



# *Forerunner*

Preparing Christians for the Kingdom of God

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Think We Are?**

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Like citizens of any country, Americans have an image of themselves as a nation: They consider themselves to be patriotic, moral, free, self-reliant, and open-hearted people. But is this true? Has this national identity been invented—like Uncle Sam—or was it created by God?

**Reuters**

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# The Beast and Babylon

## Part Ten: Babylon the Great Is a Nation

Most of the articles in this series have dealt with identifying the location of modern, spiritual Babylon. Using evidence given in the Bible and applying it to world conditions today, we have seen that the evidence applies only to one people on earth: the Israelitish people. In what might seem as a step backward, this article will show more conclusively that the Bible describes the Babylon of Revelation 17-18 as a nation existing at the end time—indeed, one with a strong religious base, but not a harlot church.

Genesis 49:1, 16-17 shows an example of helpful biblical guidance:

And Jacob called his sons and said, “Gather together, that I may tell you what shall befall you in the last days. . . . Dan shall judge his people, as one of the tribes of Israel. Dan shall be a serpent by the way, a viper by the path, that bites the horse’s heels so that its rider shall fall backward.”

Jacob’s prophecy is intended for the “last days,” the time just prior to Christ’s return, and these verses reveal a major way biblical nations are identified for our understanding. If these descriptions of Jacob’s sons’ national characteristics are researched for geographical and historical evidence that has accumulated over the centuries, intriguing identities come to light. Similarly, the end-time Babylon is clearly described in Revelation 17-18 and elsewhere. It becomes our responsibility to find biblical

and extra-biblical historical and geographical matches.

Amos 3:1-2 is a statement of Israel’s relationship with God:

Hear this word that the LORD has spoken against you, O children of Israel, against the whole family which I brought up from the land of Egypt, saying: “You only have I known of all the families of the earth; therefore I will punish you for all your iniquities.”

This statement of relationship is vital to Babylon’s end-time identification. Only Israel of all nations has been coupled to God through a binding covenant likened to a marriage. A marriage covenant implies an intimacy limited only to those making the covenant. Israel alone of all nations has rightly earned the title “the Great Whore,” as she alone came to know God through His revelation of Himself to her. In the biblical sense, a whore is a woman unfaithful to a covenant or to revealed standards. Israel alone had God’s way of life so intimately revealed to her.

No other nation in all the history of mankind entered into a covenant with Him, vowing that all He said she would do. Thus, she alone of all nations was unfaithful to that exclusive union. God provides many proofs of her unfaithfulness and records of how He dealt with it in the prophetic and historical books. The biblical facts, when combined with the external evidence of history, point to end-time Israel. Most reading this article live in Israel and are commanded to come out of end-time Babylon, thus



the concern over the Great Harlot's identification.

A number of times during the course of these articles, Babylon has been referred to as a "system." Babylon is a system, an anti-God way of doing things, but it is characterized most specifically in a particular nation.

## Israel Divided in Two

Some evangelical Protestant organizations focus a considerable amount of attention to biblical prophecy, but most of them are weak in several areas of understanding. Perhaps the most glaringly important is the identity of modern Israel—almost all of them say Israel is limited to the Jews. Their interpretations of prophecy, then, are slanted toward that tiny, New-Jersey-sized, Middle Eastern nation of less than ten million people. They overlook almost entirely that, at the time of the scattering, the twelve tribes of Israel were two distinct nations, each having their own land, capital city, and government.

The ten-tribed nation of Israel in the north, dominated by the Joseph tribes, Ephraim and Manasseh, had its capital city in Samaria. It can be claimed that the name "Israel" belongs to these two Joseph tribes because Jacob ordained Ephraim and Manasseh to carry it (Genesis 48:16). To the south of Israel, the remaining two tribes, Judah and Benjamin—thereafter called the Jews—had their capital city in Jerusalem. II Kings 16-18 makes this two-nation fact clear. Both nations also had the priestly tribe, Levi, scattered among them, for the Levites were never given land to support themselves.

This nation, the focus of the Babylonian system and the one that most effectively influences other nations to follow it, is also identified as "Babylon." Thus, Babylon is both. Protestant commentaries, however, almost unanimously refer to Babylon as a system.

When God's time to act came in the eighth century BC, He strengthened and sent the Assyrian nation to conquer the northern ten tribes. The Israelites were taken into captivity, became assimilated amongst their conquerors, and migrated with them as time went on. Israel never returned to be reunited with the Jews. History combined with biblical clues places them in northern and northwest Europe, and also in the colonies the Anglo-Saxon peoples established in other parts of the world.

However, God dealt somewhat differently with the Jews. At the end of the seventh century BC, He raised up and sent the Babylonian nation to conquer and take the Jews into captivity. However, after 70 years, because of prophecies involving the coming Messiah to come out of Judah, a remnant of Jews returned to Judea, reestablishing themselves as a nation in Palestine.

Two thousand six hundred years later, at the time of the end, we find Israelitish people scattered all over the world and a small number of Jews back in the ancestral homeland God originally gave to all the tribes of Israel. But what happened to Babylon?

## Where Is Babylon in the End Time?

In Revelation 17-18, a prophecy clearly intended for the end time, Babylon is clearly addressed as a real nation and city, not merely a system that culturally dominates the earth. This is in some ways so obvious that many of the world's biblical commentators identify her as Rome, the Roman Empire, or the Catholic Church.

All of these are real entities, not just mystical, spiritual systems. However, some still cling to the idea that the Great Whore is merely a system, particularly a religious system. It is hoped that this article will help clarify that the Babylon of those chapters is indeed a nation of this world. One of the ways of showing this is through the principle of duality. Jesus says in John 5:17-18:

"My Father has been working until now, and I have been working." Therefore the Jews sought all the more to kill Him, because He not only broke the Sabbath, but also said that God was His Father, making Himself equal with God.

The proper understanding of this principle reveals to

us—and thus guides and encourages us—that God's purpose is still on track. It gives us comfort and keeps us alert to the nearness of Christ's return. This is because, not only has God given us way-marks in real time through His prophets, but also because He is faithful and consistent in His purpose. Moreover, those way-marks also have true application later on in history.

If we are careful, we can legitimately take a verse or several verses within a section of Scripture and show that its application is not only to the time directly addressed by the author in context, but also parallels what is happening in our day. The prophecy served its purpose when originally uttered, and it also serves us today. Thus, it is said to have dual application; it applies both to them and to us, end-time descendants of the people to whom the original prophecy was given.

This is possible by understanding that our faithful God's recordings of the history of His relationship with mankind—and more importantly, the prophecies of His purpose and plan—encompass thousands of years of time, and that He is always moving toward accomplish-

ing the goals He set for our guidance.

The phrase, “accomplishing the goals He set” is important. God is working; He is going to prove Himself to mankind and glorify Himself while accomplishing the development and salvation of His spiritual children. Revealing those ends is one of the purposes of prophecy. God is manifesting His love, wisdom, and power to us through them. We see and understand these things because He has given us the ability to comprehend their

application in our time. We do this by evaluating what is happening in the world around us and comparing it to what happened anciently.

These prophecies set goals, inspire hope, and motivate His children to live by faith during the long periods of time the plan encompasses. The prophecies overwhelmingly encompass the past, present, and future of the Israelitish people and the church. Other nations are named only as they come into contact with Israel.

## A Few Examples of Duality

Genesis 3:14-15 states:

So the LORD God said to the serpent: “Because you have done this, you are cursed more than all cattle, and more than every beast of the field; on your belly you shall go, and you shall eat dust all the days of your life. And I will put enmity between you and the woman, and between your seed and her Seed; He shall bruise your head, and you shall bruise His heel.”

Some aspects of this prophecy began to be fulfilled almost immediately, but a huge time gap is built right into it. Its main feature, the revelation of the coming Messiah and His work of dealing the deathblow to Satan’s efforts, did not come to pass until four thousand years later. Thus, the prophecy had dual application: One part for the serpent and Adam and Eve happened almost immediately, and its exceedingly more important part was fulfilled later.

In this case, history, recorded in the Bible itself, shows the prophecy’s duality. Genesis 49:1, quoted earlier, is another case in point that can help us understand this principle of duality. One could easily be misled to conclude that “in the last days” applies exclusively to the end time. That is certainly its primary application, but it also had clear application at other times in Israel’s history.

Throughout Israel’s history, as recorded in both the Bible and secular sources, the characteristics of each tribe played dominant roles in the peoples’ interactions with each other. For example, the kingly line came from Judah, including the Messiah. The tribe of Dan left marks of their presence wherever they wandered, and the Joseph tribes colonized and dominated Israel economically, politically, and militarily. This shows that there is a flexibility to God’s prophecies that one can use

accurately if one is careful not to go beyond what is intended by twisting the context.

Isaiah 7:13-14 presents another example of duality:

Then he said, “Hear now, O house of David! Is it a small thing for you to weary men, but will you weary my God also? Therefore the Lord Himself will give you a sign: Behold, the virgin shall conceive and bear a Son, and shall call His name Immanuel.”

How do we know this has dual application? Because the Bible directly confirms it in the New Testament (Matthew 1:18, 22-23). Thus, the prophecy Isaiah gave to Ahaz had application within a few years during Ahaz’s lifetime, but its ultimate purpose was to announce the unusual conception of Christ about 700 years later.

Micah 3:9–4:4 is interesting to consider in light of duality. In Micah 3, God presents His evidence why an impending destruction awaits Israel, but the opening phrase in chapter 4 states that “in the latter days it shall come to pass,” beginning Micah’s version of the peaceful scene also found in Isaiah 2:1-4. Micah was contemporary with Isaiah during the reigns of Jotham, Ahaz, and Hezekiah over 700 years before Christ.

In the space of one verse, Micah jumps from the impending destruction of Judah and Israel that history shows occurred 600-700 years before Christ, to a time yet ahead of us! Does this sudden change mean that the prophecy of destruction just ahead of him in his day applies to our present time too? The term “last days” is a clue to this possibility, giving us permission to consider that the prophecy of destruction and its causes *may*, at the very least, parallel our time just as surely as the peaceful Kingdom scene can. We must use caution though.

## Parallel Conduct and Attitudes

Ezekiel 16:44-49 shows us another way that can be used to identify the Great Harlot of Revelation: by observing parallel conduct. The word “parallel” opens another avenue for consideration of duality, but this time not directly in a prophecy. At this point in God’s narration

concerning Judah and Jerusalem, He is showing the parallel behavior of Judah with Samaria to the north and with Sodom to the south.

Verse 47 is especially clear regarding parallel conduct. The *Revised English Bible* translates it as, “Did

you not behave as they did and commit the same abominations?” Regarding their relationship, verse 49 declares they are “sisters under the skin,” as we would say today, because their behavior is so similar.

This opens the door to consider the parallel conduct that leads Him to call Jerusalem by the derogatory names of “Sodom and Egypt” (Revelation 11:8). At the time of the end, God observes parallel behaviors and attitudes in Jerusalem, Sodom, and Egypt. Thus Jerusalem, representing all of Israel, reveals her spiritual source, which is most certainly not the God of the Bible, despite what the Israelites might say in calling themselves “Christian.” If God can name Israel “Sodom,” why can He not also call her “Babylon”?

Jeremiah 50:1 begins a two-chapter prophecy of judgment against Babylon. Babylon was the dominant world power in Jeremiah’s day, 600 years before Christ. Notice verses 4-6:

“In those days and in that time,” says the LORD, “the children of Israel shall come, they and the children of Judah together; with continual weeping they shall come, and seek the LORD their God. They shall ask the way to Zion, with their faces toward it, saying, ‘Come and let us join ourselves to the LORD in a perpetual covenant that will not be forgotten.’ My people have been lost sheep, their shepherds have led them astray; they have turned them away on the mountains. They have gone from mountain to hill; they have forgotten their resting place.”

Clearly, these verses are placed in the time just ahead of us. Is it possible, then, that at least some of the judgments pronounced against Babylon in these two

chapters also actually apply to our time? Could what occurred to Babylon when God carried out His threats in the sixth century BC have been only a type of far greater end-time fulfillments against a modern Babylon?

Verse 6 plainly pictures an end-time scenario. The Israelites are even called the “lost sheep” of the house of Israel. It is as if God is saying they have forgotten who they are, and the world does not know their location either. God says they are “turned . . . away on the mountains.” *Mountains* are a biblical symbol of large nations, and *hills*, of smaller ones. This prophecy foretells Israel’s long-term scattering among Gentile peoples worldwide, and so thoroughly accomplished is the scattering that Israel has forgotten she began in Canaan.

Revelation 13, 17, and 18 establish that there are a Beast and a Babylon at the end time. Even as the Beast is literally an amalgamation of many nations with a strong, persecuting, religious component, so also is Babylon a literal nation with a somewhat different religious component and with an attitude that is not as animalistic as the Beast.

Just as the term “beast” shows the spirit of a group of violent, warlike, anti-God nations, the term “Babylon” reveals the source of the spirit of prideful rebellion motivating the Woman, who represents the end-time nation God calls Babylon. This is similar to God using Sodom and Egypt to illustrate Jerusalem in Revelation 11:8.

However, some people want to turn Babylon into a mere religious organization with only mystical and spiritual influence. The original city and nation of Babylon have disappeared into the sands of Iraq because God’s judgments against them in Isaiah and Jeremiah were fully carried out.

## End-Time Babylon Is a Powerful Nation

However, Revelation 17-18 describes the end-time Babylon, the Great Harlot, not as simply a religious organization, not even a system, but as a literal city and nation involved in massive, worldwide craftsmanship, manufacturing, entertainment, and commerce. It is a blockbuster political and economic powerhouse, exercising global influence, over which businessmen weep when it is destroyed. They feel its loss personally, even though they are not literally a part of it, only having done business with it.

If indeed we are in the prophesied end time—and all indications suggest that we are—the only nation on earth today that fits this description as both an economic powerhouse and a great harlot, because of its broken relationship with God, is Israel led by the Joseph tribes of Ephraim and Manasseh. Israel is still Israel, but it epitomizes the spirit of Babylon at the end time.

Ezekiel 28:1-5, 12-19 parallels Jeremiah 50-51 some-

what due to their similar content and style, but Ezekiel 28 is more easily understood. The chapter begins with an address against the human “prince” of Tyre. However, with barely a break, it begins addressing the spiritual “king” of Tyre, Satan. Thus from verses 12 through 19, the text is woven together so that some verses could apply to either or both.

Similarly, but less clearly discernible, Jeremiah 50 most directly addresses ancient Babylon in concert with modern, end-time Israel. It jumps from ancient to modern time in an instant, making one wonder whether much of what God says regarding ancient Babylon hint at His judgments against end-time Babylon, which would produce some interesting ramifications. These, however, would distract us from our study in duality.

While at the Feast of Tabernacles in 2003, I received a paper downloaded from the Internet. Unfortunately, my copy does not contain a clue as to who the original author

is. In five long articles, the author presents many reasons why he believes America is Babylon. It is my opinion that most of his “proofs” are incorrectly applied, and some are downright wild. He, in fact, believes virtually every biblical mention of Babylon refers to America.

However, his fourth article is quite interesting because he lists 99 scriptural proofs that the Babylon of Revelation 17-18 is a literal nation. Many of them are marginal, but some of them are helpful because they are fairly obvious, being things we have already gone into, or because we have experienced them in some way in our lives. These are not biblical proofs but are significant anecdotal confirmations that buttress our faith. Consider these elements:

- Revelation 17:1 reads, “Then one of the seven angels who had the seven bowls came and talked with me, saying to me, ‘Come, I will show you the judgment of the great harlot who sits on many waters.’”
- Revelation 18:2 adds, “And he cried mightily with a loud voice, saying, ‘Babylon the great is fallen, is fallen, and has become a habitation of demons, a prison for every foul spirit, and a cage for every unclean and hated bird.’”

Notice the word “great” in both descriptions. End-time Babylon is not puny and insignificant, operating under the cover of some other greater organization. *Great* means “large,” “immense,” “prodigious,” “massive,” “considerable,” and “extraordinary.” All by itself, Babylon is powerful and influential, a major player on the world scene.

- Revelation 17:18 says, “And the woman whom you saw is that great city which reigns over the kings of the earth.”

The mention of kings doing obeisance to her indicates her political influence is worldwide, and she can be perceived as the source of an attempt to produce world government. Do the kings of the earth today do obeisance to the Catholic Church? To the contrary, they seem to be doing all they can to negate any influence the Catholic Church might have.

- Revelation 18:3, 9-11, 19 add: “For all the nations have drunk of the wine of the wrath of her fornication, the kings of the earth have committed fornication with her, and the merchants of the earth have become rich through the abundance of her luxury. . . . And the kings of the earth who committed fornication and lived luxuriously with her will weep and lament for her, when they see the smoke of her burning, standing at a distance for fear of her

torment, saying, ‘Alas, alas, that great city Babylon, that mighty city! For in one hour your judgment has come.’ And the merchants of the earth will weep and mourn over her, for no one buys their merchandise anymore. . . . And they threw dust on their heads and cried out, weeping and wailing, and saying, ‘Alas, alas, that great city, in which all who had ships on the sea became rich by her wealth! For in one hour she is made desolate.’”

Babylon the Great is clearly the economic nerve-center of world trade, not of religion. Notice, first the kings of the earth bewail her destruction, and then the businessmen follow suit. It is hard to imagine both the kings of the earth and hardheaded businessmen bewailing the destruction of a church! These leaders are bewailing the destruction of an entity in which their power and wealth are involved, placing them in grave danger of overwhelming loss because Babylon is no longer able to consume their products.

Notice in Revelation 18:3, 7, 19, and 23 how clear the inferences and direct statements are regarding wealth, not only of Babylon itself, but also of those who trade with her. How can these scriptures apply to a church? Modern Israel has been largely responsible for causing the prosperity of Germany, Japan, Taiwan, South Korea, and now China through trade.

Revelation 17:1 plainly declares that she sits upon many waters, and Revelation 18:17, 19 add related material through the mention of ships, sailors, and trading by sea. She sits, meaning that she rules, exercises her authority, operates, or is located, upon many waters. We cannot exclude the dual possibilities here of waters representing both peoples and literal waters. Please recall that this is a description of an end-time Babylon.

The ancient city of Babylon sat astride the Euphrates River, but the nation itself was essentially landlocked. If God is describing the ancient nation, it is a poor application. By way of contrast, every nation of modern Israel except Switzerland sits on an ocean and has a multitude of deep-water seaports.

End-time Babylon has a large number of sea gates and is graced by great rivers and many large freshwater lakes. What this entire word picture in Revelation 17 and 18 describes is its political, military, economic, and geographic dominance. It is especially dominant worldwide in trade—so much so that Revelation 18:23 says that its merchants, not its priests, are called “the great men of the earth.”

Jeremiah 50:23 provides additional insight by using an epithet: “How the hammer of the whole earth has been cut apart and broken! How Babylon has become a desolation among the nations!” *Hammer* is used figuratively to symbolize “that which affects change.” A literal hammer affects change in what it is used for or against.

(continued on page 18)

The following story does not have exciting characters, a riveting beginning, or a climactic ending, but nonetheless it is a well-known tale. It is rehearsed continually, and even though it lacks any redeeming moral value, it has had a *tremendous* impact on civilization—and especially upon Western culture. Those who think it is about the *Planet of the Apes* are only partly correct:

About fifteen billion years ago or so, it is estimated, all the universe's matter and energy were compressed together in what scientists now call a "cosmic egg." It is not known how this collection of matter and energy came to be. However, in an event that defies the laws of physics, which state that neither matter nor energy can be created out of nothing, this "cosmic egg" for some reason exploded in a big bang. This was a hot process, but as things cooled down, the elements of hydrogen and helium formed. The gas molecules collapsed in on themselves to make stars and galaxies. Thus, the universe came to be.

Our own solar system, the story continues, formed five billion years ago from a cloud of dust and gas, which eventually condensed into the sun and planets. At its beginning, Earth consisted of molten rock. As its heat dissipated, oceans of warm primordial "soup" presented ideal conditions for the origin of life.

About three billion years ago [these dates are merely "best guesses," as mankind lacks accurate tools to measure age of this magnitude], life began as simple cells. Eventually these cells evolved into multicellular organisms, which then became invertebrates, such as jellyfish and clams. These in turn evolved into vertebrates and the first fish.

After a while, some fish became

tired of the water and yearned to go on dry land. Over eons, as fish struggled to get ashore, they developed little legs and finally succeeded in becoming amphibians—frogs, salamanders, and such. Amphibians then evolved into reptiles and reptiles into mammals and birds.

Man, it is said, descended from ape-like creatures. As he evolved and became more intelligent, his brain and skull grew larger. He formerly swung from trees, but after adapting to life on the ground, he lost his tail, as it no longer served any purpose. Because mates with less hair were more attractive, man eventually lost his ape-like hair as well. Later, he reached the cave-man stage: still a brute, but able to use crude stone tools. And, finally, he evolved to his modern state (perhaps still a brute, but now with *complex* tools).

That, more or less, is the explanation schools and universities teach today of how life and the universe began. Until the nineteenth century, the biblical view—that God had created the world and man—was almost universal in the West. But after the publication of Darwin's book, *The Origin of Species*, in 1859, evolutionary ideas began replacing religious orthodoxy, until evolution itself *became* orthodoxy.

But what is the true meaning of evolution? What does it predict for mankind?

# What Evolution Really Means

## Challenging Darwin

In recent years, Darwinism has been strongly challenged, not on religious grounds but scientific ones. Books such as *Evolution: A Theory in Crisis*, *Darwin's Black Box*, *Tornado in a Junkyard*, and *Darwin on Trial*, to name just a few, have shaken the evolutionary establishment.

In July 2001, the independent newsletter *WorldNet* published an edition on evolution. Response from its readers—both for and against evolution—was overwhelming. Even though the debate of creation versus evolution has long since ceased within the church, the controversy in the world is far from over. As an example, one of the responses read:

Once you have a deity poking his finger in, there is NO logical place to stop. If you think there is, then where is it? At the end of that path, you will have done away with free will and human responsibility.

Within the last couple of years, a well-publicized debate between biochemist Michael Behe, a champion of "intelligent design," and another scientist defending evolution occurred. Behe presented a compelling case relating to the irreducible complexity of living systems—that is, the impossibility of their having evolved incrementally, since all the intermediate stages before the finished system (say, wings) would not function properly and therefore would work against survival through



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natural selection. The evolutionist scientist rebutted,

Without the education and scientific background to understand the formulas and algorithms that pertain to this subject, it is almost impossible for your listeners to understand how evolution works.

In other words, people without advanced degrees are too ignorant to understand how evolution works, so they should not even try. Instead, they should just *believe*. Ph.D. scientists on *blind faith*. That sounds religious!

This also sounds like another well-known story, “The Emperor’s New Clothes,” where only the smartest citizens in the kingdom—or so the authorities said—could actually see the king’s mysterious new clothes. Everyone else—poor, uneducated rabble that they were—just saw a naked king, but they, too, pretended to see the clothes, just as the elite did. In the same way, people subscribe to evolutionary theory because the intellectual and societal elite believe in it—without truly examining all that is at stake and proving for themselves why they believe what they do.

There is a *reason* why people blindly accept this theory.

## Rejecting God

We could examine the many objections to evolution, such as the utter lack of fossil evidence to support it and the mind-numbing probability

statistics of what it would take for even a single protein to come into being by itself, let alone the thousands required for even a single cell. We could also consider the evidence of how badly flawed our radiocarbon dating methods are and how dates of fossils are actually selected from a number of possible choices. We could contemplate the simple question that, if scientists in a laboratory still cannot create life out of raw chemical material, how could blind chance? Modern evidence against this theory is mounting.

However, rather than focus on the details of this crumbling theory, we need to consider why people try to make a theory riddled with so many holes still hold water. Why is such a worldview attractive? Why do people subscribe to evolution with more blind faith than a Christian needs to believe in a Creator?

Romans 1 begins to provide some answers:

For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who *suppress* the truth in unrighteousness, because what may be known of God is manifest in them, for God has shown it to them. (verses 18-19)

God reveals to mankind what can be known about Him: Himself and His creative power by displaying the marvels of the creation.

*For since the creation of the world His invisible attributes are clearly seen, being understood by the things that are made [as opposed to spontaneous generation], even His eternal power and Godhead, so that they are without excuse. . . . (verse 20)*

Even without the Spirit of God, without God having fully revealed Himself to a person, it is still possible for him to recognize that a creation demands the existence of a Creator. He can see that an intelligent Designer is necessary rather than the natural world coming into existence by sheer chance. Thus, God says that they are

## Genetic Mutations: Helpful or Hurtful?

A great many areas of science discredit or disprove Darwin’s theory—far too many to broach within a general article. However, as a quick example, we can consider the genetic mutations that are a building block of Darwin’s theory. According to Darwin, simple organisms changed into more complex organisms through the process of adaptation.

The science of genetics was not developed in Darwin’s day, and he assumed animals essentially had an unlimited capacity to adapt to environments. However, scientists now recognize that a creature cannot be anything physically its genes will not allow. Even after millions of years in the jungle, donkeys would still be donkeys, because they have only donkey genes. To resolve this dilemma, modern evolutionists assert that the fish’s genes must have *mutated* into human genes over eons. Mutations, of course, are abrupt alterations in genes.

Dr. Lee Spetner, who taught for a decade at Johns Hopkins University and the Weizman Institute, wrote a book entitled *Not by Chance: Shattering the Modern Theory of Evolution*. In it, he noted

In all the reading I’ve done in the life-sciences literature, I’ve never found a mutation that *added* [genetic] information. . . . All point mutations that have been studied on the molecular level turn out to *reduce* the genetic information and not increase it.

Genetic mutations have been *observed* to produce these effects in the lives of human beings: Death, sterility, hemophilia, sickle-cell anemia, cystic fibrosis, Down’s syndrome, and about 4,000 other diseases. The genetic code is designed to run an organism perfectly, while mutations delete information from the code, causing birth defects.

Mutations have never been observed to create a new hormone, organ, or other structure. They reduce, but do not generate, biologic technology. This is not to say it is *impossible* that a random mutation could create higher genetic information—only that it is not observed in science. *Darwin’s theory dies on this point alone.*

without excuse because they *can* understand the things that can be known about Him, *if* they choose to accept it.

... because, although they knew God [they experienced or were familiar with what He had done], they did not glorify Him as God, nor were thankful, but became futile in their thoughts, and their foolish hearts were darkened. Professing to be wise, they became fools, and changed the glory of the incorruptible God into an image made like corruptible man—and birds and four-footed animals and creeping things. (verses 21-23)

Rather than following truth, man rejects the knowledge of God. He willingly turns a blind eye to His Creative powers, and instead, in his mind, replaces the faultless and perfect God with frail, perishable organisms: man, birds, reptiles, etc. He is willing to elevate almost anything above the true God.

And God allows this! In essence, He says, “If this is the way of life you choose, fine. Its consequences you bring upon yourselves!” Notice the results:

Therefore God also gave them up to uncleanness, in the lusts of their hearts, to dishonor their bodies among themselves, who exchanged the truth of God for the lie, and worshipped and served the creature [creation] rather than the Creator, who is blessed forever. Amen. (verses 24-25)

## Bitter Results

What are the results of rejecting God?

1. Uncleanness, meaning moral impurity;
2. Longing or desiring, especially what is forbidden;
3. Disgracing each other by mutual consent, meaning unlawful and impure connections with one another. Verse 24 contem-

plates not just a perversion of sex—homosexuality—but any use of it outside of God’s law, such as fornication.

Paul describes more of what rejecting God leads to:

For this reason God gave them up to vile passions. For even their women exchanged the natural use for what is against nature. Likewise also the men, leaving the natural use of the woman, burned in their lust for one another, men with men committing what is shameful, and receiving in themselves the penalty of their error which was due. (verses 26-27)

Should we be shocked at the explosion of sexually transmitted diseases (STDs) in today’s world? God tells those that reject Him that such diseases are fitting penalties for the wrong use of sex. Mankind has tried to “advance beyond consequences” in this area by advocating “safe-sex” through the use of contraceptives. However, the U.S. Department of Health and Human Services recently admitted that condoms do *not* prevent the transmission of most STDs. Mankind cannot outsmart God!

And even as they did not like to retain God in their knowledge, God gave them over to a debased mind, to do those things which are not fitting; being filled with all unrighteousness, sexual immorality, wickedness, covetousness, maliciousness; full of envy, murder, strife, deceit, evil-mindedness; they are whisperers, backbiters, haters of God, violent, proud, boasters, inventors of evil things, disobedient to parents, undiscerning, untrustworthy, unloving, unforgiving, unmerciful; who, knowing the righteous judgment of God, that those who practice such things are worthy of death, not only do the same but also approve of those who practice them. (verses 28-32)

This list demonstrates the results of rejecting the true God. Are not all of these fitting descriptions of our society, which has become so “enlightened” in the last century or so?

## Root Causes

We have seen the results—what are the causes? The apostle John writes:

Do not love the world or the things in the world. If anyone loves the world, the love of the Father is not in him. For all that is in the world—the lust of the flesh, the lust of the eyes, and the pride of life—is not of the Father but is of the world. And the world is passing away, and the lust of it; but he who does the will of God abides forever. (1 John 2:15-17)

These verses present a simplified illustration. Mankind is faced with two choices: On the one hand is the way of life that God proscribes for man, and on the other are the physical “benefits” that seem to be his if God is not in the picture. Without a divine Lawgiver in the picture, man would be free to pursue whatever he wanted, whenever he wanted it, and to whatever extent.

According to commentator Adam Clarke, the *lust of the flesh* refers to “sensual and impure desires which seek their gratification in women, strong drink, delicious [foods], and the like.” The *lust of the eyes* indicates “inordinate desires after finery of every kind, gaudy dress, splendid houses, superb furniture, expensive equipage, trappings, and decorations of all sorts.” The *pride of life* implies “hunting after honors, titles, and pedigrees; boasting of ancestry, family connections, great offices, and honorable acquaintance.”

The world has these things to offer; they are the glittering gems that seem out of one’s reach when constrained by laws and rules. Why should a man let anyone tell *him* what to do? Why should *he* be required to abide by laws? Why can he not live by his *own* rules? They are good enough for him, so they should be good enough for everyone else. These arguments have convinced mankind to reject the

*(continued on page 22)*

*“This is the genealogy of Noah.*

*Noah was a just man,  
perfect in his generations.*

*Noah walked with God.”*

**Genesis 6:9**

## “Perfect in His Generations”

**I**t is common knowledge that the King James Version (KJV) of the Bible was published in 1611—six years shy of 400 years ago. Since that time, the English language has accumulated hundreds of thousands of new words, and word meanings have shifted (technically called “semantic drift”), in some cases drastically. The KJV contains many instances of this, for example:

- apprehend = lay hold of (Philippians 3:12)
- careful = anxious (Philippians 4:6) or worried (Luke 10:41)
- charity = love (I Corinthians 13)
- consolation = encouragement (Acts 4:36)
- conversation = conduct (Philippians 1:27) or citizenship (Philippians 3:20)
- lust = desire (Exodus 15:9; James 1:14)
- superstitious = religious (Acts 17:22)

This is not to bash the KJV but simply to explain that, since English has evolved over the past four

centuries, we need to be careful to understand the true meaning *behind* the English words. This means that we have to ascertain the author’s intended meaning, not the translators’ meaning, of a scripture. Most of the time, the difference is not critical, but sometimes it can make a huge difference—creating doctrinal error.

Genesis 6:9 is one of these misunderstood verses that has spawned doctrinal error. Some have used this verse to justify their belief in their racial superiority, and others have wielded it to break up mixed-race marriages and exclude believers of other races from the church. These false doctrines are based upon a misunderstanding of the English translation and the Hebrew text behind it.

### The Two Generations

**A**t first glance, Genesis 6:9 seems straightforward: “These are the generations of Noah: Noah was a just man and perfect in his generations, and Noah walked with God” (KJV). However, the phrase “perfect in his generations” has been interpreted to mean that Noah was racially pure, that is, all of his ancestors had been of the same racial

*(continued on page 20)*

# NATIONAL MAN'S INVENTION C

**S**amuel P. Huntington, author of the 1998 best-seller *Clash of Civilizations and the Remaking of World Order*, has more recently written another book thoughtful Christians may want to review: *Who Are We? The Challenges to America's National Identity*. Huntington brings to the forefront something that others usually leave unsaid, or state only implicitly: the centrality of Americans' self-portrait in the formation of domestic and foreign policy. But of course! Who Americans believe themselves to be plays a pivotal role in their laws and policies.

We in God's church know the national identity of major Western peoples. We know that the founding stock of America was of Israelite descent. Who does Mr. Huntington think we are? Who do the objects of his criticism, the liberal cross-nationalizers so prevalent in government, business, finance, education, and law today, think we are? Who do the American people at large think they are? Huntington offers many answers and raises some questions at the same time.

According to Huntington, Americans do not at all share a common view of who they are. The cleavage is not around the liberal-conservative fault line or even the isolationist-internationalist debate. Rather, the dichotomy is between nationalism and cosmopolitanism. We will look first at the cosmopolitan view, then at its counterpart, nationalism.

## THE TRANSNATIONALISTS

The word *cosmopolitan* plays so little role in current American discourse that it requires definition. *Cosmopolitan* comes from the Greek words *kosmos* and *polis*—world and city. A cosmopolitan person has made the world *his* city. He feels at home in *all* the world, and is, by Webster's own definition, "not restricted to any locality, field of activity, or sphere of thought." Any good cosmopolitan will surely tell you that he shuns parochialism as narrow close-mindedness, but embraces tolerance, diversity, inclusiveness, and universalism. Morally, he is bound to be a relativist; politically, he is almost always a liberal; religiously, he exults in his atheism. He is proud to consider himself a "change agent," believing that the world should change America.

However, the cosmopolitan's anti-nationalism plays

the biggest part in forming his view of America's national identity. A cosmopolitan, virtually by definition, does not identify with his nation of birth so much as with his role as "citizen of the world." To him, national sovereignty has no proper place in policymaking. Patriotism is *passé*. To be cosmopolitan is to be transnational—to cross national identities, to mix them. The cosmopolitan is a cultural syncretist *par excellence*. Transnationalism is, for Huntington, the essential part of the profile of a cosmopolitan.

Huntington identifies three sorts of cosmopolitans: universalist, economic, and moralist.

1. The *universalist* takes his cues from the old idea of "melting-pot" America: Folk from around the world have come to America, have gladly accepted her culture, and have successfully assimilated into it. As the world's peoples come into contact with American goods and culture, they too recognize the appeal of the "American way of life," and ultimately buy into it. That way of life is universally appealing, avers the universalist. "The distinction between America and the world is disappearing because of the triumph of American power and the appeal of American society and culture." This seems to be the approach of current President George W. Bush.
2. The *economic* cosmopolitan, writes Huntington, "focuses on economic globalization as a transcendent force breaking down national boundaries, merging national economies into a single global whole, and rapidly eroding the authority and functions of national governments." This is the approach taken by WTO officials and by executives of multinational corporations. This appears to be the approach of former President Bill Clinton.

The result of economic transnationalism is that many

multinational corporations see their interests as separate from America's interests. As their global operations expand, corporations founded and headquartered in the

# IDENTITY: OR GOD'S CREATION?

United States gradually become less American. . . . America-based corporations operating globally recruit their workforce and their executives . . . without regard to nationality. The CIA . . . can no longer count on the cooperation of American corporation as it once was able to do, because the corporations view themselves as multinational and may not think it in their interests to help the U.S. government.<sup>1</sup>

3. The *moralistic* cosmopolitan believes that a person's highest commitment must be to the so-called world community. Commitment to "humanity" must supersede commitment to nation (and even to family). This sort of cosmopolitan "decries patriotism and nationalism as evil forces and argues that international law, institutions, regimes, and norms are morally superior to those of individual nations." Cosmopolitans of this ilk "abandon their commitment to their nation and their fellow citizens and argue the moral superiority of identifying with humanity at large." Not surprisingly, the International Criminal Court and the Kyoto Accords are among their favorite causes. Clearly, this is the approach of liberal academics and clerics. Just as clearly, former President Jimmy Carter falls into this category.

The following medley of comments from today's academics tells the story. One professor, arguing that "patriotic pride" is "morally dangerous," advocates that people should show "allegiance [to the] worldwide community of human beings." Another believes it is "repugnant" that students should be taught that they are "above all, citizens of the United States. . . . [Our] primary allegiance . . . should not be to the United States or to some other politically sovereign community [but to] democratic humanism." Yet another perceives "the evil of a shared national identity," submitting that the decline of national sovereignty is "basically a positive phenomenon."

Across the board, cosmopolitans "view national

boundaries as obstacles that thankfully are vanishing, and see national governments as residues from the past whose only useful function is to facilitate the elite's global operations," Huntington says. They believe

that national sovereignty ought to give way to "individual sovereignty" so that the international community can act to prevent or stop gross violations by governments of the rights of their citizens. This principle provides a basis for the United Nations to intervene militarily or otherwise in the domestic affairs of states, a practice explicitly prohibited by the UN Charter.<sup>2</sup>

Huntington estimates that, worldwide, there are today about 20 million of the various sorts of "cosmocrats," an elite corps which will probably double by 2010. Since about 40% are Americans, cosmopolitans comprise "fewer than 4% of the American people."

## THE NATIONALISTS

Ninety-six percent of Americans are on the other side of the divide. This overwhelming majority tends to be far less liberal, and more traditional, than their cosmopolitan leaders. Their profile includes a widespread "religiosity," founded largely on the "dissenting Protestantism" imported from England by the Puritans. "With adaptations and modifications," the early settlers' "Anglo-Protestantism" has "persisted for three hundred years." It is in this religiosity, Huntington asserts, that the exceptionalism of America is grounded:

Religiosity distinguishes America from most other Western societies. Americans are also overwhelmingly Christian, which distinguishes them from many non-Western peoples. Their religiosity leads Americans to see the world in terms of good and evil to a much greater extent than most other peoples. The leaders of other societies often find this religiosity not only extraordinary but also exasperating for the deep moralism it engenders in the consideration of political, economic, and social issues.<sup>3</sup>

(continued on page 18)



# SEARCHING

## Part Ten: Clue

*“For surely I will command,  
and will sift the house of Israel  
among all nations,  
as grain is sifted in a sieve;  
yet not the smallest grain  
shall fall to the ground.”  
(Amos 9:9)*

This is what we know concerning what God has revealed about the whereabouts of the modern-day house of Israel:

- *Where* Israel migrated after its fall: to the north and west of Jerusalem and to far off islands and coastlands.
- *Where* God moved the throne of David upon Judah’s fall: Ireland, then Scotland, then England.
- *When* God will stop withholding the *conditional* blessings: around AD 1802.

Armed with this information, we are finally ready to address the question: Where is the house of Israel today?

Assembling all the search criteria into one list demonstrates the detail, the level of specificity, God has provided us. In the previous articles of this series, we have isolated the following characteristics of modern-day Israel:

1. *Multitudes of peoples* (Genesis 13:16 17:6; 22:17; 26:4; 28:14), living in

2. *a nation and a company of nations—multitudes of nations* (Genesis 35:11; 48:19), whose

3. *geographic focus* lies to the north and west of Jerusalem (Hosea 12:1; Jeremiah 3:12-18; 31:8) but whose

4. *lands spread* to all compass points (Genesis 13:14; 28:14; Jeremiah 31:8; Isaiah 41:1, 8-9). Israel’s people own

5. *possessions* over rivers, across seas, in the islands and coastlands (Jeremiah 31:10). At least some tribes of Israel will enjoy widespread

6. *wealth and prosperity* (Genesis 49:22-26; Deuteronomy 33:13-17) and will possess

7. *gates*, that is, strategic commercial and military positions, in the midst of their enemies (Genesis 22:17; 24:60). They are a people who have been

8. *ruled* without interruption by a monarchy whose roots lie in the tribe of Judah (Genesis 49:10; 11 Samuel 7:8-17; Psalm 89:34-37; Jeremiah 33:17). That monarchy will be

9. *currently centered in Britain* (Ezekiel 21:25-26). Finally, they are a people whose

10. *dominance*, politically, militarily, and economically, did not begin until about AD 1802 (Numbers 14:34; Leviticus 26:18, 21, 24, 28).

# FOR ISRAEL

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## Questions and Answers

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These are the same criteria listed in the first article of this series. None of them is a vague abstraction or a riddle, as one finds in the writings of Nostradamus and other false prophets. No, these are specific, well-defined search criteria that will point decisively to the folk of Israel today. The people we identify as those of Israel today will meet—or will have met sometime in their history—these criteria.

### Where Israel Is Not

For a minute, let us use reverse inductive reasoning—“the process of elimination”—to *deselect* certain peoples.

- *Oriental peoples*: Although certain Oriental nations are extremely populous and have enjoyed periods of wealth and prosperity, along with spreading empires, these people could not be the folk of Israel because their geographic and political locus was never north and west of Jerusalem.
- *Inhabitants of Oceania*: Historically, the island nations of the Pacific lack the wealth, population, prosperity, geographic location, and widespread empires to qualify them as Israelites.
- *North and South American Aborigines*: The well-publicized Indians of North and South America—the Aztecs, Mayans, and Incas—are not the house of Israel. These tribes obviously lack the geographic position we are seeking. While fabulously rich and scientifically advanced, they were eclipsed by their European conquerors in the six-

teenth century AD. Their period of greatness came to a close centuries before the period of “seven years more” ended in AD 1802.

- *The Spaniards and Portuguese*: That these nations enjoyed empires and fabulous wealth is unquestioned. However, their empires were crumbling by AD 1802. Their era of greatness was *before* the 2,520 years of Israel’s punishment had ended.

It is important to note as well that none of these peoples can trace their monarchies back to the Davidic throne; none of them can claim they have been ruled by an uninterrupted dynasty tracing its heritage to King David.<sup>1</sup>

### Where Israel Is

The Israelite tribes, migrating generally west and north of Jerusalem, settled into northern Europe. From there, they more recently migrated to the “isles” and “coastlands” of the New World. God nowhere promises or prophesies that each tribe would become a separate nation. Quite the contrary, He prophesied through the prophet Amos that He would “sift the house of Israel among all nations, as grain is sifted in a sieve” (Amos 9:9). We cannot expect, therefore, a precise mapping between each Israelite tribe and modern states in Europe or elsewhere. Some tribes are quite scattered, their peoples habitually crossing national boundaries. Other tribes appear more concentrated in a general region. Generally, the tribes map to European nations in this way:

Tribe	Nation
Asher	Belgium/Luxembourg
Benjamin	Norway
Dan	Ireland <sup>2</sup>
Gad	Switzerland
Issachar	Finland <sup>3</sup>
Judah	Scattered internationally, with some concentration in the State of Israel <sup>4</sup>
Naphtali	Sweden
Reuben	France <sup>5</sup>
Simeon/Levi	Scattered; no national home. <sup>6</sup>
Zebulun	Holland (The Netherlands) <sup>7</sup>
Ephraim	England and her related political entities
Manasseh	The United States of America

There are also numbers of Israelites in Spain, which has long been a stomping ground for Israelites: The people of Zerah founded settlements there, and Jeremiah stopped there on his way to Ireland. Northern Germany, the old Prussia before it was unified with Germany by Bismarck, is probably largely Israelite.<sup>8</sup>

## Ephraim

Probably the easiest peoples to identify are those descended from the tribe of Joseph, that is, the peoples of Ephraim and Manasseh. The reason is their wealth. Remember, God chose Ephraim and Manasseh to be the recipients of the birthright blessing, as recorded in Genesis 48. As the “birthright” tribes, Ephraim and Manasseh eventually received the great physical blessings God mentions through Jacob in Genesis 49:22-26 and through Moses in Deuteronomy 33:13-17.

Ephraim, basically the Angles and Saxons,<sup>9</sup> roamed around in Northern Europe, eventually invading England in AD 449. In the course of time, some Ephraimites migrated to Canada, New Zealand, Australia, South Africa, and other nations of the now-defunct British Empire.<sup>10</sup> Ephraim grew to become that “company of nations” God promised would descend from Jacob (Genesis 35:11); more particularly, the British peoples became that “multitude of nations” Jacob prophesied would descend from Ephraim (Genesis 48:19). The peoples of the British Empire (and, later, the Commonwealth) are the “ten thousands of Ephraim” who Moses, speaking of Ephraim and Manasseh together, said would “push the peoples to the ends of the earth” (Deuteronomy 33:17).

Britain grew slowly, protected by her geography and by the hand of God, who, more than once miraculously saved

her from destruction.<sup>11</sup> Her power grew slowly, as if by fits and starts. All that changed, however, in the early 1800s, when the 2,520-year punishment had reached its term. God was now prepared to bestow the birthright blessings on Ephraim. After defeating the French dictator Napoleon at Waterloo in AD 1815, Britain virtually redrew the boundaries of Europe. Never before had a European nation wielded such unquestioned control over the Continent as a whole—and got away with it for so long.

Moses prophesied that Joseph would “push the peoples to the ends of the earth” (Deuteronomy 33:17). *Push* is exactly what England did, for the birthright blessings included far more than domination over Europe. They included economic (and in some cases, political and military) dominance over much of the world. Answering the call of the “white man’s burden,” the British, through its maritime supremacy, created a worldwide Empire an order of magnitude larger than that of Rome. Her folk pushed to India, Africa, North (and, to a lesser degree, South) America, China, Australia, New Zealand, and various islands around the globe.

Britain’s Empire came to include a number of African nations, some South American ones, many Caribbean islands, as well as many of the islands of Oceania—and, of course, Canada, New Zealand, Australia, and India! Moreover, Britain maintained a heavy economic influence over China for years. It was a fact—the sun never set on the British Empire.

As time went by, Britain assumed control of a large number of “gates” located in or near her enemies’ territories,<sup>12</sup> this in fulfillment of Genesis 22:17 and 24:60. These strategic positions placed her, geopolitically, on the “top of the world,” ensuring her of military and commercial hegemony. Here is a partial list of these valuable gates:

- The Suez Canal
- The Straits of Hormuz (below Iran)
- The Straits of Gibraltar
- The Straits of Malacca and the Singapore Strait (off the Malay Peninsula)
- The Falkland Islands (off Argentina)
- The Cape of Good Hope (at the southern tip of Africa)
- The Kabul Pass (a land gate in Afghanistan)
- The island nation of Malta (in the Mediterranean Sea)

Finally, Britain is ruled by a descendant of the Davidic monarchy. The throne of David, according to the prophet Jeremiah, would rule over the “house of Israel” (Jeremiah 33:17), not over some Gentile peoples. David’s throne—

overthrown (Ezekiel 21:27) from Jerusalem to Ireland and later to Scotland—now resides in England. Since God states that “the scepter shall not depart from Judah” (Genesis 49:10), sitting on that throne is a monarch who is of the lineage of David. That monarch rules over Israelites, not Gentiles.

The British people, as the modern-day manifestation of the folk of Ephraim, match *every single one* of the ten search criteria reviewed at the beginning of this article! Next month, we will address the question, “Where is Ephraim’s older brother Manasseh?”

—Charles Whitaker

## Endnotes

<sup>1</sup> Not that a few of these people have not tried to attach themselves to the Davidic monarchy. For example, some adduce that the Japanese royal family are descendants of David, that the family secretly practices circumcision, and such. This claim lacks any clear validation.

<sup>2</sup> “Dan shall be a serpent” (Genesis 49:17). Snakes leave their distinctive marks in the ground upon which they crawl. So it is that Dan left his name everywhere he wandered in Europe: Denmark, the Don River, the Danube River, perhaps the Dampier River, etc.

<sup>3</sup> Finland indeed is “a strong donkey, lying down between two burdens” (Genesis 49:14). This characterization is best demonstrated by the confusion over Finland’s European alignment. Is Finland a Baltic state, along with Estonia, Latvia, and Lithuania, or a Nordic state, with Norway and Sweden? That is, is Finland part of Western Europe or a part of Eastern Europe (Russia, Poland, etc.)? Before 1939, Finland was recognized as a *Baltic* state, clearly connected to those Eastern European client states of the Soviet Union. However, to keep peace in Europe as a whole, Finland also became a *Nordic* state. She lies between the two, not only geographically, but politically as well. One secular historian says about Finland:

Finland worked out a grand bargain with the Soviet Union (and also with NATO), in which it retained political, economic, and cultural independence while giving up military and strategic independence. Indeed, while being in the strategic sphere of influence of the Soviet Union and having no military connections at all with the West, Finland was in the political, economic, and cultural sphere of influence of the West. It retained its democratic political system throughout the Cold War, and it became first a member of the European Free Trade Association and later a member of the European Community. This was the famous—and, for some, notorious—“Finlandization.” (Kurth, James, “To Sing a Different Song: The Choices for the Baltic States,” *The National Interest*, Summer 1999, p. 81.)

Indeed, Finland learned how to cast a middle course between two world powers.

<sup>4</sup> The word *Jew*, as an earlier article showed, is a shortened form of *Judah*. Jews are of the tribe of Judah. However, subsumed in Judah today is the tribe of Levi. Testifying to this is the fact that some “Jewish” surnames relate more closely to Levi than to Judah. For example, the name *Cohen* (or *Kohn* and other variants) derives from the Hebrew word for *priest*. Levi, remember, is the priestly tribe.

This currently close relationship between Judah (the Jews) and Levi is not hard to explain: The people of Levi, forced out of the Kingdom of Israel by Jeroboam I, moved south to serve in the Temple in the Kingdom of Judah. After the fall of Jerusalem to the Romans in AD 70, the tribe of Levi, suffering with their brethren Judah from the same Diaspora, became absorbed into Judah.

<sup>5</sup> France is a mixed bag indeed. Within her borders resides a number of non-Reubenites. No interlopers, these long-time residents have shared French soil for more than a thousand years. These folk migrated to France from the Israelite tribes to her north. The Norsemen (later called Normans) invaded France over a period of several hundred years, beginning in the late eighth century AD. Using their shallow-drafted boats to navigate rivers, they raided as far inland as Paris. (Astoundingly, the Norseman actually used Europe’s river system to raid Constantinople!) Some of the descendants of these peoples became culturally dominant in parts of France and later successfully invaded England in AD 1066 under the leadership

of William the Conqueror. Hence, there is a good sprinkling (or sifting—Amos 9:9) of the “Scandinavian” Israelites in France and the British Isles.

At the same time, there appear to be a number of non-Israelite folk in France as well.

<sup>6</sup> See note 4.

<sup>7</sup> “Zebulun,” Jacob asserted, “shall dwell by the haven of the sea; he shall become a haven for ships . . .” (Genesis 49:13). The Dutch have long been recognized as a sea-faring people. Measured by shipping volume, the vast Amsterdam Harbor is the largest in the world.

<sup>8</sup> Few people know much about Prussia today; she disappeared as a political entity in 1947, a victim of the Allies’ redrawing of Europe’s political map. The Prussians were Protestant (Lutheran) in orientation, distinct from their southern neighbors in Catholic Germany. Historically, she was a strong ally of Protestant England. Prussia has a long history of militarism. These are the disciplined, boot-clicking soldiers of Germany. As late as the Third Reich, Prussia enjoyed a political existence, although by that time it was only an administrative region, consisting of, yes, 13 states, one of which, interestingly, was Saxony.

<sup>9</sup> Some believe that the proper noun *Saxons* is a contraction of “Isaac’s sons.”

<sup>10</sup> The British Empire later gave way to the British Commonwealth of Nations, which is still in existence.

<sup>11</sup> The British defeat of the Spanish Armada is a fine example of God’s protection. In an attempt to conquer Protestant England for Catholic Spain, King Philip II of Spain dispatched 130 vessels, carrying about 30,000 men, in AD 1588. The smaller British ships proved much more maneuverable—and deadly—in the unexpectedly heavy winds than the gigantic Spanish men-of-war. Having sustained heavy losses, the Spanish fleet sought to disengage by sailing through the storm-battered English Channel. Only 67 of their 130 ships survived the storm and the British Navy, and most of the surviving vessels were ruined as fighting machines.

All this happened in July and August, when such fierce storms in the English Channel are not the norm. What Jacob had prophesied millennia before was true: “The archers have bitterly grieved [Joseph], shot at him and hated him, but his bow remained in strength, and the arms of his hands were made strong by the hands of the Mighty God of Jacob . . .” (Genesis 49:23-24).

The war effort demoralized the Spanish and economically “broke the bank.” While she remained a formidable foe for decades, her back was effectively broken; her relative stature as a European power diminished against the increasingly powerful northern countries of the Netherlands, France, and England.

<sup>12</sup> Some people “spiritualize away” the promises of God to the Patriarchs. It is certainly true that many of those promises have spiritual meaning and will have spiritual fulfillment. For example, the promise of the eternal possession of the land certainly has reference to spiritual Israel’s inheriting the entire world. However, it is unfair to limit God’s promises in this way. The promise that Israel would “possess the gates of those who hate them” (Genesis 24:60) is a good example of a *physical* blessing, one that cannot be “spiritualized away.” In Genesis 22:17, the reference is to the “gate of their enemies.” However, in God’s Kingdom, all that offends will have passed away. All the spirit beings there will enjoy rich, eternal relationships with the children of God. There will be no “enemies”; no one will “hate” others. Clearly, the “gate” promise has its clearest fulfillment in this age; it is a physical blessing God bestowed on Israel after the completion of her 2,520 years of punishment.

(continued from page 7)

It can be used for constructive building or for bashing and tearing apart. It is used to forge metal, to drive pegs and nails, and change the shape of stone.

The hammer is the underlying theme that suggests the harlot's cultural influence in Revelation 17-18. Modern Babylon, Israel, is a nation of tremendous influence, using its economic, military, and political powers, as well as its religions and entertainments to affect change in other nations according to its desires. Is this not what the United States is attempting to do in Iraq right now? Moses prophesies in Deuteronomy 33:13, 17:

And of Joseph he said: "Blessed of the Lord is his land, with the precious things of heaven, with the dew, and the deep lying beneath. . . . His glory is like a firstborn bull, and his horns like the horns of the wild ox; together with them he shall push the peoples to the ends of the earth; they are the ten thousands of Ephraim, and they are the thousands of Manasseh."

Does this not picture what Britain, France, and the Netherlands have done in the past through colonizing and wielding political and military power in such places as the

Far East, Middle East, and Africa? In our day, have not the United States, Britain, and France been the prime movers in founding, funding, shaping, and using the United Nations?

Revelation 18:22 shows an unusual aspect of this dominance in shaping culture: "The sound of harpists, musicians, flutists, and trumpeters shall not be heard in you anymore. No craftsman of any craft shall be found in you anymore. And the sound of a millstone shall not be heard in you anymore."

Modern Israel is a huge exporter of music. My wife and I saw part of a television special of former Beatle Paul McCartney's concert in Russia this past year, the first visit of any of the Beatles there. The concert was held in Red Square, and that huge plaza was jammed with people, most of whom stood throughout the entire several-hour affair, singing along in English. The Russians knew the songs in English! It was an incredible demonstration of the power of Israelite celebrity.

However, the use of the music imagery really represents the much broader subject of entertainment, including films and professional athletics. Professional Israelitish soccer, basketball, football, baseball, and golf have

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This pervasive religious culture, Huntington claims, is what makes America what she is. Immigrants *become* Americans by accepting that culture.

Throughout American history, people who were not white Anglo-Saxon Protestants have become American by adopting its Anglo-Protestant culture and political values. This benefited them and the country. Millions of immigrants and their children achieved wealth, power, and status in American society precisely because they assimilated themselves into the prevailing American culture. . . . At the heart of that culture has been Protestantism.<sup>4</sup>

The public's traditionalism and conservatism, according to Huntington, also has its roots in Anglo-Protestantism. He points out that the cosmocrats' ubiquitous liberalism statistically correlates with their irreligiosity. Just as importantly, religious commitment also correlates with nationalistic fervor:

Individuals who are more religious also tend to be more nationalist. . . . Most European peoples rank low in their belief in God and their pride in country. America ranks with Ireland and Poland, close to the top on both dimensions. . . . Americans are overwhelmingly committed to both God and country and see them as inseparable.<sup>5</sup>

These are the nationalists, for whom patriotism is everything but *passé*. These are the "God Bless America" Americans, fiercely loyal to the nation. Declares Huntington,

Overall . . . Americans overwhelmingly and intensely identify with their country, particularly compared to other peoples. While American elites may be denationalizing, Americans . . . remain "the world's most patriotic people."<sup>6</sup>

## WHO IS RIGHT— THE PUBLIC OR THE ELITES?

The cosmopolitan elite perceive America's national identity springing from her mission to *change* the world. To them America is the world's change agent, the facilitator of the new world order. They see America as a coach, mentoring the world's peoples into successfully adopting a brave new world of liberal democracy and market economies. Their allegiance is to the team—the world—rather than to the coach.

The traditionalist and nationalist public sees America's national identity springing from a vital need to *preserve* whatever it is that makes America different—and better—than the world. To much of the public, American culture is not on a par with other cultures but superior to them, producing a better lifestyle. That culture must be preserved.

As disparate as they are, both of these definitions of



invaded the entertainment realm of nations worldwide, and now the Gentile nations are entering their players and teams in competition with Israelitish professionals.

Isaiah 47:12-13 reports:

Stand now with your enchantments and the multitude of your sorceries, in which you have labored from your youth—perhaps you will be able to profit, perhaps you will prevail. You are wearied in the multitude of your counsels; let now the astrologers, the stargazers, and the monthly prognosticators stand up and save you from these things that shall come upon you.

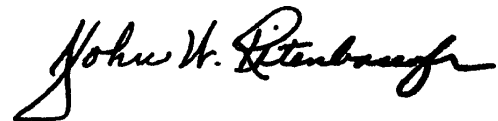
Revelation 18:2 reinforces this theme: “And he cried mightily with a loud voice, saying, ‘Babylon the great is fallen, is fallen, and has become a habitation of demons, a prison for every foul spirit, and cage for every unclean and hated bird!’”

Modern, end-time Israel, like ancient Babylon, is deep into the occult and spiritism, both in terms of worshipping demons as a matter of religious observance, as well as high-ranking political figures seeking their guidance in

national affairs. It was published in the United States that President Dwight Eisenhower consulted astrologers during World War II about such things as the timing of the Normandy invasion. Also circulated were accounts of Nancy Reagan consulting astrologers and then advising her husband, the President. If it is done in the White House, it is most assuredly done elsewhere in government.

Mystery Babylon stands revealed as the Israelitish people through duality, parallel conduct, attitudes, and actions. God directly names them with epithets such as Sodom and Egypt. He describes her in Revelation 17 and 18 as a consuming and trading nation of enormous wealth and influence, one who has broken her covenant with God through “fornication,” but who is right now at the peak of her glorious but idolatrous, immoral power. She is temporarily holding in check the rise of the Beast, but she will soon be cut down and burned with fire in preparation for meeting the true God and learning her true destiny.

In Christian love,



national identity grow from *individuals'* worldviews. Both definitions are subjective, representing as they do the feelings, aspirations, and opinions—perhaps even the dreams, imaginations, and fantasies—of a subset of the American polity. Both definitions are internally generated, reflecting personal prejudices and beliefs. Both definitions mirror to some degree the social and economic standing of their adherents. To the extent that they do, both definitions bespeak *personal* interests rather than national interests. Personal identities interweave with perceived national identities.

Both definitions are, for all these reasons, dead wrong.

National identity, like personal identity, is not rooted in thinking, but in *being*. People are not what they imagine themselves to be, not what they hope they are, not what they wish they might be. Personal identities are real—not insubstantial, will-o'-the-wisp fantasies. People are what they are. They can change, can become something different, but at any given point in time, people are what they are. A child knows this. Self-help psychology is wrong-minded because it fails to take into account this elemental fact. We are not what we “psych” ourselves up to be; rather, we are what we are. Reality contradicts Descartes dictum, “I think therefore I am.” What we are is not the result of what we think we are. Picasso, too, was wrong: Everything we can imagine is *not* real.

Nationhood is much like personhood; national identity is not what people want it to be or imagine it to be. National identity is what it is. It is objective, not

subjective. It is imposed from the outside, not fabricated from the inside. It is certainly not homespun. *America's national identity lies in what God says it is, not in what her folk want it to be.*

God's name, *El*, is in the name *Israel*: He prevails on Israel's behalf. God personally renamed Jacob “Israel.” God Himself identified Israel as great (Genesis 12:2); teeming with people (Genesis 13:16); prosperous, especially in the case of Joseph (Genesis 49:25); separate from other nations (Numbers 23:9); overspreading the planet (Deuteronomy 33:17); and a witness to the nations (Isaiah 43:19). As part of His creative process, God created Israel's national identity. No amount of idiosyncratic fabrication on the part of Israelites will change that identity. A rose by any other name is still a rose.

Samuel Huntington is unaware of the true national identity of America. The effete cosmopolitans do not know it; the public at large is ignorant of it. God has revealed it to His true church. It is only a matter of time before God disillusiones nationalist and transnationalist Israelites alike, teaching them their real roots. The rose will then bloom (see Isaiah 35).

—Charles Whitaker

#### ENDNOTES

<sup>1</sup> Huntington, Samuel P., “Dead Souls: The Denationalization of the American Elite,” *The National Interest*, Spring 2004, p 5.

<sup>2</sup> *Ibid.*

<sup>3</sup> *Ibid.*

<sup>4</sup> *Ibid.*

<sup>5</sup> *Ibid.*

<sup>6</sup> *Ibid.*

# GENESIS 6:9

"This is the genealogy of Noah. Noah was a just man, perfect in his generations. Noah walked with God."

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stock, making Noah the only "perfect" human being of his generation. Some have deduced from this that racial purity was a determining factor—along with the fact that he "was a just man"—in God's choice of Noah to build the ark and then replenish the earth on the other side of the Flood.

In a mind susceptible to prejudice, this misinterpretation can lead to simple condescension toward or even to outright rejection of whole races as somehow "subhuman." From this have sprung extreme movements such as Aryanism, white supremacy, and Identity cults, all of which preach racial purity and combine it with various levels of isolation and/or segregation, persecution, and militancy. Even in the church, where "there is neither Greek nor Jew" (Colossians 3:11), it can cause distrust, marginalization, and respect of persons, disrupting fellowship and destroying unity.

Unfortunately, the New King James Version (NKJV) fails to correct the translation of Genesis 6:9, although its marginal note on the word "perfect" offers two alternative renderings. The NKJV translators, like their colleagues who worked on other modern translations of God's Word, should have made the change in the text itself to remove all question.

The verse actually contains two problems. The first is that the KJV translates two different Hebrew words as "generations"! The first occurrence—"These are the *generations*"—is rendered from *toledoth* (*Strong's* #8435; note that it is plural), meaning "descent," "history," or "genealogy." The NKJV corrects this first error by using the word "genealogy"—"This is the *genealogy* of Noah"—although this is still a singular word. Other translations read:

- "the records of the generations" [New American Stan-

dard Bible (NASB)]

- "the account" [New International Version (NIV)]
- "the story" [Revised English Bible (REB)]
- "the descendants" [Moffatt translation (MOF)]
- "births" (Young's Literal Version)
- "the family records" [Holman Christian Standard Bible (HCSB)]

The second occurrence of "generations"—in the phrase "perfect in his generations"—is from the Hebrew word *dôr* (*Strong's* #1755), which means "properly, a revolution of time, i.e., an age or generation." The *Theological Wordbook of the Old Testament* (TWOT) adds:

Generation. By a thoroughly understandable figure, a man's lifetime beginning with the womb of earth and returning thereto (Gen 3:19) is a *dôr*; likewise from the conception and birth of a man to the conception and birth of his offspring is a *dôr*. A special use . . . is to mean simply "contemporaries," . . . cf. Gen 6:9 . . . "in his own generation and those immediately contiguous."

In Isaiah 53:8, this word, *dôr*, is used similarly to Genesis 6:9:

[My Servant, Jesus] was taken from prison and from judgment, and who will declare His *generation*? For He was cut off from the land of the living; for the transgressions of My people He was stricken.

This is better rendered, as in the English Standard Version: ". . . and as for His *generation* [or, *contem-*

*poraries*], who considered that He was cut off out of the land of the living, stricken for the transgression of my people?"

*Generation* (*dôr*) simply means a period of time, in the same way we use the phrases "the life and times of Ronald Reagan" or "the Age of Napoleon." The Hebrew implies the context or milieu of a person's life, the situations and events that occurred during his lifetime, including, as TWOT shows, his "contemporaries." Thus, many modern translations have rendered *in his generations* as:

- "in his time" (NASB)
- "at that time" (The Living Bible)
- "of his time" (Today's English Version; REB)
- "among the people of his time" (NIV)
- "among his fellow-men (The Modern Language Bible)
- "among his contemporaries" (HCSB)
- "among the men of his day" (MOF)

The two *generations* in Genesis 6:9 are quite different words and should be translated to distinguish them and to rule out misunderstanding.

## Was Noah "Perfect"?

The **crux of the matter**, however, is the word *perfect*. In the Hebrew text, this is *tamîm* (*Strong's* #8549), and its basic meaning is "complete" or "entire." It does not mean "perfect" as we think of it today, as "without fault, flaw, or defect." Other English words that translate *tamîm* better than "perfect" are "whole," "full," "finished," "well-rounded,"

“balanced,” “sound,” “healthful,” “sincere,” “innocent,” or “whole-hearted.” In the main, however, modern translators have rendered it as “blameless” in Genesis 6:9.

This does not mean that Noah never sinned, but that he was spiritually mature and that he had a whole-hearted, healthy relationship with God, who had forgiven him of his sins, rendering him guiltless. The thought in Genesis 6:9 extends to the fact that Noah was head-and-shoulders above his contemporaries in spiritual maturity. In fact, the text suggests that he was God’s *only* logical choice to do His work.

The New Testament concept of perfection, found in the Greek word *téleios* (*Strong’s* #5056), is similar to *tamîm*. Perhaps the best-known occurrence of *téleios* occurs in Matthew 5:48: “Therefore you shall be perfect, just as your Father in heaven is perfect.” Certainly, Jesus desires that we become as flawless as we can humanly be, using the utter perfection of the Father as our model, but His use of *téleios* suggests something else. His aim is that a Christian be completely committed to living God’s way of life, maturing in it until he can perform the duties God entrusts to him both now and in His Kingdom. In harmony with this idea of spiritual growth toward completion, *téleios* is well translated as “mature” in I Corinthians 2:6, and in Hebrews 5:14, it is rendered as “of full age.”

In addition, unlike Greek, biblical Hebrew is a rather concrete language, expressing itself in colorful, often earthy terms, and emphasizing its meaning with repetition and rephrasing. Because his vocabulary was limited by a relatively small number of words, a Hebrew writer relied on syntax, metaphors, puns, and other figures of speech to make his meaning clear. Perhaps chief in his bag of verbal tricks was parallelism.

Parallelism is similar to the use of appositives in English. When we say,

“Fred Jones, the pharmacist, often rode his bicycle to work,” we restate the subject of our sentence and add information at the same time. The Hebrew writer did the same thing, but he was not limited merely to renaming nouns; he worked in phrases, clauses, and whole sentences. For instance, a well-known parallelism appears in Psalm 51:2: “Wash me thoroughly from my iniquity, and cleanse me from my sin.” Many of the proverbs of Solomon also follow this form, for example, “Pride goes before destruction, and a haughty spirit before a fall” (Proverbs 16:18).

In the same way, “perfect in his generations” acts as a parallel thought to Noah being “a just man.” *Just* represents the Hebrew *tsaddîq* (*Strong’s* #6662), meaning “just,” “righteous,” “lawful” (in accord with a standard), “correct.” Noah was a man who lived in accordance with God’s revealed will, unlike all others of his time. In writing this description of Noah, Moses’ use of parallelism emphasizes Noah’s unusual righteousness for a man living among the spiritually degenerate humanity of his day.

## Noah Found Grace

The thought of Noah being spiritually complete or righteous beyond all of his contemporaries fits hand-in-glove with the context.

Then the LORD saw that the wickedness of man was great in the earth, and that every intent of the thoughts of his heart was only evil continually. And the LORD was sorry that He had made man on the earth, and He was grieved in His heart. So the LORD said, “I will destroy man whom I have created from the face of the earth, both man and beast, creeping thing and birds of the air, for I am sorry that I have made them.” But Noah found grace [favor, ac-

ceptance] in the eyes of the LORD. (Genesis 6:5-8)

His fear of God, exhibited in his obedience to God’s instructions—his righteousness—is why God chose Noah, not his supposed racial perfection! In fact, the verse contains no connotation of race at all but is entirely interested in Noah’s spiritual résumé. God wanted Noah, a man of integrity and morality, to build the ark and reestablish human society on a godly footing. The biblical account testifies that he performed his responsibility as well as any man could.

From what we have seen, a fair translation of verse 9 would be:

These are the records of Noah. Noah was a righteous man, blameless among his contemporaries. Noah walked with God.

As God says in Isaiah 66:2, “But on this one will I look [have favor]; on him who is poor and of a contrite spirit, and who trembles at My word.” Such a man was Noah.

The apostle Paul writes in Galatians 3:26-28:

For you are all sons of God through faith in Christ Jesus. For as many of you as were baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus.

Physical traits—such as genetic “perfection,” social status, or gender—are not high on God’s list of priorities regarding His children, but putting on the faith and righteousness of Jesus Christ is what impresses Him. In Noah’s case, these qualities are what led to his salvation—not anything as insignificant as the color of his skin.

—Richard T. Ritenbaugh

## What Evolution Really Means

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Creator God in favor of an ideology that utterly lacks proof but gives a certain peace of mind—that man is in control of his own destiny and that *nobody* is going to tell him what to do!

Does this rebellious frame of mind not sound familiar? In Ephesians 2:1-3, Paul speaks to Christian converts whom God had redeemed from the bondage of the world:

And you He made alive, who were dead in trespasses and sins, in which you once walked according to the course of this world, according to the Prince of the power of the air [Satan], the spirit who now works in the sons of disobedience, among whom also we all once conducted ourselves in the lusts of our flesh, fulfilling the desires of the flesh and of the mind, and were by nature children of wrath, just as the others.

These verses reiterate familiar symptoms—fulfilling the desires of the body and the mind, as well as anger—showing the origin of this way of thinking. The archangel Lucifer, feeling that he was not getting what he deserved, what was his right, rebelled against His Creator, becoming Satan. His influence has perpetuated the lie of evolution to turn mankind against God.

### Societal Breakdown

Proverbs 29:18 tells us: “Where there is no revelation, the people cast off restraint; but happy is he who keeps the law.” The translators of *The Living Bible* put an interesting slant on it: “Where there is ignorance of God, crime runs wild; but what a wonderful thing it is for a nation to know and keep His laws.”

A direct link exists between ignorance of God—either willful or unintentional—and societal breakdown. This is the result of evolution: not a more advanced society with answers to all of life’s problems, not a utopia of peaceful coexistence, not a world

of highly refined beings who have ascended to the next “plane” of existence, but degeneration. The ultimate result of the theory of evolution—and Satan’s intention—is the destruction of humanity and all semblance of order. We are increasingly seeing this breakdown within our schools and universities, on our highways, and in our neighborhoods. Mankind is certainly not evolving into *anything* better.

In response to the deluge of e-mails *WorldNet* received from the issue on evolution, the managing editor published the following observations on the website:

The driving point behind evolution today is the same as it has always been—a way to deny the existence of God. . . . The spiritual power of evolution, the immense public seduction it has facilitated, and its primary societal role over the last century has been to remove God from the daily life and mind of mankind. . . . [E]volution’s most transcendent purpose is, and always has been, to enable you to walk outside and witness the majesties of nature but to no longer have to see God’s handiwork, the undeniable evidence of His love. Instead, you get to see the product of eons of “evolution”—of which man is the prideful pinnacle. And lucky day—you’ll be happy to know that evolution also just happens to open up the door to free sexual expression, unfettered by the laws of a nameless and faceless God. And so, in your evolutionary world, man is the creator of his own destiny. He can genetically engineer himself and his world, transplant body parts, clone animals and humans, fabricate artificial parts of all sorts, imbed subcutaneous microchips, and generally just transform his body and soul into a new creature. In him—Man—all things are made new. Man has become his own god—creating and recreating himself unto immortality. . . . That’s why there’s such

emotion on this “scientific” subject. It’s all about freedom from accountability to God, it’s about free will [the lust of the eyes], it’s about free sex [the lust of the flesh], it’s about pride [the pride of life], it’s about being your own god.

### Shifting Focus

Revelation 3:14-22 shows that this is still relevant for our time. Notice the titles that Christ uses for Himself in His salutation to the Laodiceans:

And to the angel of the church of the Laodiceans write, “These things says the Amen, the Faithful and True Witness, the *Beginning of the creation of God*: (verse 14)

Is there a reason God has to remind this church era that He is Creator?

One of the Laodiceans’ problems is that they have, in essence, rejected God, perhaps not consciously, but their focus and attention has been turned away from that all-important relationship. They are paying more heed to the “lusts of the flesh” and the “lust of the eyes” and to creating their own gods, their own objects or ideas of worship. This is why, as verse 17 shows, they are self-satisfied with their condition, both physically and spiritually. Their concept of God, diminished and distorted through their neglect of the relationship, makes Him subject to *their* terms. In doing so, they have peace of mind that they are doing just fine, and at the same time, they are completely self-deceived about their true spiritual condition.

The theory of physical evolution is not a problem within the church, as we had to throw it out a long time ago to commit ourselves to God. However, the driving motivation behind evolution is to deny the existence—or at least the power or influence—of God. We can receive the same results and symptoms that belief in Darwinism spawns if we lose sight of our real reason for living, or if we shift our focus away from the Creator God.

—David C. Grabbe

## The .45, the GSA, and One-World Government

Mindanao, located in the southern Philippines, is the home of the Moros, a fiercely Muslim people feared far and wide as ruthless pirates and depraved slavers. By 1900, anyone with a lick of sense understood them to be the terror of the Philippines—and kept his distance. The Moros stopped the Spaniards, who were quite successful in colonizing most of the archipelago, dead in their tracks. In the early 1900s, they gave the American military nothing but trouble.

Glorying in death, Moro warriors developed the tactic of wrapping their heads with a turban, taking sword in hand, and hacking away at a civilian or soldier until stopped by a bullet. The Army's "general issue" bullet in those days was the .38, and it usually took several of them to fell a rampaging Moro—and not before he had slain a number of people. Several hundred American soldiers died at the hands of these "suicide hackers."

In 1905, the U.S. Army responded to this ongoing threat by requesting a bullet with more stopping power. John Moses Browning, who worked for Colt Firearms Company at the time, invented the .45. Larger and less aerodynamic than the .38, this bullet did the job quickly and efficiently. Colt's .45 ACP M1911 Government Model was put into service in 1911.

America's response to early-twentieth-century Muslim terrorism in the Philippine Islands was a bigger bullet. Not surprisingly, that is precisely how America responded to worldwide Islamist terrorism a hundred years later: *Make a bigger bullet*. And what a bullet it is: the GSA.

While there is, of course, no organization so-named, the Global Safety Authority nonetheless plays a major role in our world. In fact, it is probably the most salient manifestation of worldwide government in action today. It did not develop, writes Amitai Etzioni in "Enforcing Nuclear Disarmament" (*The National Interest*, Winter 2004/2005, p. 81), as a result of the utopian dreams of "starry-eyed idealists." Nor was it the product of years of shrewd maneuvering by do-gooder, non-governmental agencies; pie-in-the-sky academicians; avaricious industrialists; or power-hungry internationalists. Rather, today's one-world government, under the guise of the GSA, is the result of cut-and-dried realism; it is the spawn of international terrorism.

Most governments have come to view terrorist acts as the work of large-scale gangsters and thugs around whom no one feels secure. Even a "crude" nuclear weapon detonated in Manhattan could kill hundreds of thousands of people and cost

the nation a trillion dollars. Once leaders from Bali to Spain to Washington recognized that none was safe, all (or almost all) came to perceive terrorism as a clear and present danger to world peace, stability, and prosperity. Their solution: Band together into something more solid than an amorphous and temporary "coalition of the willing" by forming a mutual security organization, the GSA. Nations have accepted this organization as the only practical solution—the most realistic approach—to a major threat.

So great is that threat that building the GSA required little cajoling or threatening on the part of the U.S., few summits and "high level" missions, and no new treaties, conventions, accords, or plebiscites. Within a few months after 9/11, no less than 55 nations "changed their domestic laws to accommodate the global pursuit of terrorists."

While surely not official, Etzioni's GSA is as real as a .45 bullet:

**Global:** The GSA is *global* in that national borders mean virtually nothing to its day-to-day functioning. It was invented by the United States, which maintains it by footing most of the bills. America also sets its agenda. Importantly, however, the GSA "is comprised of most nations of the world, including other major powers such as China, India and Russia." The GSA is truly transnational in scope and jurisdiction.

**Safety:** The GSA's agenda revolves almost exclusively around security. One of its main departments, the Antiterrorism Department, is made up of 170 intelligence and police agencies worldwide, all gathering—and sharing—information. Its second major department, if you will, is the Nonproliferation Department, which is charged with "the removal, forcibly if necessary, of nuclear arms, material and components from those states deemed by the international community to be insufficiently stable or reliable." Security is the GSA's *raison d'être*.

**Authority:** There is nothing *ad hoc*, temporary, or transitional about the GSA. It is an institution backed up by international law and the muscle of American military. Unlike the largely toothless United Nations—recognized by every honest pundit as a nest of corruption—the GSA is powerful and often effective. It does not get the press, but it often gets the thug—or at least foils his plot.

America's .45 has been one of the most successful bullets of all time. Will America's big, new 9/11 bullet in the struggle against Islamist terrorism be as successful as her 1911 bullet? Time will tell. ■



# BIBLE STUDY: *THE PARABLE OF THE GOOD SHEPHERD*

## *Part One*

Old Testament prophecies of the coming of the Messiah prepared people to think of Him as a Shepherd (Psalm 23; Isaiah 40:11; Ezekiel 34:11-16, 23; 37:24). In John 10:1, Jesus explains that the shepherd enters by the gate, the lawful way of going into a sheep pen as opposed to some other way. By this, He contrasts himself with false messiahs, who by deceitful claims seek to steal sheep or who presumptuously try to exert control over the people. Jesus Christ came as the legitimate Heir of the chosen seed and fulfilled the promises of the Old Testament.

In this two-part study on the Parable of the Good Shepherd (John 10:1-30), we will briefly analyze qualities of Jesus Christ the Shepherd, who came to gather into one flock—God’s Family or church—the scattered children of God. John uses a wider principle than Matthew, Mark, and Luke do in their parables of a shepherd and his sheep. The three synoptic gospels emphasize the careful concern that the shepherd feels for them, but John emphasizes the sovereignty of Christ as the Shepherd. He is the great and benevolent Ruler and Owner of all His sheep.



1. Why is Jesus Christ the personification of the *Good* Shepherd? John 10:10, 14-15.

**COMMENT:** As the Good Shepherd, He died for earth’s sinners, who like sheep have gone astray. *Good*, as used here, means more than having goodness in a physical sense but also having an excellent nature (Exodus 33:19-20). It signifies what is morally beautiful, noble, and true (Exodus 34:6-7). Christ’s use of the word in this parable implies that He perfects all godly attributes in others; He is the Good Shepherd who manifests the characteristics of perfect goodness. He guides and supports His sheep, and sacrifices Himself for them. His benevolence exceeds all others (Psalm 31:19).

2. Why is Jesus Christ the epitome of the *Great* Shepherd? John 10:15, 17-18.

**COMMENT:** When Jesus came in the flesh, He emphasized that He had been sent by the Father, and His authority, offices, purposes, plans, and power were received from Him. All this was done with Jesus’ complete acceptance and agreement (Philippians 2:5-8); He did not come reluctantly but with purpose and zeal. As the Great Shepherd, He sacrificed Himself, rose from the grave, and ascended to heaven, where He now intercedes for His sheep (Hebrews 7:25; 10:5-10; 13:20-21). Both the Father and His Son are one in Their love for the sheep, and so the Son came to seek and to save those who were lost.

3. Why is Jesus Christ the embodiment of the *Ruling* Shepherd? John 10:27-28.

**COMMENT:** As the *Ruling* Shepherd, He will return to reward His under-shepherds who were faithful in their care of the flock (I Peter 2:25; 5:2, 4). The shepherd is the symbol of the king, and in this regard, it is interesting to note how many of Israel’s kings, patriarchs, and prophets began as shepherds. Jesus does not mix His

metaphors when He exhorts His disciples, “Do not fear, little flock, for it is your Father’s good pleasure to give you the kingdom” (Luke 12:32). Three figures of speech combine to form the ideal kingship familiar in ancient times: the perfect king was shepherd of his flock, the loving father of his family, and commanding ruler of his country. Thus, when Jesus says with authority, “I am the good Shepherd,” the qualities of shepherd, parent, and ruler are seen combined in Him (John 10:11, 14).

4. Why must a good shepherd *own* his sheep? John 10:4, 14, 16.

**COMMENT:** A sheep pen often held several flocks, with each flock having its own shepherd. When the time came to take his flock to its pasture, each shepherd separated his sheep from the others by making a unique call. Instead of driving them, he led them, and they followed him as one unit. The shepherd always went before them to guide them to the most beneficial pasture and to protect them from danger.

Jesus’ references to the sheep are personal: “His own sheep” (verse 4), “My sheep” (verse 14), and “other sheep I have” (verse 16). Everyone is owned by the Creator God. The Father is the “Author of Creation” (Isaiah 40:28; 43:15), and the One who later became known as the Son, Jesus Christ, is the Word, through whom Creation was brought into existence and the work done (Psalm 102:25; John 1:1-3; Colossians 1:16-19; Hebrews 1:2, 10; Revelation 4:11). As such, His sheep are very familiar to Him and bear the mark of ownership—unconditional obedience and submission.

In Part Two, we will look deeper into the relationship that exists between the Shepherd and His sheep. We will see how important it is for Him to know, lead, give His life for, and give life to His sheep.