words of God will be fulfilled**. The woman whom you saw is the great city, which reigns over the kings of the earth (*unified world religious system*).”

Revelation 17:14-18

One world government

Revelation chapter 18



WATCH AND SEE
- BIBLE PROPHECY IN THE 21ST CENTURY -

After these things I saw another angel coming down from heaven, having great authority, and the earth was illumined with his glory. And he cried out with a mighty voice, saying, “Fallen, fallen is Babylon the great! She has become a dwelling place of demons and a prison of every unclean spirit, and a prison of every unclean and hateful bird. For **all the nations have drunk of the wine** of the passion of her immorality (*unified world religion*), and **the kings of the earth** (*unified world government*) **have committed acts of immorality with her**, and the merchants of the earth have become rich (*unified world economy*) by the wealth of her sensuality.”

Revelation 18:1-3

I heard another voice from heaven, saying, “Come out of her, **my people** (*many will come to faith in Messiah during the Tribulation*), so that you will not participate in her sins and receive of her plagues; for her sins have piled up as high as heaven, and God has remembered her iniquities. Pay her back even as she has paid, and give back to her double according to her deeds; in the cup which she has mixed, mix twice as much for her (*a prayer... only God takes vengeance on evil*).” Revelation 18:4-6



Can a one-world religion really happen?



WATCH AND SEE
- BIBLE PROPHECY IN THE 21ST CENTURY -



“We have brought the world together as far as we can politically. To bring about a true world government, the world must be brought together spiritually. **What we need is a United Nations of Religions.**” - Robert Muller

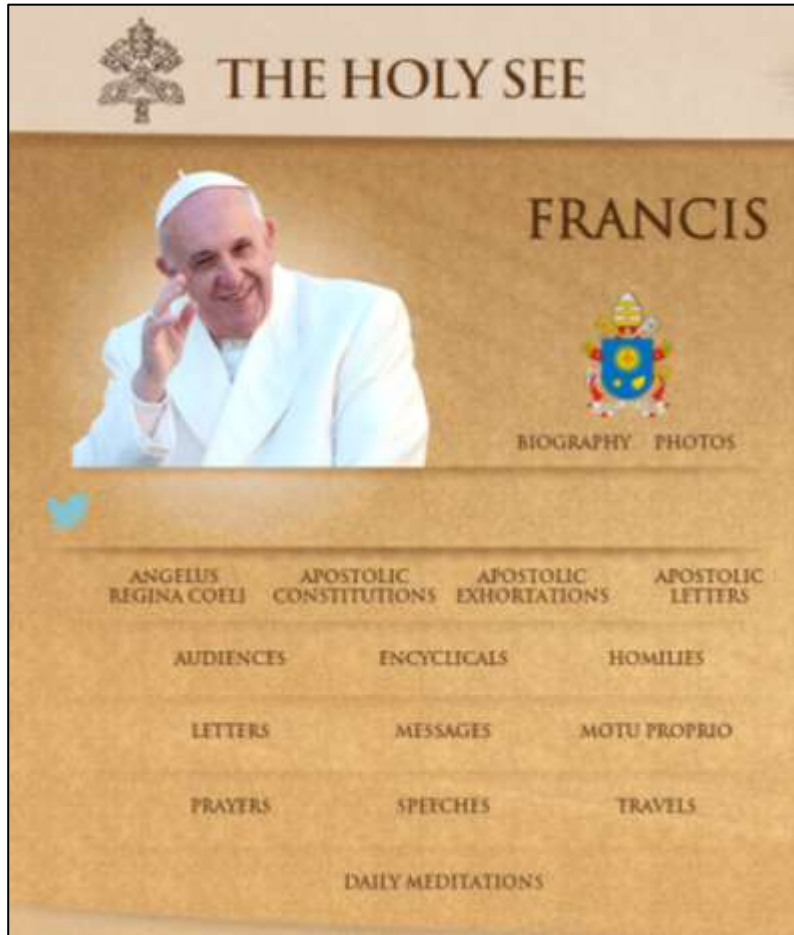
Former Assistant Secretary General at the United Nations (quoted in a 1995 book)





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- BIBLE PROPHECY IN THE 21ST CENTURY -





PONTIFICAL COUNCIL FOR JUSTICE AND PEACE

*TOWARDS REFORMING
THE INTERNATIONAL FINANCIAL AND MONETARY SYSTEMS
IN THE CONTEXT OF GLOBAL PUBLIC AUTHORITY*

Document published by the Vatican on October 24, 2011

http://www.vatican.va/roman_curia/pontifical_councils/justpeace/documents/rc_pc_justpeace_doc_20111024_nota_en.html

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Preface

“The world situation requires the concerted effort of everyone, a thorough examination of every facet of the problem – social, economic, cultural and spiritual. The Church, which has long experience in human affairs and has no desire to be involved in the political activities of any nation, seeks but one goal: to carry forward the work of Christ under the lead of the befriending Spirit. And Christ entered this world to give witness to the truth; to save, not to judge; to serve, not to be served” (1).

With these words, in the prophetic and always relevant Encyclical *Populorum Progressio* of 1967, Pope Paul VI outlined in a clear way “the trajectories” of the Church’s close relation with the world. These trajectories or perspectives intersect with the perspectives of others outside the Church in the profound value of human dignity and the quest for the common good, which make people responsible and free to act according to their highest aspirations.

The economic and financial crisis which the world is going through summons everyone, as individuals and peoples, to examine in depth the principles and the cultural and moral values that underlie social coexistence. What is more, the crisis engages private actors and competent public authorities on the national, regional and international level in serious reflection on causes and on solutions of a political, economic and technical nature.

In this perspective, as Pope Benedict XVI teaches, the crisis “obliges us to re-plan our journey, to set ourselves new rules and to discover new forms of commitment, to build on positive experiences and to reject negative ones. The crisis thus becomes *an opportunity for discernment, in which to shape a new vision for the future*. In this spirit, with confidence rather than resignation, it is appropriate to address the difficulties of the present time” (2).

The G20 leaders themselves said in the *Statement* they adopted in Pittsburgh in 2009: “The economic crisis demonstrates the importance of ushering in a new era of sustainable global economic activity grounded in responsibility” (3).

The Pontifical Council for Justice and Peace now responds to the Holy Father’s appeal, while making the concerns of everyone our own, especially the concerns of those who pay most dearly for the current situation. With due respect for the competent civil and political authorities, the Council hereby offers and shares its reflection: *Towards reforming the international financial and monetary systems in the context of global public authority*.

We hope that world leaders and all people of good will find this reflection helpful. It is an exercise of responsibility not only towards the current but above all towards future generations, so that hope for a better future and confidence in human dignity and capacity for good may never be extinguished.

Pertinent quotes

In 1991, after the failure of Marxist communism, Blessed John Paul II had already warned of the risk of an “idolatry of the market, an idolatry which ignores the existence of goods which by their nature are not and cannot be mere commodities”(10). Today his warning needs to be heeded without delay and a road must be taken that is in greater harmony with the dignity and transcendent vocation of the person and the human family.

On the way to building a more fraternal and just human family and, even prior to that, a new humanism open to transcendence, Blessed John XXIII’s teaching seems especially timely. In the prophetic Encyclical Letter *Pacem in Terris* of 1963, **he observed that the world was heading towards ever greater unification. He then acknowledged the lack of correspondence in the human community between political organization “on a world level and the objective needs of the universal common good”(11). He also expressed the hope that one day “a true world political authority” (12) would be created.**

Consistent with the spirit of *Pacem in Terris*, Benedict XVI himself expressed the need to create **a world political authority**.¹³ This seems obvious if we consider the fact that the agenda of questions to be dealt with globally is becoming ever longer. Think, for example, of peace and security; disarmament and arms control; promotion and protection of fundamental human rights; management of the economy and development policies; management of migratory flows and food security; and protection of the environment. **In all these areas, the growing interdependence between States and regions of the world becomes more and more obvious as well as the need for answers that are not just sectorial and isolated, but systematic and integrated, rich in solidarity and subsidiarity and geared to the universal common good.**

As the Pope reminds us, if this road is not followed, “despite the great progress accomplished in various sectors, international law would risk being conditioned by the balance of power among the strongest nations” (14).

The purpose of a public authority, as John XXIII reminded us in *Pacem in Terris*, is first and foremost to serve the common good. Therefore, it should be endowed with structures and adequate, effective mechanisms equal to its mission and the expectations placed in it. **This is especially true in a globalized world which makes individuals and peoples increasingly interconnected and interdependent, but which also displays the existence of monetary and financial markets of a predominantly speculative sort that are harmful for the real economy, especially of the weaker countries.**

This is a complex and delicate process. A **supranational Authority in this arena should have a realistic structure and be set up gradually**. It should be favourable to the existence of efficient and effective monetary and financial systems; that is, free and stable markets overseen by a suitable legal framework, well-functioning in support of sustainable development and social progress of all, and inspired by the values of charity and truth (15). It is a matter of **an Authority with a global reach that cannot be imposed by force, coercion or violence, but should be the outcome of a free and shared agreement** and a reflection of the permanent and historic needs of the world common good. **It ought to arise from a process of progressive maturation of consciences and advances in freedoms as well as awareness of growing responsibilities.** Consequently, reciprocal trust, autonomy and participation cannot be overlooked as if they were superfluous elements. Consent should engage an ever greater number of countries that adhere with conviction, through a sincere dialogue that values the minority opinions rather than marginalizing them. **So the world Authority should consistently involve all peoples in a collaboration in which they are called to contribute, bringing to it the heritage of their virtues and their civilizations.**

The establishment of a **world political Authority** should be preceded by a preliminary phase of consultation from which a *legitimated* institution will emerge that is in a position to be an effective guide and, at the same time, can allow each country to express and pursue its own particular good. The exercise of this Authority at the service of the good of each and every one will necessarily be *super partes* or impartial: that is, above any partial vision or particular good, with a view to achieving the common good. **Its decisions should not be the result of the more developed countries' superior power over weaker countries.** Instead, they should be made in the interest of all, not only to the advantage of some groups, whether they are formed by private lobbies or national governments.

A supranational Institution, the expression of a “community of nations”, will not last long, however, if the countries' differences from the standpoint of cultures, material and immaterial resources and historic and geographic conditions, are not recognized and fully respected. The lack of a convinced consensus, nourished by an unceasing moral communion on the part of the world community, would also reduce the effectiveness of such an Authority.

However, a long road still needs to be travelled before arriving at the creation of **a public Authority with universal jurisdiction**. It would seem logical for the reform process to proceed with the United Nations as its reference because of the worldwide scope of the UN's responsibilities, its ability to bring together the nations of the world, and the diversity of its tasks and those of its specialized Agencies. **The fruit of such reforms ought to be a greater ability to adopt policies and choices that are binding** because they are aimed at achieving the common good on the local, regional and world levels. Among the policies, those regarding global social justice seem most urgent: financial and monetary policies that will not damage the weakest countries (19); and policies aimed at achieving free and stable markets and a fair distribution of world wealth, which may also derive from unprecedented forms of global fiscal solidarity, which will be dealt with later.

In this process, the primacy of the spiritual and of ethics needs to be restored and, with them, the primacy of politics – which is responsible for the common good – over the economy and finance. Economics and finance need to be brought back within the boundaries of their real vocation and function, including their social function, in consideration of their obvious responsibilities to society – for example, that of nourishing **markets and financial institutions which are really at the service of the person and are capable of responding to the needs of the common good and universal brotherhood.** Clearly, this vocation, this function has nothing to do with the shallow and crass economism for which money and marketplace success are the only measure of social value.

The same effort is required from all those who are in a position to enlighten world public opinion in order to help it to brave this *new world*, no longer with anxiety but in hope and solidarity.

It is the task of today's generation to recognize and consciously to accept these new world dynamics for the achievement of a universal common good. Of course, **this transformation will be made at the cost of a gradual, balanced transfer of a part of each nation's powers to a world Authority and to regional Authorities**, but this is necessary at a time when the dynamism of human society and the economy and the progress of technology are transcending borders, which are in fact already very eroded in a globalized world.

The birth of a new society and the building of new institutions with a universal vocation and competence are a prerogative and a duty for everyone, without distinction. What is at stake is the common good of humanity and the future itself.

In this context, **for every Christian there is a special call of the Spirit to become committed decisively and generously so that the many dynamics under way will be channelled towards prospects of fraternity and the common good.** An immense amount of work is to be done towards the integral development of peoples and of every person. As the Fathers said at the Second Vatican Council, this is a mission that is both social and spiritual, which “to the extent that the former can contribute to the better ordering of human society, it is of vital concern to the Kingdom of God”(24).

In a world on its way to rapid globalization, **orientation towards a world Authority becomes the only horizon compatible with the new realities of our time and the needs of humankind.** However, it should not be forgotten that this development, given wounded human nature, **will not come about without anguish and suffering.**

Through the account of the **Tower of Babel (Genesis 11:1-9)**, the Bible warns us how the “diversity” of peoples can turn into a vehicle for selfishness and an instrument of division. In humanity there is a real risk that peoples will end up not understanding each other and that cultural differences will lead to irremediable oppositions. The image of the Tower of Babel also warns us that we must avoid a “unity” that is only apparent, where selfishness and divisions endure because the foundations of the society are not stable. In both cases, **Babel is the image of what peoples and individuals can become when they do not recognize their intrinsic, transcendent dignity and brotherhood.**

The spirit of Babel is the antithesis of the **Spirit of Pentecost (Acts 2:1-12)**, of God’s design for the whole of humanity: that is, **unity in truth**. Only a spirit of concord that rises above divisions and conflicts will allow humanity to be authentically one family and to **conceive of a new world with the creation of a world public Authority at the service of the common good.**

'Is my dad in heaven?' little boy asks pope



(Getty Images)

Published April 16, 2018

<http://catholicherald.co.uk/news/2018/04/16/is-my-dad-in-heaven-little-boy-asks-pope/>

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For the time will come when they will not endure sound doctrine; but wanting to have their ears tickled, they will accumulate for themselves teachers in accordance to their own desires, and will turn away their ears from the truth and will turn aside to myths. 2 Timothy 4:3-4



Do you want to know the One who knows it all?

To know more about Bible prophecy, don't miss this series

To know more about your eternity with God, don't miss Jesus

The Revelation of Jesus Christ, which God gave Him to show to His bond-servants, the things which must soon take place; and He sent and communicated it by His angel to His bond-servant John, who testified to the word of God and to the testimony of Jesus Christ, even to all that he saw.

Blessed is he who reads and those who hear the words of the prophecy, and heed the things which are written in it; for the time is near. Revelation 1:1-3

