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Time was when folks viewed talk of a “new world order” as a pipe dream. Nationalism was the stuff of the real world. But things have changed dramatically in recent years, and the question gaining momentum these days is, “When will the global society be ushered in, and who will be in charge?” In this edition of Israel My Glory, our authors tackle this issue and show you how a “new world order” fits with the end-times picture laid before us in Scripture. From plans for the ancient Tower of Babel and a God-free union of nations, an economic utopia, and a man-made stairway to heaven—until God steps in—to the introduction of the new version of the Shinar dream, it’s all here. Including, best of all, the God-steps-in part. Our cover shows the world financial leaders who are involved in the push for a global currency. (Digital composition and enhancement, Thomas E. Williams)

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Israel My Glory (ISSN 8755-402X) is published bimonthly for $18.95 per year by The Friends of Israel Gospel Ministry, Inc., 1179 Almonesson Road, Deptford Township, Westville, New Jersey 08093. Periodicals postage paid at Westville, NJ, and additional mailing offices. POSTMASTER: Send address changes to Israel My Glory, P.O. Box 908, Bellmawr, NJ 08099-9090.

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A dynamic factor in the Jewish people’s prophetic return to Zion is a special group of several thousand young men and women designated as “lone soldiers.” Leaving everything behind, including their families, they move to Israel all alone from the United States and scores of countries around the world to study Hebrew and become part of the Israel Defense Forces (IDF).

Their determined support for the nation of Israel includes a willingness to fight to defend the Jewish people. That’s why an unusually high percentage of lone soldiers seek frontline combat and serve with specialized units that require more intensive training for their potentially greater exposure to direct enemy combat.

Though independent and resolute, Israel’s lone soldiers say their greatest difficulty is being away from their families. Shabbat dinner is an important time for the ingathering of close family. It’s when lone soldiers frequently go to the homes of their army friends. Sometimes they are guests in the homes of other Israelis who are known to be supportive of lone soldiers. Shabbat dinner may even require randomly knocking on the door of a home and being warmly received as a special guest for this weekly event.

One lone soldier’s story has become an inspiration for countless numbers of Jewish young people. Staff Sgt. Michael Levin, a native of Bucks County, Pennsylvania, left family and friends at age 18 to pursue his heart’s desire to support Israel and the Jewish people by serving in the IDF’s elite Paratrooper Unit #890.

He became known to hundreds of Christians who participated in The Friends of Israel’s twice-yearly “Up to Jerusalem” tours. For several years after he moved to Israel in 2002, he spoke to and fellow-shipped with our tour participants. We were devastated to learn he died on August 1, 2006, defending Israel on the front lines of the Hezbollah-precipitated war in South Lebanon. Michael’s bravery made headlines throughout the United States, as well as in Israel.

But the story of Michael Levin and Israel’s response to its lone soldiers did not end with his funeral, which was attended by thousands in Jerusalem. His inspirational story lives on through the annual screenings in Israel of A Hero in Heaven, a documentary film featuring his life, heroism, and death fighting for the Jewish people.

Michael Levin’s lone-soldier status has given high visibility to the needs of all of Israel’s lone soldiers. “Michael Rooms” have been designated on army bases throughout the land as places where soldiers without family in Israel can rest and relax. “Michael Levin Rooms” have also been designated on numerous kibbutzim (collective farms).

At Ammunition Hill in Jerusalem, site of one of the fiercest battles in Israel’s 1967 Six-Day War, a memorial section has been established in Michael’s honor. A Web site has been launched (www.aheroinheaven.com); and Michael’s parents, Mark and Harriet Levin, have founded the Michael Levin Memorial Fund for Israel. Said Mark, “Sponsored activities include special gatherings of lone soldiers in Israel for fellowship and recreation, and the sponsorship of parent visits to their lone soldiers.”

Recently a Michael Levin Memorial Center was dedicated in Jerusalem as a well-equipped, major center for lone soldiers. There they use the computers, fax machines, and telephones and can enjoy specially prepared Shabbat dinners.

The Friends of Israel’s “Up to Jerusalem” tour groups frequently stop at Michael’s grave at the National Military Cemetery on Mount Herzl. His grave is reportedly the most visited of thousands there. It’s covered and surrounded with memorabilia of all types—from notes and memorial stones to sports items like a Philadelphia Phillies cap, the baseball team Michael followed closely.

The Zionist fervor that characterizes Israel’s lone soldiers has attracted increased attention and support from the IDF and the State of Israel. These men and women receive financial, tax, and other benefits and are welcomed at Jewish holiday dinner celebrations.

The story of Israel’s lone soldiers is unique to the Jewish state. It’s also thoroughly biblical and prophetic, as the prophet Isaiah foretold:

Fear not, for I am with you; I will bring your descendants from the east, and gather you from the west; I will say to the north, “Give them up!” and to the south, “Do not keep them back!” Bring My sons from afar, and My daughters from the ends of the earth (Isa. 43:5-6).

William E. Sutter is the executive director of The Friends of Israel.
“The attack changed my entire life,” Ami told The Jerusalem Post. The trauma has made him suspicious, always checking for someone nearby who could harm him. Ami’s father said the attack changed his son from “A to Z” and made him grow up overnight. He “no longer believes that tomorrow is guaranteed,” his father said.

As the months dragged on with little evidence that authorities were making progress in apprehending the bomber, Ami and his family wondered if the crime would ever be solved.

Then, on October 7, came the arrest of the terrorist who, as it turns out, is a Jewish immigrant from the United States with a long history of crimes dating back over a decade. In 1997 Teitel allegedly murdered two Palestinians near Hebron and planted a pipe bomb in the home of a Hebrew University professor, a member of the Peace Now movement. One of the Palestinian victims, Issa Musa’af, killed as he was tending his sheep, was described by his son as “an innocent farmer and shepherd who never had a beef with anyone. Everybody loved him.”

Teitel, 37, lives with his wife and four children in the Orthodox settlement of Shevut Rahel, close to the Ortiz family in Ariel. So close, in fact, that he may have crossed paths with Leah and David in a shopping center. Orthodox leaders in Shevut Rahel and the synagogue Teitel attended in the United States were dismayed when they received news of the arrest. Shevut Rahel leaders denounced the crimes and said they were praying the charges would prove unfounded, an unlikely prospect since Teitel reportedly confessed and was planning other attacks when apprehended.

When Ami Ortiz learned his attacker was himself a Jew, he was distressed, telling the Post, “It really hurt, because it’s like your own brother has done something like this to you.” Ami said he is in and out of hospitals all the time now.

Unfortunately, terrorists come in all shapes, shades, and sizes. There is a radical fringe made up of people like Ya’akov Teitel who are susceptible to hatemongering and incitement and use them to justify their heinous crimes. Whether this man is found to be mentally competent is yet to be determined, but one thing is certain: He will pay for his crimes to the full extent of the law. There will be no celebrations for what he has done, no streets or summer camps named in his honor. Nor will Ya’akov Teitel be hailed as a hero by Israelis or others who stand with justice anywhere in the world.

Such are the differences between true democracies and the forces of evil that dignify and celebrate terrorism and the slaughtering of innocent people.

Ami Ortiz and his parents can at least rest with this assurance.

by Elwood McQuaid
Most ordinary people laugh off as silliness much of what has become known as political correctness. But in the aftermath of Maj. Nidal Hasan’s brutal attack on military personnel at Fort Hood, Texas, in November, they have stopped laughing and started questioning the political correctness that dodges the real issue of Islamic terrorism.

Politicians, reporters, and military personnel quickly made Hasan the victim of multiple disorders, pretraumatic stress, emotional problems, and harassment because he is a Muslim. He definitely, they said, did not commit an act of calculated terrorism.

Yet a clear pattern in Hasan’s life preceded the massacre. Middle East expert Daniel Pipes, in an article on political correctness, gave more than a dozen instances of radical Muslim attacks in America and elsewhere that were passed off as being anything but Islamist terrorism. U.S. Army Chief of Staff General George W. Casey Jr. almost immediately expressed concern that speculation about Hasan’s religious beliefs could cause a backlash against other Muslim soldiers.

And while all thinking Americans are concerned that law-abiding Muslim citizens not be stigmatized by radical elements, facts are facts. As long as terrorism threatens our safety, it must be understood and exposed by all, not swept under the rug.

Lt. Col. Ralph Peters (ret.) called the army’s handling of the case “unforgivable political correctness” that will officially ascribe Hasan’s assault to his so-called victimization, leaving jihad unmentioned. That move could be a prescription for disaster.

Because the attack occurred in the United States, the man who murdered in the name of Allah will receive every protection. The reason being that we are a free, democratic society in which the right to a fair trial—no matter how obvious the evidence of guilt—is a sacred trust under our Constitution. That is America, where the sanctity of life is the model upon which our system has flourished. There is no honor in killing innocents in the name of religion or, for that matter, in the name of social or personal convenience.

Unfortunately, the same cannot be said for many other societies, particularly those that persecute and kill Christians regularly. Why? Because the same warped mindset that justifies leaping on a table yelling “Allahu Akbar!” and firing a hail of bullets at unarmed people is seen by the majority as an honorable, even heroic, act.

So the relevant question becomes, “Why are many of our leaders so reticent to acknowledge the obvious distinctions between violent, radical fanaticism and orderly forms of moral and civil deportment?” It’s infantile to believe changing the semantics will alter the circumstances by which international terrorists conduct themselves. Retreading such terms as global war on terror and jihad to depict something nuanced and more benign does not alter the reality of what is taking place.

America and the West suffer from debilitating denial. They are much like children who cover their eyes believing they can wish away a bad storm by not looking at it. But in this storm people are dying, and millions more stand precariously in the crosshairs of the bin Ladins of the terrorist-criminal netherworld. The cold facts are that self-imposed denial and inaction can get countless people killed and bring down nations.

Babylon’s ancient monarch Belshazzar provides a classic example. With the Medo-Persian army at the gates of the great city, the descendant of the illustrious King Nebuchadnezzar decided to throw a party—to play rather than pray or prepare a military defense. He and his guests felt secure in their raucous distraction, a form of dissipated denial, when God’s words on a wall broke up the festivities: “Weighed in the balances, and found wanting” (Dan. 5:27).

Those words were an epitaph, not an endorsement. Before the night was out, the king was dead and the kingdom was lost. Mighty Babylon had fallen, which proves you can play the word game and manipulate reality any way you choose. But danger is danger, death is death, and defeat begets servitude.

A well-known pastor recently issued an impassioned call for Christians to wake up before it’s too late. In view of the Western church’s current drift into emergent complicity and its alignment with the spiritually and morally corrupt forces in America, his words sounded like those of the prophets of old. But one wonders, “Is anyone listening?” Or have we all gone to the party?
MISSION STATEMENT
ISRAEL MY GLORY is the bimonthly publication of The Friends of Israel Gospel Ministry, Inc., a worldwide Christian ministry communicating biblical truth about Israel and the Messiah, while fostering solidarity with the Jewish people.

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Subscription Rates
USA: $18.95 for 1 year, $28.95 for 2 years
Overseas: $21.95 for 1 year, $34.95 for 2 years
(U.S. dollars only) Single copies $4 each
Canada: $18.95 CAD for 1 year, $28.95 CAD for 2 years
Israel My Glory is also available in Spanish.

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Israeli Prime Minister Benjamin Netanyahu made an eloquent stand for truth at the UN in September. But what he told the Israeli news media outside the Assembly Hall may have been as important as what he said inside. Here are his insightful remarks to Israeli reporters concerned about Iranian President Mahmoud Ahmadinejad’s Holocaust-denial rhetoric.

When I came to the United Nations as UN ambassador many years ago, a short time after my arrival, I met the (Chabad) Lubavitcher rebbe. It was the eve of Simchat Torah. He requested to speak with me. There were thousands of Hasidim [ultra-Orthodox] in the synagogue hall. He began to speak to me—in Hebrew.

He spoke with me for five minutes, 10 minutes, 20 minutes. The Hasidim were already wondering, Who is this? Who is holding up our rebbe? He spoke with me for a full 40 minutes—I remember clearly.

Do you know what he told me? This is what he told me then, in 1984. He said, “You are going to the UN. There is an assembly hall there that has eternal falsehood, utter darkness. Remember, when you light one candle of truth in the greatest darkness that there can be, the darkness is dispelled. Light one candle of truth!” I have endeavored since then, not only during my time here, but in every place possible, to light a candle of truth. The darkness—the lies of Holocaust denial—there is only one way to dispel it: to stand proudly and present the truth in a reasoned fashion, in a convincing manner, and in a proud way. And this, believe me, is much more important than the evening news. This is something that goes on and on. So the time has come to do this: to simply repeat and repeat the truth, again and again. Darkness is dispelled through truth.
O
n October 22 in Washington, DC, the Federal Communications Commission (FCC) convened a hearing process that may determine who will rule the Internet. What happens could affect the freedom of Christians to share the gospel over the World Wide Web. Sound ominous? It ought to.

The issue is called “net neutrality,” and you are well-advised to know the basics of this debate. Some politicians, like U.S. Sen. John McCain (R-Ariz.), are so troubled by it that they have advanced legislation to halt the inquiry. Other advocates of an “open Internet” are hailing the FCC proceeding as the only true way to ensure First Amendment freedom will govern what goes out over the Web.

It is a complex subject that promises to occupy much of 2010 as the FCC collects information before deciding what rules it will impose. But don’t let your eyes glaze over at the technical complexity of all this. There are some fundamental points you need to know in order to understand what is really at stake.

In 2007 Comcast, a huge, national telecom company and Internet service provider (ISP), decided to treat some of its Web customers who engaged in large, file-sharing downloads differently from its other Web customers. ISPs claim that, as private businesses, they have a right to block entirely certain customers who slow down the Internet speed for others, or at least to penalize them with higher fees.

The FCC entered an order in 2008 against Comcast, requiring, among other things, that it not discriminate among its customers. That order—which, by the way, came from an FCC chairman, Julius Genachowski, a President Obama appointee, who wants to expand the Commission’s reach into Internet regulation. So, is that a good thing? Well, it depends.

We must decide which entity we trust more to make Internet policy: the federal government or private business. The government, known for over-reaching, is dominated by political interests and can be swayed by anti-Christian, special-interest groups. However, private businesses are motivated by the amoral bottom line of profit and can also be swayed by anti-Christian, special-interest groups.

You see the dilemma? Until recently, ISPs (private businesses) have called the shots. But is there any danger there?

Consider the lawsuit filed in England in 2008 by the Christian Institute when the Internet search engine Google refused to run a Christian, pro-life advertisement on its site because of its policy banning ads that contain religious messages about abortion. The case was later settled, but it shows the potential for a private Internet provider to prohibit certain Christian messages from being communicated over its network.

The counter argument, of course, is that ISPs want everybody’s money, Christian or not, and therefore are not likely to discriminate. Perhaps. But look at the huge number of Fortune 500 companies in the United States that, as a result of pressure from pro-homosexual groups, have decided to grant same-sex benefits to their employees. When left to decide based merely on profit margin and marketplace factors, private industry chose anti-biblical values over biblical ones. That may indicate what eventually will happen if private ISPs are left substantially unregulated by government.

On the other hand, what may we expect from expanded federal oversight? In its proposed rules, the FCC favorably cited a study from the Knight Commission, a foundation comprised of representatives from the liberal, mainstream media. That report urged Internet networks be required to carry “inclusive” content. Translation: more liberal, secular information must grace the Web.

If this will be the result of increased federal oversight, then we will have yet another liberal monopoly for the left-leaning, mainstream media that has already enjoyed a decades-long reign over television. However, Genachowski has promised privately that whatever the regulations ultimately look like, he wants to maintain the fullest freedom of viewpoint and opinion over the Web, enforced by his so-called non-discrimination Internet rule. Along with other media watchers, I will be paying close attention.

During the Reformation in Scotland and England, the printing and distribution of Bibles in the common tongue became a major point of conflict. The private ownership and effective use of the printing press became a deciding factor in making the message of salvation available to everyone, thereby spreading the flame of Christian revival.

The Internet is the 21st-century’s version of the printing press, but with an outreach that is both worldwide and instantaneous. The battle over preserving the freedom to spread the gospel electronically has just begun. And it is a struggle we cannot afford to lose.

Craig L. Parshall is a leading trial attorney who argues cases involving civil liberties, constitutional rights, and religious freedoms. He is senior vice president and general counsel for the National Religious Broadcasters, as well as a critically acclaimed novelist.
When the doughboys climbed out of the muddy, rat-infested trenches of World War I after the Germans hoisted surrender flags in 1918, their dreams of going home became something more. A few years earlier, they had sung with gusto about going “Over There,” telling the world, “We won’t come back till it’s over, over there.” The dream that sent them off to fight the “war to end all wars” became the nightmare that left nearly 54,000 young Americans dead and more than 204,000 others wounded.

Some felt a need for a place to regroup physically and emotionally and sought refuge from the reverberating echoes of guns in the quiet wastes of the Mojave Desert, 32 million acres that extend into California, Nevada, Arizona, and Utah. But they couldn’t blot out the memories of their friends whose remains rested beneath neat rows of white crosses in the far-off fields of Europe.

Finally, in 1934, the Veterans of Foreign Wars decided to pay tribute to the memory of the fallen. They erected a simple white cross atop a large outcropping of rock in the California desert, and for more than 75 years that cross kept a silent vigil as a reminder of those who laid down their lives for freedom.

The U.S. Congress supported the project and officially designated the site a “war memorial.” For years thereafter, the area was a gathering site for Easter sunrise services.

It Only Takes One

The wooden Mojave cross weathered many attacks by vandals over the years before being replaced by one made of sturdy, welded pipes. Now vandals of a more formidable nature threaten it.

By court order, the top of the cross has been covered by a large plywood box, courtesy of a lawsuit filed by the American Civil Liberties Union (ACLU) on behalf of a lone, retired park employee who feels the cross violates the separation of church and state because, in 1994, the land on which it stands became federal land.

The ACLU located a judge who agreed with the plaintiff and ordered the “offending” symbol removed. A 2004 appeal to the 9th U.S. Circuit Court of Appeals yielded the same result, and the cross was ordered covered until the Supreme Court renders a decision.

Peter Eliasberg, managing attorney for the ACLU of Southern California, said the 9th Circuit Court “said this case is really quite simple. Using a sectarian religious symbol is not permissible.
on federal land. Sometimes you just have to hit them over the head three, four or five times.”

The ACLU scoffed at the government’s argument that the site is a war memorial because, in its view, it doesn’t honor veterans of other faiths or those with no faith at all. Furthermore, Eliasberg claimed, “If we want a war memorial on federal land, the government certainly knows how to do that without using a divisive sectarian religious symbol.”

**Define ‘Sectarian Religious Symbol’**

The definition of sectarian religious symbol is much more than a casual piece of legal jargon. It represents a deeply antagonistic prejudice toward one faith: Christianity. There are far too many examples of bigoted, secularist militancy to begin rehashing them here. But the egregiousness of this particular expedition into anti-Christian barbarianism deserves a response.

The Mojave Desert cross is an honorable memorial, affixing in the United States a symbol of the thousands of white crosses marking the overseas graves of soldiers who willingly died to save our nation—including the public lands upon which the disputed cross stands. In Belgium’s Flanders Field American Cemetery alone, hundreds of crosses mark the graves of Americans who died in World War I.

This is not an issue of a few radical, politically correct, left-wing judges dispensing a loathsome decision to satisfy one disgruntled citizen’s complaint. At issue is the deliberate desecration of a memorial to those who, for love of country, crossed an ocean to leave their innocence and blood on the battlefields of foreign lands. They were patriots—something often scorned these days. None would have ever believed that some 70 years later, the very courts these Americans died to preserve would be conspiring to make a mockery of their sacrifice.

As the current down-with-God revolution sweeps the Western world, it is important to recognize what’s going on. There is a conspiracy to tear the Judeo-Christian foundations of the republic from beneath our feet. This case is merely one example of the process.

It reminds me of 1966 when France’s president, the sullen Charles de Gaulle, pulled France out of the military branch of NATO and demanded all American soldiers get out of his country. An angry U.S. secretary of state, Dean Rusk, asked de Gaulle, “Does that include the dead Americans in military cemeteries as well?” Thousands of Americans died to liberate France from the Nazis in the second great “war to end all wars.” In fact, nearly 300,000 G.I.s paid the supreme sacrifice, while 671,000 more were wounded.

**What’s a Nation To Do?**

As the ACLU and its bedfellows campaign (with obvious success) for a country with no discernable religious, spiritual, or moral identity, we can predict with certainty the ultimate outcome.

What about all of the crosses embedded in public lands? Should all of the crosses and Stars of David be chiseled off the headstones at Arlington National Cemetery? Should the long rows of crosses standing as sentinels over the miles of burial grounds in Europe be uprooted and replaced by nondescript markers signifying nothing and crafted to offend no one—particularly the enemies of Jesus Christ?

The truth is, the overwhelming majority of these now-silent patriots were not atheists. So why should their faith be expunged from their memorials in favor of slabs designed not to honor the dead, but rather, not to offend some errant atheist who happens by?

If the courts of America decide that one cross violates the Constitution, then all crosses will be in violation and subject to removal. And so the greatest country ever created will pass into the slums of paganism and abject spiritual deprivation.

This change of heart isn’t restricted to federal property. Think back to when a newly elected President Barack Obama visited Georgetown University in April.

In advance of his appearance to speak on the economy, the White House asked the Catholic university to cover its IHS monogram symbolizing the name of Jesus Christ. Julie Green Bataille, associate vice president for communications at Georgetown, told CNSNews.com the White House asked the university to “cover all of the Georgetown University signage and symbols.” So the school tried to “fully cover the IHS and cross above the GU seal and it seemed most respectful to have them covered so as not to be seen out of context,” she said.3

To consider the cross and Christ as “out of context” says a great deal about the direction in which some American leaders would like to see the nation turn.

There’s a great rumble abroad today questioning the validity of any Christian voice, particularly that of a serious evangelical. Also suspect are all conservative opponents of the “yes we can” plunge into neo-nihilism. Nihilism (as defined by Webster’s 11th Collegiate Dictionary) is “a viewpoint that traditional values and beliefs are unfounded; ... a doctrine that denies any objective ground of truth and especially of moral truths.”

Today feckless politicians claim that, because America is becoming an international dumping ground for millions of immigrants (legal and otherwise), we must now project ourselves as a faceless conglomerate tolerating every form of religion with the exception of the faith upon which the nation was founded. In other words, “any old god will suffice,” so long as it isn’t the One represented by the crosses in Flanders and Arlington. This is a cop-out that is beyond obscene.

But reality can neither be scorned nor wished away. Believers number in the millions in America and the Western democracies. And though the silence of many is lamentable, there is a stirring in the land that holds the key to change—genuine change that can be positive and, contrary to the opposition, truly progressive. Some suggestions:

- Pray. Prayer will always be a force the anti-God legions cannot control.
Scripture calls us to pray for our land and leaders, whether or not they acknowledge its worth. The fervent prayers of righteous people have brought nations to their knees.

- **Understand the times from a biblical perspective.** Such discernment can be an irrepressible source of encouragement. We are headed in a direction plotted by God, and we are not forgotten.

- **Remember that you’re not alone.** The vast majority of Americans are not on the down-with-America bandwagon, even though few have spoken up. The merchants of repression who want to deny us our sacred freedoms are in for a surprise that will come either through voices at the grassroots level or at God’s hand when the cup of His long-suffering is filled.

- **Share the gospel.** Karl Marx coined a phrase adopted by the supreme communist, Vladimir Lenin: “Religion... is the opium of the people.” Both were mistaken. Their brand of atheism produced a vodka-soaked empire of disillusionment and failure. The antidote is not to refine their system, take another run at it, and end up making the same mistakes. No, it is the gospel and its liberating message that make men and women truly free. The gospel promises, “The truth shall make you free” (Jn. 8:32); and the effect of that message created the Western world of democracy and free, God-fearing people.

For decades I have sat in churches listening to members of The Gideons International tell how the Bibles distributed by that organization of Christian businessmen have changed lives. By the thousands, they testify of people whose lives have been transformed simply through absorbing the gospel message transmitted through the pages of the sacred text. It’s what we know as the “new birth” through life in Christ. It’s real and available, not through a government hand-out program but from the hand of the One who is the Bread of Life.

At this writing, the matter of whether the Mojave Desert cross will go or stay is in the hands of the U.S. Supreme Court. The likelihood is that a decision will be handed down asserting the cross is no longer a symbol of faith, but rather, a secularized representation of what the country once revered. Such an opinion may defuse the need to divest public structures and cemeteries of offending associations with the past, but it will not halt the radical minority’s festival of hatred of the God who made us what we became as a nation.

Neither will it emasculate the true message of those crosses: that what was transacted at Calvary for you and me will never lose its power.
In October 27, Reuters reported that Somali pirates captured a British couple sailing in the Indian Ocean. The Britons, Paul and Rachel Chandler, were taken to Somalia and held for ransom. The incident drew international attention, and public officials expressed outrage at the seizure and ransom demands and insisted on the Chandlers’ immediate release.

The same day, October 27, Compass Direct News reported that Muslims murdered a Christian Somali woman, Amina Muse Ali, 45, because she refused to wear a veil, as required by Islam. According to a Christian source in Somalia, the hit squad belonged to a group reputed to be comparatively “moderate.”

Compass Direct said Amina told Christian leaders she had received threats for not wearing the covering. She also said the group, Suna Waljameca, had long monitored her movements because of suspicions that she was, in fact, a Christian. On October 4, Amina called someone saying, “My life is in danger. I am warned of dire consequences if I continue to live without putting on a veil.”

The person she called told Compass Direct, “I was shocked beyond words when I received the news that she had been shot dead. I wished that I could have recalled her to my location. We have lost a long-serving Christian.”

Amina’s death follows a string of murders of Somali Christians by Islamist extremists. Mariam Muhina Hussein was shot to death after Muslims discovered she possessed six Bibles. On September 16, radicals shot Omar Khalafe, 69, at a checkpoint in southern Somalia. In August extremists seeking evidence that a Somali man had converted from Islam to Christianity murdered him near Somalia’s border with Kenya. On July 20, Islamists murdered another convert from Islam, Mohammed Sheikh Abdiraman. All these murders took place after Muslims had beheaded seven Christians on July 10.

These facts illustrate, in a stark and disturbing fashion, the grim realities Christians face in this world. The international community was concerned, legitimately, over the Chandlers’ kidnapping. But it took no notice of, or even acknowledged, the slaughter of believers in the same area.

As far as the news media and most public officials are concerned, Christians don’t count. If they are noticed at all, it is only with the conclusion that they are expendable. To make matters worse, much of the silence about Christian persecution seems to come from government leaders and journalists who are more concerned about not offending the perpetrators than speaking out for the afflicted.

We often question, with good reason, why members of the Muslim community who are billed as moderates and peace-loving refuse to denounce or root out the radicals they claim have hijacked their religion. But we might ask ourselves a comparable question: Why are so few Christians speaking up and reaching out to the persecuted in their times of anguish and suffering? It seems the least we could do is become informed and more unified and specific in our prayers for our brethren in other countries.
Like many other cultural observers, I have been tracking the movement toward a global society. For me, this study has spanned three decades. One of my first wake-up calls was when I started examining public school social-studies curricula with my wife, Janet. We were concerned about the materials used in some of our children’s classrooms. We soon discovered an aggressive movement afoot to devalue the notion of national sovereignty and teach American children to view themselves as “global citizens.”

A source of this educational movement (there were actually many back then) was a group called Beyond War. It just happened to be holding a conference in a large city near us, so we attended.

The theme was conflict resolution, something most Christians would consider a worthy mission. The problem, though, came not in the grand theme of the idea, but in the implementing strategy. It soon became clear that the conference blamed much of our world’s “conflicts” on two root causes: (1) unhealthy nationalism and (2) religious orthodoxy, particularly the conservative-Christian brand. The cure was simple: teach the next generation to become more global in its thinking and less national and identify any form of rigid or absolute religious belief as an enemy of peace.

Sometime later I was asked by a state legislator to testify against a bill that would have required every student in our state to be taught “global peace education.” I did so happily. But though that
radical proposal was defeated, the philosophical movement behind it persists.

The Present Reality of the Global State

Proponents of a global society use the term critical mass, borrowed from nuclear physics where it means the smallest amount of fissile nuclear material necessary to begin an unstoppable nuclear chain reaction. But in the world of social movements, it means something slightly different: the minimum support needed to begin an unstoppable, new, global, social order. To proponents, there is nothing sinister about it. It is simply a matter of using the strategies of political power and social pressure to transform the future.

What is their vision of the future? It is one where individual nations, America included, would be increasingly second-tier players under the shadow of a unified world community.

One aspect is most certainly financial. The collapse of current markets, along with the tremendous weakening of national economies, has caused the coalition of nations in the Group of 20 (G-20) to universally agree to implement global financial controls. (See “G-20 and Beyond: The Push for Global Finance,” page 18.) These worldwide controls will most certainly be enforced by a single global agency.

Then there is the currency issue. On April 3, 2009, the Telegraph.co.uk led with this headline: “The G20 moves the world a step closer to a global currency.” The article explained the movement toward a unified, worldwide form of money this way:

A single clause in Point 19 of the communique issued by the G20 leaders amounts to revolution in the global financial order.

“We have agreed to support a general SDR allocation which will inject $250bn (£170bn) into the world economy and increase global liquidity,” it said. SDRs are Special Drawing Rights, a synthetic paper currency issued by the International Monetary Fund that has lain dormant for half a century.1

The second form of globalization emerging before our eyes is political. John Bolton, former U.S. ambassador to the United Nations, has warned Americans the Obama administration’s current direction risks violating the most fundamental ideas in our Constitution because it seeks to make the United States subservient to a global system of decision-making.2 This trend is best exemplified by examining the people who may soon be directing America’s foreign policy.

President Barack Obama picked the head of the Yale Law School, Harold Hongju Koh, to be the new legal counsel to the U.S. State Department. He is now the chief interpreter of legal relations between America and the rest of the world.

However, Mr. Koh has an extremely radical idea of American national sovereignty. He has criticized the United States for “failing to obey global norms” and called America hypocritical because, under President George W. Bush, we refused to join the alarmingly globalistic International Criminal Court.3 That international legal tribunal has been touted as having worldwide jurisdiction over every nation on the globe. If the United States signs on to it, that court will have authority to put Pentagon generals on trial for “war crimes” whenever it disagrees with American military policy.

This brings us to the third aspect of the current rush toward a new global state: the legal arena. American courts are absorbing international law into their legal fabric. I first noticed this trend in a series of death-penalty cases that had reached the U.S. Supreme Court. The cases involved foreign defendants who had committed heinous murders on U.S. soil.

The defendants argued that American courts needed to heed international treaties, even if those treaties compromised the criminal laws of individual American states. Although the majority of Supreme Court justices rejected those arguments, liberals on the Court, like Ruth Bader Ginsburg and Stephen Breyer, thought such points had merit. A few years later, we see this minority view of interpreting the Constitution based on international law has crept into the thinking of the majority. In Lawrence v. Texas, which struck down laws that criminalized homosexual conduct, the majority opinion authored by Justice Anthony Kennedy liberally cited cases from international tribunals and foreign courts to support the majority’s radical and flawed interpretation of the U.S. Constitution.

If the current trajectory holds, America’s most cherished constitutional values will soon be eclipsed by the shadow of an overarching, global, legal standard that will lack any of the Judeo-Christian presuppositions or biblical literacy that gave birth to America.

The Poisonous Fruit of the Future World Order

The book of Revelation promises a future global kingdom, the impressive but ultimately frightening appearance of which will presage the end of the age and the coming of Christ the Lord.

Revelation 17—18 speaks of a great “Babylon,” whose reign over the earth will seem complete and utterly invincible. But this wondrous and monstrous world system, inspired and orchestrated by Satan,
will have feet of clay. God will destroy it, along with the Evil One and his emissaries, compatriots, and sympathizers. The Lord will establish His Kingdom and a new heaven and new earth. Thus, like the failed city of Nimrod in the Old Testament, this “great city Babylon” will also fall (18:10).

This future, world-centric Babylon will have three aspects: it will be the center of a false world religion; it will possess political control over all other nations; and it will exercise a global, commercial monopoly unparalleled in human history.¹

The foundation stones of all three aspects are being laid, even as you read this article.

The religious Babylon of the future global state will present a positive face to the world; but, in reality, it will become “a dwelling place of demons, a prison for every foul spirit” (v. 2).

Political Babylon will seduce the world, causing “all the nations [to] have drunk of the wine of the wrath of her fornication,” and “the kings of the earth [to] have committed fornication with her” (v. 3).

Economic Babylon will be particularly powerful and pernicious, inducing “the merchants of the earth [to] have become rich through the abundance of her luxury” (v. 3).

But God will triumph. While a grief-stricken world cries, “Babylon the great is fallen, is fallen” (v. 2), in heaven there will be shouts of “Alleluia! Salvation and glory and honor and power belong to the Lord our God! For true and righteous are His judgments” (19:1–2).

The future followers of this one-world system will be unable to discern what is “true and righteous” because they will have rejected the Author of all truth and all righteousness, as well as His Son, the King of kings and Lord of lords.

**The Task Ahead**

All these things could seem overwhelming. You may be asking yourself, *How could I, just one follower of Christ, have any significant role in events so monumental and vast?* But you can.

If you are an American, you still live in a nation of laws and relative freedom, especially compared to many other countries around the world. America has been given a representative form of government as a stewardship from God. We dare not take it for granted or neglect our duty of citizenship. We must lift our voices in opposition to those who cry for global government and a one-world economy. Although we know that, at the end of the age, it will come to pass because God has told us so, this knowledge does not mean we should be accomplices in its appearing.

In telling us about Nimrod and his failure to unite the world and build the Tower of Babel (Gen. 11:1–9), God has shared His mind with us on the benefits of national sovereignty and the dangers of a single, global center of power. In the New Testament we see the same principle when the apostle Paul addressed the same issue as he preached before the philosophical elite on Mars Hill in Athens. Paul pointed out that the Lord’s design for individual nation-states is continued on page 35

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**Nimrod and Globalism at Shinar**

In a way, the revolt that occurred after the ancient biblical flood seems very contemporary.

God instructed Noah’s descendants, “Be fruitful and multiply, and fill the earth” (Gen. 9:1). But a powerful king named Nimrod arose whose kingdom, established on the plains of Shinar, vastly extended outward from there (10:8–12). The people (either willingly or, more likely, by coercion) embraced a devilishly simple plan under his leadership. Rather than scatter over the earth and eventually form individual city-states and nation-states, they would consolidate. They already shared a common language (11:1). So they used the technology of their day to construct a tower “whose top,” they declared, “is in [will reach] the heavens,” thus creating for themselves “a name” and a prideful identity, refusing to “be scattered abroad over the face of the whole earth,” as God had commanded (v. 4).

Imagine the political spin Nimrod and his advisors might have used to launch this new enterprise. “Why risk tribal warfare among differing groups? With a single unified kingdom, we can achieve universal peace! Why create differing religious viewpoints? With one unified kingdom, we will eradicate the possibility of religious disputes! With a single language, we can create a global economy and prosperity for all!”

But there was one titanic problem: the plan directly disobeyed God. In the end, it smacked of the arrogance of power. God says in His Word that, if allowed to continue, Nimrod would have achieved a global kingdom with absolute political and social control over the entire planet: “Nothing that they propose to do will be withheld from them” (v. 6).

God’s sovereign plan for the world will not be frustrated by the arrogance of a power-hungry despot or a defiant people. So God confused the languages. As a result, He “scattered them abroad from there over the face of all the earth, and they ceased building the city” (v. 8). Thus the prospect of a single titular leader prematurely heading up a unified global community was halted.

by Craig L. Parshall
G-20 and Beyond: The Push for Global Finance

Where is your mark? You cannot buy or sell unless you have the mark!” Imagine being unable to purchase food, medicine, gasoline, clothing, or anything else you need for yourself and your family—and being unable to sell, as well. Such will be the situation for people who reject the Antichrist during the second half of the future Tribulation, when the False Prophet will require everyone to take the mark of the Beast on his or her right hand or forehead in order to conduct business (Rev. 13:16).

There is no leader today who holds power over the entire world and could carry out such a command.
But the time is coming. A global financial-economic system controlled by a global-government leader will one day emerge. And a plan is already in place to put all the important financial institutions in the world under the authority of a single regulatory agency.

A Look at the FSB

The impetus for such a move is due in part to the economic and financial crisis of 2008 that saw an unprecedented collapse in the credit markets of the major developed nations. Many banks teetered on the brink of failure; and some large, long-standing banks went out of existence. To staunch the hemorrhage, governments pumped cash into various financial institutions to keep them alive and maintain the flow of credit. Today’s economies are built on credit. Without it, businesses can’t expand; and people can’t purchase large-cost items, such as homes and cars. During 2008, virtually all investments lost value as investors lost confidence in the credit markets and, consequently, the economy.

The world is no stranger to recessions. However, world leaders responded to this crisis very differently than in the past. Many saw this recession as a turning point in world history. The national leaders of the Group of 20 (G-20)—a collection of finance ministers and central bank governors from the world’s 19 largest economies, including the United States, Japan, China, and Russia, plus a representative from the 27-member European Union—held a summit in April 2009 to lay the framework for a new world order. The banking crisis and global recession became the catalyst to call for radical change.

In the days leading up to the G-20 summit, British Prime Minister Gordon Brown declared, “Historians will look back and say this was no ordinary time but a defining moment: an unprecedented period of global change, and a time when one chapter ended and another began.” He continued: “The scale and the speed of the global banking crisis has at times been almost overwhelming, and . . . now is the time for leaders of every country in the world to work together.”

The G-20 summit concluded with the adoption of a Global Plan that, among other things, calls for uniform regulations and bylaws that will be governed by the Financial Stability Board (FSB) made up of central bankers from each of the G-20 nations and European Union. The FSB received a mandate “to set a framework of internationally agreed high standards that a global financial system requires.”

This is a significant development because all of the G-20 nations, including the United States and European Union, have agreed to place all of the important financial institutions, instruments, and markets—in other words, all their financial systems—under the authority of a single regulatory agency: the FSB.

The establishment of the FSB is an important first step toward a one-world financial system. What makes this development even more amazing is the speed at which world leaders, including U.S. President Barack Obama, have embraced the concept. Speaking in Prague following the G-20 summit, President Obama declared, “All nations must come together to build a stronger, global regime.” British Prime Minister Brown commented, “I think a new world order is emerging with the foundation of a new progressive era of international co-operation.”

There is a strong European flavor to this move toward a global financial system. In the fall of 2008, it was European leaders who called for a global summit “to establish a new world order for regulating the banking system.” Then, after last year’s G-20 summit, Europe emerged with six of the 12 national members on the FSB. The pro-European bias is clear, wrote commentator Dick Morris: “The United States, with a GDP [Gross Domestic Product] three times that of the next largest G20 member (Japan) will have [just] one vote.”

One-World Currency

The 2008 credit crisis also spurred foreign nations to call for the establishment of a global currency and banking system. In the words of writer Paul Joseph Watson, Stephen Gallo, head of market research for Schneider Foreign Exchange, told CNBC in February 2009, “The financial crisis will lead to the creation of a global central bank and a global single currency within 15 years.” Watson quoted Gallo as saying the single currency is “where we are headed globally on a monetary basis over the course of the next 10 to 15 years.”

In fact, last March The Wall Street Journal reported that China “called for the creation of a new currency to eventually replace the dollar as the world’s standard, proposing a sweeping overhaul of global finance.” Russia, Brazil, and other nations have joined in the call for a new world currency and banking system. Even U.S. Treasury Secretary Timothy Geithner “let slip” that Washington is “open” to the idea of a world currency.

The U.S. dollar is not likely to be replaced soon, but the winds of change are blowing; and the world is more open than ever to the idea of a single world currency.

The Prophetic Perspective

The book of Daniel tells us the Antichrist is the prince of the people who destroyed the Temple (Dan. 9:26). In A.D. 70 the Romans destroyed the Temple in Jerusalem. Thus the Antichrist will emerge from one of the nations encompassed by the old Roman Empire, which was a European kingdom. It hardly seems
a coincidence that Daniel points to the Antichrist as coming from Europe and that today’s Europe is a strong influence toward a one-world financial system.

According to Scripture, a one-world government and financial system will be in place during the Tribulation. Around the mid-point of that seven-year period, the Antichrist will be mortally wounded and “healed.” So amazing will this event be that the entire world will marvel and follow him (Rev. 13:3-4). Yet he will quickly use this universal adoration to consolidate his political and economic power to rule the world (Dan. 7:24; Rev. 17:12-13). To do so, he will need a global financial system that he controls.

As for the Antichrist’s “chief of staff,” the False Prophet, he will only be able to restrict buying and selling to those who have the mark if there is a worldwide financial regulatory system and, more important, a single world currency.

Truly, the world is marching steadily toward a one-world financial-economic system. Further developments will no doubt unfold in the days ahead. However, moving from the concept of a global banking system to the reality of it will not be easy. Without a one-world government, who will control the world banking system and set fiscal policy? It is a political question that will require a world political leader to solve.

The full realization of such a system may have to wait for the coming of a one-world leader. Yet the fact that our world leaders are diligently working toward globalism on a grand scale may suggest we are living in historically exciting times as we witness the prelude to the coming Tribulation.

ENDNOTES

1 Gordon Brown, “The Special Relationship Is Going Global,” March 1, 2009 <timesonline.co.uk/tol/comment/columnists/guest_contributors/article5821821.ece>.
2 Ibid.
4 “Remarks by President Barack Obama,” Hradcany Square, Prague, Czech Republic, April 5, 2009 <whitehouse.gov/the_press_office/Remarks-By-President-Barack-Obama-In-Prague-As-Delivered>.
10 James A. Showers is vice president and chief financial officer of The Friends of Israel.
How much is $1 trillion? To get an idea of how massive this amount is, think of it in seconds. Going back in time 1 million seconds would take you back 12 days. One billion seconds would take you back 30 years, and 1 trillion seconds would take you back 32,000 years.¹

The U.S. national debt exceeded $12 trillion at the end of 2009 and is projected to top $20 trillion in 10 years. This staggering national debt is causing investors to question the wisdom of investing in the U.S. dollar and is generating talk by other countries that perhaps the time is near to replace the greenback as the currency of choice for international transactions. Doing so would signal America’s decline and be a harbinger of end-times things to come.

Since World War II, the U.S. dollar has been the preferred currency for investment because it has been viewed as the securest in the world. This factor has made the United States the world financial leader for the past 60 years. Oil, for example, is valued and traded in dollars.

However, the credit and financial market collapse in 2008 caused many foreign investors to question the value of investing in greenbacks. Their concern was heightened by the large U.S. deficits. The annual U.S. deficit, which has never reached $500 billion, was projected to be $1.5 trillion in 2009 and more than $9 trillion over the next 10 years.²

In August 2009 the Wall Street Journal reported that doubts about the dollar were growing as the budget deficit grew. The Journal quoted Claire Dissaux, managing director of global economics and strategy for Millennium Global Investments Ltd, as saying, “There has been a lot of disappointment with the way the U.S. credit crisis was handled. The dollar’s loss of influence is a steady and long-term trend.”³ There is concern the government’s fiscal and monetary stimulus programs could end up fueling inflation in the days to come and thereby devalue the dollar.

In October the United Nations called for a new, global reserve currency to end the dollar’s supremacy that has allowed America the “privilege” of building a huge trade deficit. The same month, Iran announced it had replaced the U.S. dollar with the euro as the main foreign currency in its reserves. Although political differences between Iran and the United States influenced the decision, Iran’s deputy central bank chief said the switch was due to the weakened U.S. dollar.⁴

The Independent reported in early October that the Gulf Arab states were secretly negotiating with China, Russia, Japan, and France to replace the greenback with a basket of currencies for trading oil. But the Gulf Arab states denied such talks were being held.

In the fall of 2009 the U.S. dollar exchange rate to foreign currencies declined, while the price of gold rose to an all-time high of more than $1,000 an ounce, further weakening the dollar’s future as the world’s top currency. Gold is viewed as a safe-haven investment, as the world’s continued economic slump breeds fear.

All of this activity points to the reality that the United States is losing its position as the world financial leader, and the dollar’s decline is a leading indicator of what may lie ahead. Experts predict the dollar is safe for the next 10 to 15 years. The biggest investor in U.S. dollars, China, has not yet begun to pull out of the dollar. However, America’s trillion-dollar deficits can’t continue without a day of reckoning.

Once the fruit of mismanaged national finance ripens, it will not be possible to reverse the consequences. The U.S. greenback is in decline, and there are fundamentally sound reasons why. For our sakes, may our government leaders wake up and mend their ways before it is too late. But God may have other reasons for the dollar’s decline—and with it, the decline of the United States as the world leader. Future prophecy does not reveal a clear role for America. We may be seeing the ordering of events that are setting the stage for what the Bible tells us is to come.

ENDNOTES


by James A. Showers
The Kingdom of the Beast

It started out as a Coca-Cola® commercial featuring a multicultural group of teenagers singing on a hill outside Rome. The ad was so popular The New Seekers quickly recorded an expanded version minus the product reference. Within two weeks, “I’d Like to Teach the World to Sing” hit the charts, immediately striking a chord with the public and selling 96,000 records the first day. Soon people were humming the melody and singing the lyrics that spoke of a world where everyone lived together in perfect harmony.

The folkly tune and simple message encapsulated mankind’s yearning for global unity and peace. In the 1970s globalism seemed light-years away. Today it is knocking on our doors. Clearly, we are on the road to a one-world system. But what will that system be like? Will it bring the peace and harmony of which The New Seekers sang, or will it bring a sword?

The Bible teaches that a worldwide empire will exist prior to Christ’s Second Coming. The apostle John described it as “a beast rising up out of the sea, having seven heads and ten horns, and on his horns ten crowns” (Rev. 13:1).

This will be the final empire that will dominate the world before Christ sets
The Mark of the Beast

Emerging to promote the Antichrist’s career will be a second beast identified as the False Prophet. He will come “up out of the earth” (v. 11; cf. 16:13; 19:20; 20:10). After mesmerizing the world with signs and miracles, he will take Earth’s enthralled population to the next level. In blasphemous defiance of God, he will order the erection of the Antichrist’s image and command the world to bow before it in worship. Going one step further, he will animate the image and, in a sadistic demonstration of power, give it the ability not only to speak, but also to kill anyone refusing to comply (13:15).

To solidify the planet’s subservience, the False Prophet will demand that everyone throughout the world receive a mark of allegiance to the Antichrist and his global empire. The Bible does not specify the mark’s shape or form, but the word translated “mark” is the Greek word charagma, meaning “mark or stamp, made by engraving, etching, imprinting, branding.”

With his megalomaniacal obsession to control everyone and everything, the Antichrist will undoubtedly require relinquishing of personal privacy for the sake of the empire. Increased miniaturization of technology, digitization and compression of information, as well as the accessibility and speed of data transfer, could conceivably equip the coming global government to monitor the daily lives of individuals in a way never before possible. Today companies already use low-level technology to gather information about where you shop, what you purchase, your spending habits, and other data they consider necessary to develop marketing strategies. Not only is an enhanced version of this type of transparency inevitable, but it will be imperative to the ultimate form of globalization.

Scripture does not specify whether the mark itself will incorporate the technology to identify each person, but the mark’s primary function will be to provide visible evidence of loyalty to the empire and its leader. It will be the minimum requirement for those simply wanting to function within the system. It is possible those who wish to show a greater degree of loyalty to the empire and solidarity with its leader may choose to wear either “the name of the beast, or the number of his name” (v. 17). Global compliance monitors will likely execute as traitors anyone caught without one of the marking options. Those not killed at once will have no ability to conduct business on any level.

The Mortal Wound

What may have looked like a cooperative dream will morph into a totalitarian nightmare through a series of events. The first is directly linked to the fact that one of the heads of the seven-headed beast will appear “as if it had been mortally wounded, and his deadly wound was healed” (v. 3). Some use this passage as evidence that the Antichrist is a resurrected dictator or some evil personage from the past. Since Satan does not have the power to impart life to the dead, this seems unlikely.

Others believe the mortally wound-ed head corresponds to the head of the beast representing the Roman Empire, which currently appears to be dead but will reemerge in the last days in a revived form. However, since Rome did not succumb to a definitive attack but crumbled slowly, many believe the head receiving the deadly wound is the Antichrist himself. This view seems to be indicated by the statement, “his deadly wound was healed.” Further encouragement to worship the Beast whose “wound was healed” provides the detail that he was “wounded by the sword and lived” (v. 14).

Since John used the term beast to refer to both the Antichrist and his kingdom, it is possible the head with the fatal wound speaks of the Antichrist being wounded in a way that threatens the collapse of this final
and revived form of the Roman Empire, the focal point of which is the genius and charisma of its leader. Speaking of this deadly wound, an angel says, “The beast that you saw was, and is not, and will ascend out of the bottomless pit and go to perdition” (17:8). The Greek word abyssōu, translated “bottomless pit,” is literally “the abyss,” a descriptive word for Tartarus. This is a place where some demons are currently held for judgment and where Satan himself will be bound during the thousand years of the Messianic Kingdom (2 Pet. 2:4; Jude 6). Subsequent to receiving his deadly wound, the Antichrist is indwelt by a demonic spirit that is temporarily released from the abyss to empower and possibly even animate this evil ruler. When the Antichrist’s fatal wound is healed, the potential failure of his kingdom is averted; and “all the world marveled and followed the beast” (Rev. 13:3).

Working through the evil-spirit-indwelt Antichrist, Satan will give this global dictator all the resources necessary to subjugate the planet: “his power, his throne, and great authority” (v. 2). In addition to world adulation, “authority was given him over every tribe, tongue, and nation” (v. 7). Driven by crushing ambition for world conquest, this empire will rule the earth; no individual, nation, or people group will lie outside the future dictatorial rule of Antichrist and his global government.

On the Horizon

The next step toward absolute domination will come through a coalition of 10 contemporaneous leaders apparently representing regional populations. These leaders correspond to the 10 toes of “a beast rising up out of the sea” (v. 1) and the fourth beast in Daniel’s vision (Dan. 7:7), as well as the 10 toes of the feet of iron and clay in the vision of Babylonian King Nebuchadnezzar (2:41-43).

Recent events show how quickly such a scenario could unfold. An article published in The Globalist Paper analyzed last year’s G-20 summit as a global governance mechanism. Recommendations for enhancing the effectiveness of this representative body of world leaders would include whittling down the number of member countries from 20 to a “core membership of ten countries, five ‘old powers’ (France, Germany, Japan, United Kingdom and United States) and five ‘new powers’ (Brazil, China, India, Mexico and Russia).” The author proposed a three-year time frame for implementing necessary changes, with a target date of 2012.

The global coalition of leaders in the apostle John’s revelation is short-lived: “They receive authority for one hour as kings with the beast” (Rev. 17:12). The Greek words mian horan describe “a part of the day,” especially a twelfth part of day or night, an ‘hour.’” Not only will the tenure of these 10 world leaders be exceptionally brief, but it could conceivably be one literal 60-minute hour. Immediately after receiving their mandate to provide global leadership, they could transfer their authority to the Antichrist by unanimously agreeing that he is their only hope for global unity and the only one capable of addressing the complex issues facing the world.

The common bond in their relationship with the Antichrist will be their animosity toward God and all who hold to a biblical worldview. Ultimately, this 10-leader coalition will join the Beast in his audacious attempt to prevent Jesus Christ’s return to establish His Messianic Kingdom (Ps. 2; Rev. 19:19). In the meantime, the global empire will make war with the saints, and all those disloyal to the Antichrist and his kingdom will experience unprecedented persecution and death (Dan. 7:25; Rev. 13:7).

The Bible documents man’s first attempt to construct a global community when the postdiluvial world gathered on the plains of Shinar to build “a tower whose top is in the heavens” (Gen. 11:4). Fearing isolation, Nimrod masterminded the rebellious project, promoting it as a focal point for unified worship, cooperative solidarity, technological collaboration, and urban prosperity.

Today people again believe that, through global consensus, they can resolve the myriad of issues facing the planet. They are turning toward global governance to prevent environmental disaster, energy shortages, economic instability, unfair trade practices, nuclear annihilation, religious intolerance, terrorism, overpopulation, pandemics, and world hunger.

The plan to unite the world in a spirit of global cooperation, however, will culminate with the earth subjugated by a demon-possessed despotic ruler of the ultimate totalitarian empire. And the dream of a godless utopia, with people living together in perfect harmony, will morph into the world’s worst nightmare.

ENDNOTES

1 The angel explained to John that the heads represent seven empires, five of which had already come and gone (Egypt, Assyria, Babylon, Medo-Persia, and Greece); one that was in existence during John’s lifetime (Rome); and one that was still future (Rev. 17:11).
4 The angel explained to John that the heads represent seven empires, five of which had already come and gone (Egypt, Assyria, Babylon, Medo-Persia, and Greece); one that was in existence during John’s lifetime (Rome); and one that was still future (Rev. 17:11).
9 Les Rielief, “Regional Voices in Global Governance: Looking to 2010 (Part IV),” March 27, 2009 <theglobalist.com/StoryId.aspx,?StoryId=7630>.

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A mere seven years after his meteoric rise to power, the Antichrist will have ruined the planet. Those taking his mark of allegiance will be covered in “foul and loathsome” sores (Rev. 16:2). The globe’s water supply will have turned to blood (vv. 3–4). Intensified solar activity will fry the earth’s surface (vv. 8–9). Inexplicable darkness will cover the planet (v. 10). And a series of earthquakes, along with 100-pound hailstones, will level Earth’s landscape, leaving a rubble-strewn panorama of devastation (vv. 20–21).

Although god-like status will be accorded the Antichrist (the Beast), he will have no control over the cataclysmic events systematically pounding his kingdom; and he will be defeated easily and instantly by the Lord Jesus Christ at what is called the “battle” of Armageddon.

Under the pretense of dealing with “the Jewish problem” once and for all, the Antichrist’s armies will converge on the nation of Israel (Zech. 14:2–3). This force, however, will go well beyond the strength needed to eliminate the Jewish faithful holed up in Jerusalem. It will, in fact, be a “worldwide fighting force allied with the beast for a great battle.”

In a literal fulfillment of Psalm 2, the Antichrist and armies of the world will audaciously gather “against the Lord and against His Anointed” (Ps. 2:2). Believing they can pull off the most phenomenal victory the planet has ever seen, they will assemble to prevent the Messiah’s return to rule the world.

To God, however, all the military might on Earth is inconsequential. When challenged by rebellious humanity, He laughs and holds them “in derision” (v. 4).

While the armies terrorize Jerusalem and gather on the staging ground of the Jezreel Valley, the heavens will break open to reveal the Messiah on a white horse followed by the “armies in heaven, clothed in fine linen, white and clean” (Rev. 19:14). Wrote Bible scholar John F. Walvoord: “Christ’s return will be a spectacular and majestic procession . . . that will take many hours. During this period, the movement of the procession and the earth’s continued rotation will permit the entire world to witness the event.”

As the procession nears the planet, an angel will appear, silhouetted against the sun, inviting the birds to the “supper of the great God” (v. 17). The apostle John described Christ’s return: “Now out of His mouth goes a sharp sword, that with it He should strike the nations” (v. 15). This sword is symbolic of His Word, which is “not a lifeless sound, but an active agent.” The Word of Jesus Christ brought all things into existence and will bring the military power arrayed against Him to nothing (Col. 1:17; Rev. 19:21).

Like the flashing precision of a laser, the Word of the returning Messiah will instantaneously destroy the rebel Gentile nations gathered against Him. One moment Antichrist’s multinational army will stand poised and arrogant behind its sophisticated weaponry; and an instant later, multiplied millions of lifeless corpses will litter the battlefield of Armageddon. The staggering victory the Antichrist envisioned will turn into a grotesque feast for the birds.

Rather than being hailed as the planet’s liberator, he and his False Prophet will be summarily plucked up and tossed “alive into the lake of fire burning with brimstone” (Rev. 19:20). And so will end humanity’s ultimate expression of rebellion against God prior to the establishment of the 1,000-year Messianic Kingdom.

ENDNOTES
2 John F. Walvoord and Mark Hitchcock, Armageddon, Oil and Terror (Carol Stream, IL: Tyndale, 2007), 112.
3 Thomas, 347.

by Charles E. McCracken
The emergent church considers itself a “conversation,” not a movement. As such, it is a loose coalition of Christian leaders welded together by a postmodern philosophy of ministry that rejects much of the theology evangelicals have held dear. There is little attempt to rally around doctrinal positions, which are often seen as out-of-date in a pluralistic world.

But if there is one issue around which emergent leaders are united, it is their idea of the Kingdom of God. Of course, Christians have always been vitally interested in God’s Kingdom. But the emergents’ particular understanding of it is actually preparing the church to be sucked away from biblical distinctives and into acceptance of principles that will be foundational to a system ruled ultimately by a godless global leader.

Emergent theology embraces three distinct understandings of the Kingdom that draw the movement toward acceptance of a one-world system. They involve (1) the time of the Kingdom, (2) the message, and (3) the citizens.

**Kingdom Now**

The emergent conversation has closed ranks around the belief that the Kingdom of God is on Earth now, even though it will progressively resemble its heavenly glory as its citizens understand and practice their true mission. And exactly what is that mission? To make the world a better place by aggressively challenging injustice; fighting poverty; aiding the sick; working on ecological concerns; and, in general, saving this planet and everything on it.

In the book *An Emergent Manifesto of Hope*, Sherry and Geoff Maddock wrote, “Our principle desire is to see God’s kingdom come on earth as it is in heaven. We believe this happens when God’s people are renewed around God’s mission of love and justice in the world.”

The Maddocks get more specific: “Through practices such as caring for AIDS sufferers, feeding the homeless, protesting the wanton destruction of the environment, or welcoming newly arrived refugees, we find salvation that is closer to the shalom of Scripture.”

A present-day kingdom wrapped around a purely social agenda rather than the gospel of Christ is music to the ears of unbelievers. Nothing here fundamentally separates the emergent church’s mission from that of secular government.

**Kingdom Message**

Emergent leaders do not envision Jesus coming to judge the wicked; nor do they accept the destruction and refashioning of the earth, as Jesus (Mt. 24—25) and the apostles Peter (2 Pet. 3) and John (Rev. 19—21) described. After all, many of them believe hell was invented by the Pharisees, redemption from sin is not the real need of humanity, and justification (as historically understood) is not taught in the epistles of Paul.

Therefore, the mission of the followers of Christ is reduced to attending to social ills and needs so that humanity can live in peace and harmony. As Brian McLaren, the most prolific emergent writer, stated, “I hope that both they [his neighbors] and I will become better people, transformed by God’s Spirit, more pleasing to God, more of a blessing to the world so that God’s kingdom (which I seek, but cannot manipulate) comes on earth as in heaven.”

In emergent theology, salvation has been shifted from the spiritual to the physical. Therefore, its message does not concern itself with redemption of mankind but, rather, the restoration of Earth. After all, the emergents will tell us, our real problem is not alienation from God because of sin, but the wrecking of the planet due to abuse and injustice. This shift in focus has come about due to a fundamental modification in theology in which emergent leaders resist original sin, reject substitutionary atonement, deny the existence of hell, refute inerrancy of Scripture, and cozy up to universalism.

Those schooled in the fine art of relativistic thinking and not well-versed in Scripture find the emergent message pleasing. In the name of Christ, we can march lockstep with unbelievers as we attempt to address the planet’s social injustices. What is missed is that Satan is more than willing to give ground to social agendas if we will but ignore mankind’s real problem: separation from God.

**Kingdom Citizens**

Emergent theology downplays the gospel when defined as the Good News of the offer of forgiveness of sin and the righteousness of God because of the work of Christ. Why? Because, according to most emergent leaders, most people are already in the Kingdom. McLaren laid out his cards when he wrote, “Maybe God’s plan is an opt-out plan, not an opt-in one. If you want to stay out of the party, you can. . . . But it’s hard for me to imagine somebody being more stubbornly ornery than God is gracious.”

One emergent leader, representative of many, goes so far as to distinguish the followers of Christ from Christianity: “The emerging church movement has come to believe that the ultimate context of the spiritual aspirations of a follower of Jesus Christ is not Christianity but rather the kingdom of God.”
If most of humanity is already in the Kingdom, regardless of its relationship with Christ, exactly who are the citizens of the Kingdom of God? Apparently, anyone who does not choose to eliminate himself from it. This thinking, known as inclusivism, teaches that even Hindus, Muslims, and animists, while not followers of Christ, would nevertheless be in God’s Kingdom simply because they have not “opted out.”

The gospel of the emergent conversation expresses little interest in humanity’s true spiritual condition (its alienation from God due to sin) and has morphed into little more than social enhancement of the culture and physical improvement of the planet. This is a welcomed message to those wanting a better quality of life without having to bow before the Holy One.

If people could be assured that they are already accepted by God and that being kind to others not only will assure them a place in the Kingdom but also make this planet a virtual utopia, everyone is a winner. Right? Wrong.

This is the type of message Satan would love people living in the end-times to embrace, for it eliminates the barriers between the beliefs of God’s people and the hopes and dreams of most unbelievers. Those who claim the name of Christ and succumb to such a philosophy will find themselves loved and accepted by the world system. Those who cling to the truth of Scripture and refuse to dilute the pure gospel will find themselves progressively marginalized. But take comfort: It was Jesus who said, “Blessed are those who are persecuted for righteousness’ sake, for theirs is the kingdom of heaven” (Mt. 5:10).

ENDNOTES

2 Ibid., 82.
5 Brian McLaren, A Generous Orthodoxy (Grand Rapids, MI: Zondervan, 2004), 263.

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USE THE ENCLOSED ENVELOPE TO ORDER.
There’s probably nothing Jewish people want more these days than peace. And when the Antichrist offers it in the future, he will deceive them—and most of the world—into believing he is the great hope of humanity: a political leader who can unite mankind in love.

Yet he will be the greatest of liars. When a third Temple finally stands on Mount Moriah in Jerusalem and Israel appears safe, the Antichrist will break a covenant he made with the Jewish people, erect an image of himself in that holy place, and demand to be worshiped.

But if there is one thing Jewish people will not do, it is worship a man. Though people everywhere will consent, Israel will refuse. Just as Mordecai would not bow to Haman and thus infuriated that evil Persian bureaucrat, so will Israel’s steadfastness infuriate the Antichrist. He will then unleash a persecution on the Jewish people that will be unparalleled in history. But they are forever the apple of God’s eye. Christ will return to them, fight for them, rescue them, and plant them safely in their land. That is God’s promise. And He never lies.
Barack Obama brought the political hot-button issue of Israel’s “Jewish settlements” to center stage last year by publicly insisting the new Israeli government headed by Benjamin Netanyahu immediately halt all construction in the disputed communities. He also demanded a construction halt in the eastern half of Jerusalem, Judaism’s holiest ground on Earth.

Seizing the opportunity the President’s demand granted them, regional Arab leaders quickly echoed it, especially Palestinian Authority President Mahmoud Abbas. He noted that around 300,000 Jewish people live today in Jordan’s former West Bank and the Golan Heights, along with another 190,000 or so in contested parts of Jerusalem.

Speaking at a press conference with British Prime Minister Gordon Brown in London last August, Prime Minister Netanyahu insisted that Jewish settlements are not the cause of the Arab-Israeli conflict, but a result of it. As he has done many times before, the veteran politician noted that the conflict long predated Israel’s capture of territory where the controversial communities are located. And he vowed to keep repeating this truth until world leaders acknowledge it.

President Obama is hardly the first international leader to maintain that Jewish settlements on land claimed by the Palestinians pose one of the greatest impediments to Middle East peace. In
fact, all American leaders have opposed Israeli home-building in the disputed territories since the areas fell under Israel Defense Forces (IDF) control during the dramatic 1967 Six-Day War. Most world leaders share this position, as demonstrated in a series of United Nations resolutions over the years calling for Israel to desist immediately from such home construction.

Exactly what are we talking about when we say “Jewish settlements”? And are they really one of the largest obstacles to peace, as many insist?

No at Khartoum

The first important historical fact essential to comprehend is that the four regions where disputed Jewish communities have gone up since 1967—the Sinai Peninsula, the adjacent Gaza Strip, the “West Bank of the Kingdom of Jordan,” and the Golan Heights—were all captured by Israeli military forces in the midst of a war forced upon the small Jewish state by three neighboring Arab countries whose combined populations vastly outnumbered Israel’s.

The frontline states (Egypt, Jordan, and Syria) were actively supported by six other Arab countries, including Iraq and Saudi Arabia. Moreover, Cairo and Damascus were heavily backed by the powerful Soviet Union, with the United States and France weakly supporting Israel.

Soon after the Six-Day War ended, the Labor-led Israeli government offered to evacuate all of the seized territory (apart from the eastern half of Jerusalem where religious Jews had lived for centuries before Jewish settlement was violently ended during the 1948 war) in exchange for a final peace treaty with surrounding Arab states.

Then-Foreign Minister Abba Eban, one of Israel’s greatest statesmen, made it abundantly clear that his country had absolutely no interest in governing millions of hostile Arabs living in the four captured zones, or settling among them. However, the peace offer was soundly rejected at a subsequent Arab League meeting in Khartoum, which set the stage for everything that followed.

Who Occupied What?

The world media and most governments soon labeled the captured Arab areas as “occupied territories,” which quickly became The Occupied Territories. Israeli leaders objected. They noted the word occupied had been widely used to describe various sovereign, European countries that were violently conquered by invading Nazi forces before and during World War II—hardly equivalent to Israel taking control of several relatively small, adjacent parcels of land in a war of defense forced on it by three large, Soviet-backed armies using the captured areas as the frontlines for their assaults.

Apart from the Egyptian Sinai Peninsula, the areas in question were themselves disputed pieces of land. Egypt was “occupying” the Gaza Strip when Israeli forces captured the small coastal zone during the Six-Day War. Jordan had annexed Judea and Samaria and the eastern half of Jerusalem after its forces invaded Judaism’s biblical heartland during the 1948 war, but no country recognized that annexation as valid apart from Britain and Pakistan.

On top of that, Jewish people had lived in the West Bank (Judea and Samaria) for centuries until being violently uprooted in 1948. Plus the area had been open to Jewish settlement under the original British Mandate given to London by the League of Nations after World War I. The water-rich Golan Heights was supposed to become part of the emerging Jewish state until British officials ceded it to France (which then ruled Syria) in the early 1920s.

Even before the Arab states rejected Israel’s postwar peace offer in November 1967, home construction began in areas where Jews had lived before being expelled by Arabs between 1929 and 1948, especially in the holy cities of Jerusalem and Hebron. After the Arab League rejection, building was extended to four areas outside of Hebron (later known as the Gush Etzion block), where Jewish communities had also stood before 1948. A kibbutz known as Kayla, built by Jewish people on the northern shores of the Dead Sea in 1930 to help mine potash, was reestablished in 1968 after being destroyed by Jordanian forces in May 1948. A nearby kibbutz, also conquered in 1948, was also rebuilt.

The first Jewish settlement to go up in the Gaza Strip was Kfar Darom (Southern Village). It was originally established in 1946 before being destroyed by invading Egyptian forces in 1948. The Israeli government at the time noted that a small Jewish community had existed for centuries in Gaza City, the heart of the small captured coastal zone, before being violently pushed out by rioting Arabs in 1929. However, Israeli leaders said they would not permit resumed Jewish residency there since it was bound to spark violent opposition from local Palestinians. But they did allow construction of a number of Jewish neighborhoods in parts of Jerusalem’s extended municipal boundaries that had been controlled by Jordan.

Settling, Uprooting

The main Israeli settlement expansion only got under way after Menachem Begin came to power in 1977. Before the fiery Likud leader won the election for prime minister, ousting Labor’s Yitzhak Rabin, there were only a few thousand Jewish people living in homes inside Jordan’s former West Bank, apart from the estimated 50,000 residing in disputed parts of Jerusalem. Around 1,000 lived in the Gaza Strip, and far less than that in the Golan Heights.

As he was beginning to support a substantial Jewish influx into Judea, Samaria, the Golan Heights (which his government formally annexed in 1981), and the Gaza Strip, Begin was also simultaneously uprooting 18 Jewish communities from the Sinai Peninsula. That action, which earned him the wrath of many settlement leaders, was a result of the 1978 Camp David peace treaty with Egypt. The highly emotional expulsion of around 2,500 residents from the coastal settlement of Yamit took place in 1982.

The Likud-led government especially encouraged religious Jews to return to ancient biblical sites, such as Shiloh north of Jerusalem, established in 1978. Today it is a thriving community with nearly 2,000 residents. But it also backed several new building projects that would later become small cities, especially Ariel in northern Samaria, with a population of some 20,000, and Ma’ale Adumim due east of Jerusalem, which has become the third largest disputed community with around 35,000 residents today.

Of course, it was another Likud government, headed by Ariel Sharon, that evacuated all 21 Jewish communities from the Gaza Strip in 2005, along with four remote ones in northern Samaria. Will Netanyahu uproot more Jewish settlements from Israel’s ancient heartland as part of Barack Obama’s new peace push? Stay tuned.

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Trying to take over the world is a theme that runs through human history, literature, and even the Word of God. From Earth’s earliest days, many men have wanted nothing more than to rule the planet. Several have come perilously close, with each attempt affecting the history of His Chosen People—the “apple of His eye” (Zech. 2:8). Here are a few examples.

**Nimrod**

After the fall of man in the Garden of Eden, Satan exploited humanity’s lost condition by bringing to power men with arrogant, rebellious hearts. One was Nimrod who the Bible says, “began to be a mighty one on the earth. He was a mighty hunter before the LORD; therefore it is said, ‘Like...”

In the mid 1990s, Steven Spielberg produced a cartoon series about two laboratory mice. One was incredibly smart; the other was clueless. Each episode revolved around the smart mouse devising a harebrained scheme to “try to take over the world.” It was amusing to watch *Pinky and the Brain* and their ridiculous attempts at world domination.
The beginning of Nimrod’s kingdom was Babel, in what today is Iraq. From there he went to Assyria and built Nineveh and other cities (vv. 11–12). Babel is possibly the first reference in Scripture to Babylon. Both Nineveh and Babylon were located near the Euphrates River and played major roles in separating God’s Chosen People from their land.

Nineveh was the capital of the Assyrian empire, which conquered the northern kingdom of Israel in 722 B.C. Babylon brought to an end the last vestiges of Jewish independence when it captured the southern kingdom of Judah in 586 B.C. under Nebuchadnezzar.

So two of the cities Nimrod established carried the Jewish people off to captivity. Wrote Bible commentator Allen P. Ross: “Because his name seems to be connected with the verb ‘to rebel,’ . . . tradition has identified him with tyrannical power. He was the founder of the earliest imperial world powers in Babylon and Assyria.”1

Alexander the Great

Alexander III of Macedonia (or Macedon) had a genuine, voracious desire to rule the world. Born in July 356 B.C., Alexander never lost a battle, making him one of the world’s most successful military commanders. By the time he died in 323 B.C., he had conquered most of the known world.2 His empire reached from the coast of Gibrallar near Spain all the way to what is today Pakistan.

Although Alexander was kind to the Jewish people, his vast empire promoted Greek gods and Greek language, philosophy, and culture. Greek became the primary language until long after the time of Christ. Hebrew fell into disuse and was retained mainly by the Pharisees and Jewish priests.

Between 281 and 150 B.C., the Hebrew Scriptures were translated into Greek to make them accessible to the Hellenistic Jews. The Septuagint (LXX) is the Greek translation of the Old Testament that is quoted in the New Testament, which was originally penned in Greek.

Unfortunately, Greek culture became so prevalent that many Jewish people assimilated, adopting Hellenistic practices, forsaking Jewish ones, and even changing their names. Later, under Antiochus IV, those who refused to assimilate were viciously persecuted and killed, leading to the rise of the Maccabees who freed the Jewish people from tyranny and cleansed the defiled Temple in Jerusalem. Their rule became the Hasmonean dynasty and yielded the holiday of Hanukkah.

The Roman Empire

Greek dominance ultimately ended with Cleopatra’s defeat in 3 B.C., allowing for the emergence of the next major world power: Rome. The first real emperor of the Roman Empire was Caesar Augustus who ruled from 63 B.C. to A.D. 14. He ruled when Jesus was born (Lk. 2:1).

It was Rome that destroyed the second Jewish Temple in A.D. 70; expelled the Jewish people from Jerusalem; and, in A.D. 135, renamed Judea and Galilee “Palestina,” stripping the land of its Jewish heritage and giving it to the Philistines. Rome continued to rule the known world until its decline centuries later.

Napoleon Bonaparte

From that point on there were no major empires. Europe was trapped in the medieval world of feudalism often identified as the Dark Ages, or Middle Ages. The real power was vested in the Papacy.

There was an attempt to unify part of the former Roman Empire. This loose association was known as the Holy Roman Empire. It dissolved in 1806, as France’s Napoleon Bonaparte waged war through Europe. Prior to his defeat at Waterloo, Napoleon declared, “I wanted to rule the world—who wouldn’t have in my place?”

Napoleon was good to the Jewish people. He emptied the ghettos of France and allowed them to live wherever they wanted. Wrote historian Ben Weider: “The Jews felt free at last.”3

In 1799, calling them the “rightful heirs of Palestine,” Napoleon intended to restore the Jewish people to their ancient homeland of Israel, under French protection.4 Although his troops were in Palestine, he could not capture the town of Acre nor issue his proclamation from Jerusalem, as he had planned, due to British intervention.5 Wrote Weider:

The Jews had to wait more than 150 years before their state was proclaimed.

The [Napoleon’s] proclamation, however did bear fruit. It was a precursor to Zionism, heightening awareness of the cause of Jewish statehood. The ideas Napoleon expressed found the admiration of many who saw Napoleon’s gestures as a fulfillment of Biblical prophecy, which foretells of the restoration of the Jews to their land. The idea drew many adherents, especially in England.

One hundred and eighteen years later, the British would issue the “Balfour” declaration which called for a Jewish homeland and ultimately—31 years later in 1948—Israel would be recognized as a sovereign state by popular vote in the United Nations General Assembly. Perhaps it can be said that Napoleon’s premature announcement on that first day of Passover in 1799 played an important role in the creation of the state of Israel.6

ENDNOTES

4 “Napoleon Bonaparte’s Letter to the Jews, April 20, 1799,” “Letter to the Jewish Nation from the French Commander-in-Chief Buonaparte (translated from the original, 1799) <mideastweb.org/napoleon1799.htm>.
5 Weider.
6 Ibid.

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Does it ever seem like everything is falling down around you? That disappointment or fear dogs your every step? One Web site offers a solution: Grab some wool and knitting needles and “overcome fear itself.” Not all of us, though, can knit our way to security. But all of us can focus on the Source of security. In fact, He is the Source, Support, and Sustenance of this world; and focusing on Him can change your life.

He Is the Source

Romans 11:36 says, “For of Him and through Him and to Him are all things, to whom be glory forever.” God is the Source of everything. Yahweh is the eternal, self-sufficient God. Yahweh (YHWH) is the name God chose for Himself. It is the Hebrew verb for “I am.” God named Himself I Am, not I Was or I Will Be. God exists, and everything else has its existence from Him.

Augustus H. Strong, a Baptist minister and theologian who died in 1921, wrote, “God is the eternal, personal Spirit who is the source, support, and end of all things.” Yahweh simply is.

A second name God gives Himself is Elohim, the plural form of El, meaning “strength.” It emphasizes the fact that God is the Creator of all things. He says in Scripture, “Have you not known? Have you not heard? The everlasting God [Elohim], the LORD [Yahweh], the Creator of the ends of the earth, neither faints nor is weary. His understanding is unsearchable” (Isa. 40:28). Yahweh, the everlasting God and Creator of the ends of the Earth, does not grow weary or tired. He has made everything and has everything under control.

Colossians 1:16 affirms the same thing with regard to Jesus: “For by Him all things were created that are in heaven and that are on earth, visible and invisible, whether thrones or dominions or principalities or powers. All things were created through Him and for Him.” He is the source, support, end, and purpose of all things.

The Lord God authored the eternal, grand plan for all of human history. He created this entire universe in response to Satan’s challenge. The angels were created first, and then Satan rebelled against God and challenged His holiness. God responded by determining the best method of manifesting His holiness and glory for all of the angelic creation. God had this plan before the foundation of the world:

Surely, as I have thought, so it shall come to pass, and as I have purposed, so it shall stand: . . . This is the purpose that is purposed against the whole earth, and this is the hand that is stretched out over all the nations. For the LORD of hosts has purposed, and who will annul it? His hand is stretched out, and who will turn it back? (Isa. 14:24, 26–27).

God has planned out the course of the ages. That is what enables Him to give us prophecy. In the book of Daniel, God revealed how He has decreed the order of the nations. In 550 B.C. He showed the prophet Daniel the entire plan for the rest of world history.

The apostle Paul wrote that God “in all wisdom and prudence . . . made known to us the mystery of His will, according to His good pleasure which He purposed in Himself, that in the dispensation of the fullness of the times He might gather together in one all things in Christ, both which are in heaven and which are on earth—in Him” (Eph. 1:8–10).

God works all things after the counsel of His own will. He is not scurrying around, mumbling to Himself, What shall I do? How shall I respond? He is not concerned about the outcome of world events because He has planned everything throughout the course of human history.
He Is the Support

God is also the support of all things: “Through Him . . . are all things” (Rom. 11:36). “He [Jesus] is before all things, and in Him all things consist” (Col. 1:17). God upholds “all things by the word of His power” (Heb. 1:3). He simply put the universe together and, by His spoken Word, maintains it.

Scientists have studied the atom. They know electrons are negative, protons are positive, and neutrons are neutral. They can even see these atomic particles with microscopes. And they can divide the atom and hope to control it. But they cannot assemble it. Scripture says, “In Him all things consist” (Col. 1:17). He holds all things together.

One day this earth will be destroyed by fire because Jesus will merely relax His grip. “For in Him we live and move and have our being” (Acts 17:28). By virtue of His nature, He is the ground of existence. He depends on no one. He is completely self-sufficient, the One who sustains all of life until the day He declares it finished.

God is also the end of all things. Everything exists for His pleasure. Revelation 4:11 speaks of 24 elders in the throne room of heaven, worshiping God. “And every creature which is in heaven, and on earth, and under the earth, and such as are in the sea, and all that are in them, heard I them saying, Blessing and honor and glory and power be to Him that sits upon the throne, and to the Lamb for ever and ever.” We can see here the finality of God’s sustenance of all things.

What a comfort it should be that this majestic, all-powerful, all-wise Creator loves you and me. He loves us so much, “He gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life” (Jn. 3:16).

We often get turned around in the little lives we live. We exaggerate our importance and centrality. And when everything seems to be falling down around us, we fail to focus on the One in whom, through whom, and to whom are all things. All things exist for His glory. And one day, everyone on earth will glorify His name.

In 1918 a missionary friend gave Helen Lemmel a tract that inspired her to write a hymn. Helen got it right with her beautiful refrain:

Turn your eyes upon Jesus,
Look full in His wonderful face,
And the things of earth will grow strangely dim
In the light of His glory and grace.

Richard D. Emmons

Racing Toward the New World Order

from page 16

tied to His plan for men and women to come to a saving knowledge of Him:

And He [God] has made from one blood every nation of men to dwell on all the face of the earth, and has determined their preappointed times and the boundaries of their dwellings, so that they should seek the Lord (Acts 17:26-27).

In addition, we should remember the biblical basics. When Paul wrote his second epistle to Christian believers in Thessalonica, he reminded them of events that will mark the end of the age and the promise of Christ’s coming. And he instructed them to focus their prayers on two essentials:

Finally brethren, pray for us, that the word of the Lord may run swiftly and be glorified . . . and that we may be delivered from unreasonable and wicked men; for not all have faith (2 Th. 3:1–2).

Isn’t God’s Word so wonderfully practical? Let us, therefore, pray for the spread of the gospel of Jesus Christ and that, individually and as a nation, we will be rescued from the plans of those whose failed and fallen philosophies would take us dangerously far from God’s sovereign plan for national governance and shipwreck us on the rocks of a global, false utopia.

ENDNOTES


3 John Fonte, “Transnational Progressive Nominated as Legal Advisor for State,” March 24, 2009 <corner.nationalreview.com/post/?q=MDBhMDk5NzFkZGIwMDI0ZDM3YzBjNTk1ODg0YmQ=>.


Craig L. Parshall is a leading trial attorney who argues cases involving civil liberties, constitutional rights, and religious freedoms. He is senior vice president and general counsel for the National Religious Broadcasters, as well as an acclaimed novelist.
Christ’s New Covenant Ministry

Hebrews 8 begins with the author summing up the first seven chapters about Christ’s priesthood: “Now this is the main point of the things we are saying: We have such a High Priest, who is seated at the right hand of the throne of the Majesty in the heavens” (v. 1). The chapter then shows that the Aaronic priesthood in the Levitical system was superseded by Christ’s heavenly priesthood—not through the Mosaic Covenant but through a New Covenant. The author hoped that clarifying these facts would deter Jewish believers from returning to the old Mosaic system that was terminated with Christ’s crucifixion.

New Covenant Priest

He presented three reasons why Christ’s priesthood is more excellent than the Levitical one.

Majesty. After His resurrection, Christ sat down at the right hand of God the Father. He did not sit on David’s throne in heaven, as some teach, because Christ will sit on that throne (in Jerusalem) after His Second Coming (Lk. 1:32–33). The word seated (Heb. 8:1) shows that, unlike Levitical priests, Christ completed His work of redemption and has been elevated in heaven to a position of acceptance, authority, power, and honor. Thus Christ is more excellent because of His position of majesty.

Ministry. He is also “a Minister of the sanctuary and of the true tabernacle which the Lord erected, and not man” (v. 2). The words true tabernacle point out that the heavenly sanctuary where Christ now functions was erected by God and differs in nature from the Old Testament Tabernacle and Temple erected by people on Earth.

The Levitical high priest was “appointed to offer both gifts and sacrifices” (v. 3). As an appointed High Priest, Christ must offer gifts and sacrifices to God the Father on behalf of those He represents. The Law disqualified Christ from ministering in the Aaronic priesthood on Earth because He was not a Levite (v. 4). Thus He began His high priestly ministry in the heavenly sanctuary after His resurrection.

From their inception, the earthly Tabernacle and its ministry were merely the “copy and shadow of the heavenly things” (v. 5). Since they were only temporary, patterned after heavenly realities, they needed to give way to Christ’s superior ministry in heaven.

Mediation. Third, Christ is the “Mediator of a better covenant, which was established on better promises” (v. 6). A mediator is someone who brings two individuals together to consummate an agreement. Moses was the mediator of the covenant given at Mount Sinai (Gal. 3:19); Christ is the Mediator of the New Covenant (Heb. 9:15). The Mosaic Covenant’s promises were conditional, earthly, temporary, and applied only to those under the Law. The New Covenant is unconditional, spiritual, and eternal. Christ’s death and shed blood on the cross paid the price necessary to implement the New Covenant (cf. Mt. 26:28), providing forgiveness of sin and salvation to all who believe in Him.

New Covenant Priority

The author then contrasted the first covenant (Mosaic Covenant) with the second (New Covenant): “For if that first covenant had been faultless, then no place would have been sought for a second” (Heb. 8:7).

The first covenant was made with the nation of Israel at Mount Sinai (Ex. 19:5; 34:27–28). It did not alter, annul, or abrogate the provisions of the Abrahamic Covenant because the Mosaic Covenant was given 430 years after the Abrahamic (Gal. 3:17–19). Moses carefully distinguished between these two (Dt. 5:2–3).

The Mosaic Covenant encompassed three areas of Israel’s life: the moral laws, spelled out in the Ten Commandments (Ex. 20:1–17); social laws, given to govern relationships within the nation (21:1—24:11); and religious laws, provided to direct the Israelites in their worship of God (Ex. 24:12—31:18).

But the Mosaic promises of blessing were conditional. Israel had to obey the commandments for God to fulfill His promises: “If you will indeed obey My voice and keep My covenant, then you shall be a special treasure to Me above all people” (19:5).

Israel failed to keep its part of the bargain. The fault was not with the Law, for its commandments were holy, just, and good (Rom. 7:12). Nor was the fault with God, for He directed and led the Israelites out of Egypt with signs and wonders and cared for them throughout their wilderness journey (Dt. 1:30–31; 32:1–14). The fault was with mankind’s sinful nature, which caused Israel to rebel against the Mosaic Covenant’s stipulations (Rom. 7:8–9).
The covenant also had limited power to provide spiritual life and righteousness for sinful humanity (Heb. 8:7; cf. 7:11; Gal. 3:19–25).

The second covenant, the New Covenant, was also made with Israel. Quoting Jeremiah 31:31, Heb. 8:8 reads, “Behold, the days are coming, says the Lord, when I will make a new covenant with the house of Israel and with the house of Judah.”

The Lord said the New Covenant would be different from the Mosaic Covenant, “not according to the covenant that I made with their fathers in the day when I took them . . . out of . . . Egypt; because they did not continue in My covenant” (v. 9). In other words, when He made the Mosaic Covenant with Israel, the people promised to keep its precepts (cf. Ex. 19:5–8; 24:3–8); but they soon broke this first covenant, committing spiritual infidelity that resulted in God’s severe judgment of the nation (Ex. 32; Ezek. 16; Hos. 1:9).

The New Covenant is superior to the Mosaic Covenant because knowledge of God is written on the heart: “I will put My laws in their mind and write them on their hearts” (Heb. 8:10; cf. Jer. 31:33). The Mosaic Covenant was an external code, engraved in stone (Ex. 32:15–16; 2 Cor. 3:7), that promised blessing in exchange for obedience. But the people failed to obey it.

In contrast, the New Covenant is written “on tablets of flesh, that is, of the heart” through the Holy Spirit’s ministry (2 Cor. 3:3). All unbelieving Jewish people will experience regeneration at Christ’s Second Coming when God pours out His Spirit on the nation. This will result in Israel’s repentance and reconciliation with the Messiah (Zech. 12:10; Rom. 11:26). God will give the nation a new heart and spirit (Ezek. 36:26).

With a new heart, no one in Israel will need to teach his neighbor about the Lord because all will know Him, “from the least of them to the greatest of them” (Heb. 8:11; cf. Jer. 31:34). In the Millennial Kingdom, Jewish believers will not require a priest to teach them, for the Lord will teach them through the indwelling Holy Spirit (Isa. 54:13; Jn. 6:45). They will be empowered to walk in His ways and keep His statutes and ordinances (Ezek. 36:27).

The New Covenant is also superior in that it provides forgiveness of sin to those who have been redeemed: “I will be merciful to their unrighteousness, and their sins and their lawless deeds I will remember no more” (Heb. 8:12; cf. Jer. 31:34). The first covenant brought sin to mind with each animal sacrifice (Heb. 10:3). These sacrifices never removed sin; they only covered it (v. 4).

Under the New Covenant, Israel’s sins will be remembered “no more” because of Christ’s mediatory ministry on Israel’s behalf. He was the sacrificial Lamb (Jn. 1:29) who, once for all, took away sin through His blood of the New Covenant (Heb. 10:15–18). The New Covenant gives strong assurance of Israel’s forgiveness by use of the term no more, meaning “no, never, not under any condition” will God remember Israel’s sins (cf. Ezek. 37:23).

Also, unlike the Mosaic Covenant, the New Covenant is eternal (v. 26). This “made the first [covenant] obsolete . . . growing old . . . ready to vanish away” (Heb. 8:13). In other words, the Mosaic Covenant became antiquated, obsolete, useless, inoperative, and was ready to be dissolved with the instituting of the New Covenant. Therefore, the unconditional, eternal New Covenant is superior to the transitory, temporary Mosaic Covenant.

New Covenant Participants

A word needs to be said concerning the parties with whom the New Covenant was made. The text clearly states it was made “with the house of Israel and with the house of Judah” (v. 8). How then does the church relate to the New Covenant?

Some believe God made two New Covenants, one with Israel and another with the church; but nowhere in Scripture are two New Covenants mentioned.

Others believe the church has replaced Israel as the one with whom the New Covenant is made. This view is commonly known as Replacement Theology. It maintains that God replaced Israel with the church because Israel rejected Jesus as its Messiah. Replacement theologians believe the promises originally made with Israel in the New Covenant are now being spiritually fulfilled in the church, which they commonly call “spiritual Israel.”

Nowhere is this position taught in Scripture. True, Israel did not receive Jesus at His First Coming, but the numerous promises God made to Israel in the New Covenant were simply postponed, not annulled. These promises will be fulfilled literally and physically to the nation of Israel in the Millennium after Christ’s Second Coming.

Still others believe the New Covenant was made with Israel, but it applies to the church as well. Thus there is one covenant but two applications: one for the church now and another for Israel in the Millennial Kingdom. But the church cannot be fulfilling any of the provisions of Israel’s New Covenant today because the covenant was made exclusively with Israel and Judah (v. 8), not with the church. Scripture has never called the church Israel or spiritual Israel; and the covenant will be fulfilled in the redeemed nation of Israel after Christ’s Second Coming—which precludes it being fulfilled in the church.

Finally, some believe God made only one New Covenant that will be fulfilled eschatologically with Israel, ratified by Christ’s blood, but participated in soteriologically by the church today, thus opening the way for Him to bless Jewish and Gentile believers alike spiritually during the Church Age. However, the promised provisions of national, spiritual, and material blessing made to Israel will only be fulfilled to a redeemed Israel during the Millennium. When considering all these possible views, this last one is truer to the teaching of Scripture.

We praise God that a redeemed remnant of Israel will experience the complete fulfillment of the New Covenant blessings during the Millennium.

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Previously we examined Old and New Testament words for God’s anger and wrath, figurative expressions of the nature of God’s anger and wrath, and literal expressions of ways God’s wrath is administered. Now we will explore the ultimate reason for God’s anger and wrath.

The ultimate reason for God’s anger and wrath cannot be known and understood apart from the fact that, in eternity past, God determined to have a Kingdom over which He could rule as sovereign King. God created the universe, including “the heavens and the earth, the sea, and all that is in them” as the realm of His Kingdom (Ex. 20:11). He also created angels and people to serve Him as subjects (Gen. 1:26–27; Ps. 148:2–5; Col. 1:16).

In fact, the title King is assigned to God 41 times in the Hebrew Old Testament.1 God’s Personal Assertion of Sovereignty as King

God asserted His sovereignty as King over His Kingdom through several claims.

King Over Angels. God declared that, as “the LORD of hosts,” He is “a great King” (Mal. 1:14). The word hosts refers to the host of angels in God’s heaven. As a result of Isaiah’s heavenly vision of “the Lord sitting on a throne” in the presence of angelic seraphim, Isaiah exclaimed, “My eyes have seen the King, the LORD of hosts” (Isa. 6:1, 5). King David wrote, The LORD has established His throne in heaven, and His kingdom rules over all. Bless the LORD, you His angels, who excel in strength, who do His word, heeding the voice of His word. Bless the LORD, all you His hosts, you ministers of His, who do His pleasure (Ps. 103:19–21).

A psalmist exhorted, “Praise Him, all His angels; praise Him, all His hosts!” (148:2). Micaiah said, “I saw the LORD sitting on His throne, and all the host of heaven standing by, on His right hand and on His left” (1 Ki. 22:19). The Levites declared, “You alone are the LORD; You have made heaven, the heaven of heavens, with all their host, . . . The host of heaven worships You” (Neh. 9:6).

Luke recorded, “And suddenly there was with the angel a multitude of the heavenly host praising God and saying: ‘Glory to God in the highest, and on earth peace, goodwill toward men!’” (Lk. 2:13–14). These passages prompt the conclusion that, as “the LORD of hosts,” God is “a great King” of the angels.

King Over Nations. God claimed, “I am a great King, . . . and My name is to be feared among the nations” (Mal. 1:14). He thereby indicated He has sovereign rule over the nations of the world.

He asserted sovereign rule over Babylon, declaring, “And I will make drunk her princes and wise men, her governors, her deputies, and her mighty men. And they shall sleep a perpetual sleep and not awake,” says the King, whose name is the LORD of hosts (Jer. 51:57).

He asserted sovereign rule over Moab: “‘Moab is plundered and gone up from her cities; her chosen young men have gone down to the slaughter,’ says the King, whose name is the LORD of hosts” (48:15).

He asserted sovereign rule over Egypt, warning, “As I live,” says the King, whose name is the LORD of hosts, “O you daughter dwelling in Egypt, prepare yourself to go into captivity! For Noph shall be waste and desolate, without inhabitant. The daughter of Egypt shall be ashamed; she shall be delivered into the hand of the people of the north.” The LORD of hosts, the God of Israel, says: “Behold, I will bring punishment on Amon of No, and Pharaoh and Egypt, with their gods and their kings—Pharaoh and those who trust in him” (46:18–19, 24–25).

King Over Israel. God declared, “I am the LORD, your Holy One, the Creator of Israel, your King” (Isa. 43:15), and “Thus says the LORD, the King of Israel, and His Redeemer, the LORD of hosts: ‘I am the First and I am the Last; besides Me there is no God’” (44:6). He thereby asserted He has sovereign rule over the nation of Israel.

 Assertions of God’s Sovereignty as King Over Other Parties

The Bible records many human expressions of God’s sovereign kingship. For example, after King Nebuchadnezzar of Babylon humbled himself before God
and was released from the mental illness
God had inflicted on him because of his
boastful pride, he wrote the following:
And at the end of the time I, Nebuchadnezzar, lifted my eyes to
heaven, and my understanding returned to me; and I blessed the Most
High and praised and honored Him who lives forever: For His dominion is
an everlasting dominion, and His kingdom is from generation to gen-
ation. All the inhabitants of the earth are
reputed as nothing: He does according
to His will in the army of heaven and
among the inhabitants of the earth. No
one can restrain His hand or say to
Him, “What have You done?” Now I,
Nebuchadnezzar, praise and extol and
honor the King of heaven, all of whose
works are truth, and His ways justice.
And those who walk in pride He is able to
put down (Dan. 4:34–35, 37).

The prophet Jeremiah asserted,
Who would not fear You, O King of the
nations? For this is Your rightful due.
For among all the wise men of the
nations, and in all their kingdoms,
there is none like You. But the LORD is
the true God; He is the living God and the
eternal King. At His wrath the earth will
tremble, and the nations will
not be able to endure His indignation. Thus
you shall say to them: “The gods
that have not made the heavens and the
earth shall perish from the earth and
from under these heavens.” He has
made the earth by His power, He has
established the world by His wisdom,
and has stretched out the heavens at
His discretion (Jer. 10:7, 10–12).

The author of Psalm 10:16 stated, “The
LORD is King forever and ever; the
nations have perished out of His land.”
A psalmist wrote, “For the LORD Most High
is awesome. For God is the King of all the
earth; . . . God reigns over the nations;
God sits on His holy throne” (47:2, 7–8).

Another psalmist asserted, “For the
LORD is the great God, and the great
King above all gods” (95:3). David said,
“I will extol You, my God, O King”
(145:1). A psalmist exhorted, “Let Israel
rejoice in their Maker; let the children of
Zion be joyful in their King” (149:2).
Samuel told the Israelites who wanted a
human king, “The LORD your God was
your king” (1 Sam. 12:12).

Revolt Within God’s Kingdom

After God completed the creation of
His kingdom, He evaluated that “it was
very good” (Gen. 1:31). But sometime
afterward, the most magnificent of all His
angels—the anointed cherub who covers
(Ezek. 28:14) and was “perfect in
his ways from the day [he was] created,
till iniquity was found in [him],”—turned
against God (v. 15). His “heart was lifted
up” with pride because of his magnifi-
cence (28:17; cf. 1 Tim. 3:6), and he
deceived himself into thinking he could
set up a throne for himself in heaven and
be like God (Isa. 14:12–14).

He began a revolt to overthrow God
and usurp His position as sovereign
King of the universe. Thus God changed his name to Satan (meaning
“adversary, enemy”). Satan persuad-
ed a significant number of God’s
angels to join him in his revolt against
God. Thus the Bible refers to the Devil
and his angels (Mt. 25:41; Rev. 12:9).

Satan succeeded in convincing God’s
original human subjects, Adam and
Eve, to join him in his revolt against
God (Gen. 3:1–8). He indicated that, if
they would choose to disobey God’s
command to them, they would become
like God. In other words, they would
become their own gods, free to do whatever they wanted, no longer
required to obey God’s commands.
They made the fateful choice to declare
their independence of God’s rule and
assert their own self-rule.

This choice produced a radical change
in mankind’s spiritual nature. Humanity
lost its original, favorable disposition
toward God and became confirmed in a
disposition of enmity against Him—a
disposition that, by itself, does not and
cannot submit to God’s rule. (“The carnal
mind is enmity against God; for it is not
subject to the law of God, nor indeed can
be” [Rom. 8:7].) Since enmity against God
is sin, the Bible often calls this disposition
“sin” (Rom. 6—7). Theologians often call it
“the sin nature.”

Since it was the first two human beings who experienced this radical
change in their spiritual nature, and since
human beings reproduce after their kind,
every person inherits this sinful disposi-
tion of enmity against God at the moment
of conception. Thus King David stated, “I
was brought forth in iniquity, and in sin
my mother conceived me” (Ps. 51:5).

This radical spiritual change in mankind in the earliest stage of human
history sheds significant light on the
ultimate reason for God’s anger and
wrath. Gustav Stahlin wrote, “a pro-
found reason for the wrath of God is the
same in both” the Old and New
Testaments, “namely, the human
hubris which basically despises God and
seeks to live without Him, cf. Rom. 2:4 ff.; 1:18 ff.” The word hubris
refers to “wanton arrogance” and
“insolent disregard of moral laws or
restraints.” Thus “the wrath of God is the
onslaught of the holy God asserting
and establishing His absolute
claim to dominion.” Divine wrath
expresses itself “in attacks on all forces
which oppose the holy will of God.”

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No ‘HaTikvah’

Arutz 7—Young female athletes from Israel’s fencing team swept top medals at a 28-nation European tournament in Austria in November, but when they received their medals, the organizers did not play the Israeli national anthem. The winners had to sing it on their own, a cappella. The Israeli team’s staff has no doubt the incident was intentional.

As they awaited the opening strains of “HaTikvah,” they heard only silence. The girls and their trainers quickly understood what was happening and proceeded to sing the entire anthem, with scattered support from spectators.

Muslims get security posts

Arutz 7—U.S. President Barack Obama continues to “reach out to Muslims” by appointing them to key security posts. A recent appointee appeared on a British-based television show hosted by a member of a radical Muslim group.

In November Obama swore in a Muslim-rights advocate to the Homeland Security Advisory Council shortly after the Fort Hood massacre. Syrian-born Kareem Shora was the national executive director of the Arab-American Anti-Discrimination Committee, which wants the United States to stop providing Israel with weapons because of alleged “atrocities” against Arabs. He was legal counsel and advocate for Muslim civil rights and has been a frequent guest on the pro-Hamas al-Jazeera satellite network.

Shora joins another devout Muslim, Arif Alikhan, who was appointed assistant secretary for policy development in the Department of Homeland Security. While deputy mayor of Los Angeles, California, he removed the plan that tracked Muslims in the city who were suspected of terrorist activities.

Cure for cancer?

Arutz 7—The Technion Institute of Technology in Haifa has inaugurated an advanced laboratory for an innovative cancer treatment using laser beams and nanoparticles of gold. The treatment is noninvasive, has no side effects, and damages only the cancerous cell without damaging the healthy cells that surround it.

The laboratory itself is located at the Laurie I. Lokey Interdisciplinary Center for Life Sciences and Engineering, which was built in 2006 with major support ($30 million) from philanthropist Laurie Lokey.

“We illuminate the tumor via an endoscopic, laser-based miniature optical fiber,” explained Dr. Dvir Yelin, a researcher at the center. “The laser has two parameters: one, it consists of very short pulses at millions of billionths of a second that can break down the cell without heat; and two, the laser has a wavelength that precisely fits the resonant frequency of nanoparticles, which makes it possible to highly increase the efficiency of the laser.”

Under these conditions, the laser operates at a distance of nanometers (a millionth of a millimeter) from a nanoparticle and creates sufficiently intense laser illumination to dismantle, through ionization, the material within the cancer cell, which then dies without damage to the surrounding healthy cells, he explained.

U.S. aid funds PA incitement

Arutz 7—The massive USAID program for the Palestinian Authority (PA) helps build schools where children learn incitement and that the State of Israel does not exist, investigative journalist David Bedein revealed to Arutz Sheva.

“This is a catastrophe,” he said. He said a USAID official told him the agency does not examine the PA curriculum and does not check to see if any of the assistance ends up in the hands of terrorists. Bedein asserted, “They teach children about ‘martyrdom,’ praise violent resistance, and teach that the entire State of Israel does not exist.”

The USAID program has pumped $2.4 billion into the PA since 1994 for what it says are programs that “reduce poverty, improve health and education, create jobs, and advance democracy.” USAID says it plans to invest another $153 million in 2010.

State Department wants Jews out

Arutz 7—A top U.S. State Department official has spelled out that the U.S. goal in its negotiations in the Middle East is to pressure Israel into expelling Jews from Judea and Samaria in order to “end the occupation that began in 1967.”

William J. Burns, under secretary for political affairs, said in November, “Our goal in the region is clear: two states living side by side in peace and security; a Jewish State of Israel, with which America retains unbreakable bonds, and with true security for all Israelis; and a viable, independent Palestinian state with contiguous territory that ends the occupation that began in 1967, that ends the daily humiliations of Palestinians under occupation, and that realizes the full and remarkable potential of the Palestinian people.”

Jewish refugees a peace issue

Arutz 7—The Knesset has passed an initial reading of a proposal stipulating that any negotiations with the Palestinian Authority on the rights of Arabs who left Israel in 1948 must also involve demands for reparations to the Jews forced to flee Arab countries.

The American Sephardi Federation reports as follows: “Between the 1940s and 1980s, [850,000] Jews of Arab countries endured humiliation, discrimination, human rights abuses, organized persecution and expulsion. . . . Jewish property was seized without compensation, Jewish quarters were sacked and looted, and cemeteries were desecrated.”

ARUTZ 7—Former Israeli Ambassador to the United Nations Dore Gold faced off recently against South African Judge Richard Goldstone in a debate at Brandeis University over the controversial UN Goldstone Report that condemns Israel for alleged human rights violations during Operation Cast Lead in Gaza.

“The UN Gaza report is the most serious and vicious indictment of the State of Israel bearing the seal of the United Nations since the General Assembly adopted the ‘Zionism is racism’ resolution,” Gold stated. “The report simply distorts the very essence of what Israel stands for.”

Before addressing the Goldstone Report, Gold mentioned the Iranian weapons ship that was halted in the Mediterranean in November carrying thousands of rockets. “Those rockets were intended to kill Israeli civilians,” he stated.

As Gold began to describe the instructions Israel Defense Forces (IDF) soldiers receive in avoiding civilian casualties, he was interrupted by hecklers. After they were silenced, Gold explained that Israeli soldiers are taught to respect civilian life even at the risk of their own.

The Goldstone Report went “beyond its own evidence” to impugn intentions and motives to Israeli leaders, Gold charged. In addition, it went “months beyond its own research,” condemning Israeli actions before and after the report. “How does the Gaza report of the UN reach these conclusions?” he asked.

In contrast, Hamas “is almost protected,” Gold charged, pointing out that Hamas officials themselves had interpreted the report as vindicating their position.

“What would you do if your population was facing repeated attacks for eight years?” Gold asked, after showing videos showing the damage wrought by terrorist rockets. He pointed out, with help from aerial maps, that Hamas positions were embedded within the Arab civilian population.

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In Proverbs 27:10 it is written, “Better is a neighbor nearby than a brother far away.” We have lived in this neighborhood in Jerusalem for more than 35 years. I know most of my neighbors, and they know me. I try to help them in many ways, like making repairs to their homes for free. While I make repairs, we discuss many subjects. I particularly like it when we discuss the faith.

Not long ago an ultra-Orthodox family moved in. These people are curious about everyone and ask many questions. They soon learned I make repairs and never take payment. So one day they came to me. “Can you do us a favor?” the man asked. “This will be a great mitzvah [good deed] for you.”

“What can I do for you?” I replied. “You see, our electricity is not working. Can you help us?”

So I went to help. While I was there, they began to speak with me about what I believe and what their rabbis believe. I noticed their big stack of books written by their rabbinical authorities.

“If you like to read,” the man said, “I would be happy to give you some of our holy books so you can read what our rabbis say.”

I replied, “You are a good man. But I do not read such books. I read only one Book: the Holy Bible. It is the only Book that is holy enough for me. I will not spend my time reading fictional stories written by men who claim to be holy. For me, only one person is holy; and He is Almighty God, in whom I put my trust. You must be careful because you are trusting in men who tell you they are holy. But they are among the greatest sinners.”

This family listened carefully. Then someone said, “We have a question for you. Can you give us the correct answer?”

“I will try,” I replied. “My answer will come from the Holy Bible, not from books written by men.”

“This is what we are interested in knowing,” one said. “Can you show us where in the Bible it is written about This Man?” The Orthodox will not say the name Jesus.

I knew they were asking about Jesus, but I did not want to be hasty. So I replied, “The Bible speaks about many men. About whom do you wish to know?”

They all looked at me. Finally one asked quietly, “You will not be against us when we tell you about whom we want to know? Where is it written about Him in the Bible?”

I told them, “You are not the first ones who are so interested in knowing about Him. And it will be my great joy to show you what the Holy Bible says.”

So I opened my Bible to Isaiah 53, a chapter the ultra-Orthodox do not read because it is so clearly written about our Lord and Savior, Jesus Christ.

When I opened the chapter, they were surprised. “We have never read this,” one said.

“It is important to know what is written in God’s Holy Word,” I said. “We have no right to boycott anything written by the Holy Spirit of God. Who are we to do such a thing? It is against the Law to refuse to read a portion of Scripture. Yet many people will not read this or teach it.
“You call yourselves religious. But please take a good look at what you do. You are fighting against yourselves. The Lord said, ‘You are My servant, O Israel, in whom I will be glorified’” (Isa. 49:3).

This time I gave them the Bible so they could read Isaiah 53 for themselves. I did not want them to accuse me of not reading correctly. There it is written,

Surely He has borne our griefs and carried our sorrows; yet we esteemed Him stricken, smitten by God, and afflicted. But He was wounded for our transgressions, He was bruised for our iniquities; the chastisement for our peace was upon Him, and by His stripes we are healed (vv. 4–5).

Afterward, one asked, “About whom is this written?” And like many before him, he asked, “Why have we never read this before?”

“Please read what is written in Deuteronomy 6:13–15.” So they read:

You shall fear the LORD your God and serve Him. . . . You shall not go after other gods, the gods of the peoples who are all around you (for the LORD your God is a jealous God among you), lest the anger of the LORD your God be aroused against you and destroy you from the face of the earth.

“It is not right to follow the people around,” I cautioned. “Follow only the Lord and what is written in the Bible. That way you will know the truth and not be led down the path of darkness.”

“But this one in whom you believe,” one replied. “He is only for Christians.”

“He is for everyone,” I explained. “He was wounded for all of us, and the Lord laid on Him the iniquity of us all. He is especially for those whom He has chosen to be His servants. And did He not choose Israel? The Bible does not say He was wounded only for Gentiles or only for Jews. He is for everyone who receives Him as personal Savior.”

We had a long conversation. Please pray it will someday bear much fruit.