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Appeasement's Role in the Terror War

Following the July 7 terror bombings in London, many evoked memories of the blitz in World War II. Regrettably, that's not the only analogy with the Second World War that is appropriate.

by Melvin Rhodes

After the first terror bombings on three London Underground (subway) trains and one of the city's famous double-decker buses, Western leaders were quick to evoke memories of the resolve of Londoners during the World War II blitz on the city by the German Luftwaffe.

The blitz isn't the only comparison one can draw with the Second World War.

Appeasement is another.

For much of the decade preceding the September 1939 German invasion of Poland that precipitated World War II, Winston Churchill was warning of impending calamity. He was largely ignored, criticized as a warmonger and kept out of government. This period came to be known as the famous statesman's "wilderness years."

But he was right.

Just one year before the outbreak of war, British Prime Minister Neville Chamberlain sat down and talked with Adolf Hitler in Munich, purportedly receiving his assurances that he would stop his aggression. Returning to Britain, waving a piece of paper in his hand as he came down the steps of his airplane, he proclaimed "peace in our time."

Chamberlain had appeased Hitler by giving him Czechoslovakia. All he did was buy time.



Reuters/Kai Pfaffenbach

Forensic experts investigate around the bus destroyed by a bomb in central London July 7.

The apostle Paul warned of such delusion: "For when they say, 'Peace and safety!' then sudden destruction comes upon them . . ." (1 Thessalonians 5:3). While this prophecy specifically applies to the global state of deception just preceding the coming Day of the Lord, the principle is always at work: The subtle spirit of appeasement blinds people to the truth, leading to serious, often fatal, misjudgments.

(See "TERROR," page 3)



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Scriptural references are from the New King James Version (© 1988 Thomas Nelson, Inc., Publishers) unless otherwise noted.

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Address changes: POSTMASTER—Send address changes to *World News and Prophecy*, P.O. Box 541027, Cincinnati, OH 45254-1027.

World News and Prophecy online: Read *World News and Prophecy* as soon as it is completed. The next issue is scheduled to be available by Sept. 9, 2005, on the Internet at:

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"Whom heaven must receive until the times of

Restoration

of all things ... ACTS 3:21

Godly Solution to World Conflict

Every year I teach a class in early Church history to a group of young people attending the Ambassador Bible Center in Cincinnati, Ohio. One of the sections we cover is the controversy in the fourth century over the question of whether Jesus Christ was indeed the divine Son of God come to earth in the flesh or whether He was merely a good man who founded a new religion and was elevated to a divine status by tradition. This theological argument created enormous conflict that is with us to this day. Though church councils negotiated a truce about it at that time, it still stirs religious tension.

Looking at our articles for this issue, I am struck by the connection between this ancient debate and today's war on terror. Both involve deep issues of religious belief that have never been effectively resolved. The issue comes down to the question, Who is God? It is the dividing point between the major world religions. Until this question is resolved, there will be continued religious strife.

The conflict between radical elements of Islam and Western Christian society is a clash over who is God—Allah or the Christian God? Is there a fundamental incompatibility between the two? Is it possible for the two faiths to coexist and work together in one society? Several European nations, such as the Netherlands, Great Britain and Spain, are being forced to examine that question. Bombings and the killing of innocent civilians going about their daily lives could impel leaders to more drastic measures to protect their nations.

History shows that when differing views of faith and God divide people, there is no easy or permanent solution found in the councils of men. This is a hard fact to accept, yet it must be understood in today's conflict.

We bring you two articles this issue that focus on the war on terror. Melvin Rhodes takes a critical look at where appeasement can lead when the fundamental nature of a problem is not addressed. This has broad implications that impact our personal lives as well. Compromise with error and evil never results in a positive conclusion. We must adopt a vigorous and watchful stance. We must have a firm foundation in truth if we hope to withstand the attacks that are launched against our belief, safety and security.

Our British-based correspondent, John Ross Schroeder, has an exclusive interview with world terrorism expert Christopher Dobson. Mr. Dobson has studied terrorism firsthand for decades and has a firm grasp of the underlying ideology and its impact on modern nations. Included here is a photo of Mr. Dobson conducting an interview with Ariel Sharon some years ago. Prime Minister Sharon still wrestles today with the effect of centuries of conflict between differing faiths and peoples.



How will today's conflicts be resolved? Who will step forward with the will and wisdom to put forth a lasting solution that brings peace? Men and nations will try, and there are indications from the Bible that they will seem to achieve a "peaceful" solution. But the real solution will not arrive until Jesus Christ returns to restore all things, including the way of peace among peoples.

That way includes true knowledge that has been rejected by many. It also includes the truth of who Christ is and was and will be. Even many who consider themselves Christians would be surprised at the answer. Without that vital key of understanding, we will not see God as He is nor understand His true message of salvation and eternal peace.

—Darris McNeely

“TERROR,” (Continued from page 1)

For some time now too many Western leaders have been making similar mistakes in the war on terrorism. As the threat to Western civilization mounts, they have often been in the dark, blinded by political correctness, unable to see the stark threat that faces us all.

Occasionally there’s a voice like Churchill’s crying in the wilderness, but too often it’s been quickly smothered by the politically correct mantra that all religions and cultures are essentially equal and can live peaceably side by side. Attitudes leading up to and in the immediate aftermath of the London bombings are a case in point.

“Islam and terrorism don’t go together”

Two days after the London bombings, Charles Moore, former editor of London’s *Daily Telegraph*, wrote an article for the paper on July 9 in which he asked the question: “Where Is the Gandhi of Islam?”

He commended Londoners for their stoicism and the emergency services for their magnificent work, but then wrote the following astute paragraph: “Yet there seems to me to be a radical disjunction between our heroic capacity to deal with the immediate effects of terrorism and our collective refusal to confront what lies behind it. The effects of this disjunction are, literally, fatal.”

Mr. Moore quoted the deputy assistant commissioner of the London Metropolitan Police, Brian Paddick, who, when asked about the nature of the terrorists, said: “Islam and terrorism don’t go together.”

Mr. Moore commented on this statement: “It is true that the vast majority of Muslims are not terrorists, or involved in terrorism, and this needs to be said strongly if people assert otherwise. But if the Metropolitan Police really believe what Brian Paddick says, if they really, truly think that the words ‘Islam’ and ‘terrorism’ must not be linked, then we have little hope of catching the killers, of understanding how the terrorism works, or of preventing new atrocities.”

Mr. Moore added a very perceptive thought: “What strikes one again and again about the reaction of the public authorities, of commentators, of the



One year before World War II began, British Prime Minister Neville Chamberlain met with Adolf Hitler. Returning to Britain, waving a piece of paper, he proclaimed “peace in our time.”

media, is the terrible lethargy about studying what it is we are up against. We are dealing with an extreme interpretation of one of the great religions of the world.

“We flap around, looking for moderates and giving them knighthoods, making placatory noises, putting bits of Islam on to the multi-faith menu in schools, banishing Bibles from hospital beds, trying to criminalise the expression of ‘religious hatred,’ blaming George Bush and Tony Blair.”

In other words, we have practiced appeasement as a previous generation did in the years leading up to World War II. He continues: “But if we do not know the way the faith in question works, its history, its quarrels, its laws and demands, we will not have the faintest chance of distinguishing the true moderate from the fellow-traveller or of bearing down on the fanaticism.”

Dangerous ignorance of religion and history

It’s not surprising that the British people are ignorant of Islam. The average citizen today is almost as ignorant about Christianity.

After two devastating world wars, Britons abandoned practicing Christianity in droves, holding onto it in name only. Church attendance plummeted. Having rejected the Bible as the standard for religious and moral absolutes, people rapidly accepted a new standard—that of multiculturalism and political correctness.

According to this standard, all religions, cultures, creeds and ideas are morally equal and not to be criticized. There is no absolute right or wrong; no one can judge another’s beliefs and actions.

After decades of swimming in this sea of political correctness and multiculturalism, most people today genuinely believe that there is little or no difference between various religions. They have become spiritual appeasers, no longer able to discern right from wrong, truth from error, safety from danger. They know little or nothing about the Bible or the Koran.

This was not the case with previous generations of Englishmen. American historian Benson Bobrick wrote about the incredible enthusiasm the English people had for the Word of God in past

centuries. “Englishmen carried their Bible with them—as the rock and foundation of their lives—overseas,” wherever they went (*Wide as the Waters*, 2001, p. 12).

Canadian historian Jacques Barzun wrote that this enthusiasm for the Bible “did not cease for 350 years. 1900 was the first year in which religious works (at least in England) did not outnumber all other publications” (*From Dawn to Decadence*, 2000, p. 10).

The same enthusiasm could be found in the United States at the time. The July 10 *Lansing State Journal* noted that at the Michigan State University campus in East Lansing, excavations are taking place at the site of one of the first student dormitories, called “Saints Rest,” which was “named by students after a popular Christian devotional of the time” in 1856.

Less than 150 years later, our most prestigious universities reject the Word of God and teach secular values to our young people. They have lost their spir-

itual moorings in a world floundering spiritually because it has discarded biblical standards.

The Old Testament prophet Hosea wrote to modern-day Ephraim, the British people who formed the “multitude of nations” foretold in Genesis 48:19. Through Hosea, God tells us, “My people are destroyed for lack of knowledge” (Hosea 4:6, emphasis added throughout).

This is not knowledge of the physical universe, but knowledge of who we are, why we are here and God’s eternal standards that show us how to succeed in relationships, both individually and at the national level.

How well that describes so much of the Western world today. Rejecting the timeless truths and standards of the Bible has set our peoples up for destruction.

Not understanding the truths of God only causes spiritual confusion and leads to acceptance of false religions and philosophies that, in turn, lead to

ever-increasing problems, conflicts and dangers.

Hosea 7:8-9 adds: “Ephraim has mixed himself among the peoples [embraced other cultures and religions as equally valid with the true faith of the Word of God] . . . Aliens [people who worship other gods] have devoured his strength, but he does not know it.”

Ancient Ephraim had the same problem modern Britain and other Western countries have today without knowing it. They have been blinded, thinking that accepting all religions and cultures as equal is a strength when too often it sows the seeds of social and cultural disintegration.

The enemy within

Imagine if, in World War II, one in eight Londoners had been a German. This would have complicated the situation alarmingly. Today, one in eight Londoners is a Muslim. Of course, the analogy breaks down because Muslims have not declared war on Britain. Even so, it has become increasingly evident that some of the terrorists have been recruited from their number, especially from militant mosque congregations.

Three of the four London suicide bombers were second-generation Britons born to Pakistani parents (the fourth was a Jamaican-born immigrant to Britain and a Muslim convert).

The first of the five unsuccessful July 21st bombers who was caught had immigrated to Britain from Eritrea with his parents at age 14. In spite of a prison sentence for knife-point muggings as a teenager, he had been granted British citizenship and given some \$60,000 in welfare payments over recent years. All five failed bombers had moved to Britain as children or teenagers and apparently were radicalized and turned to terrorist acts after moving there.

Richard Reid, who in December 2001 attempted to blow up a transatlantic American Airlines flight with a bomb hidden in his shoe, was born in a London suburb to an English mother and Jamaican father. He had converted to Islam while in prison.

Ahmed Omar Saeed Sheikh, sentenced to death in Pakistan for the 2002 kidnapping and beheading of *Wall Street Journal* reporter Daniel Pearl there, was a London native and former student at

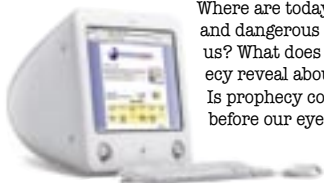
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the London School of Economics, born to Pakistani parents.

In April 2003, two British citizens, Asif Mohammed Hanif and Omar Khan Sharif, carried out a suicide-bomb attack in Mike's Place, a Tel Aviv nightclub frequented by many Americans. Sons of Muslim immigrants, they had been recruited by the terror group Hamas in Britain and entered Israel on their British passports.

Recent articles on terrorism in Iraq highlight that many of the insurgents are second-generation Muslims recruited from Western Europe—their parents were immigrants from the Middle East and North Africa, but they were born in Europe.

These countries aren't the only places where Western-born converts to violence have emerged. Mohammed Bouyeri, convicted of shooting Dutch filmmaker Theo van Gogh on an Amsterdam street before nearly beheading him, had lived all his life in Holland since his birth there to Moroccan-immigrant parents.

"What moved me to do what I did was purely my faith," Bouyeri explained in confessing the killing. ". . . I was motivated by the law that commands me to cut off the head of anyone who insults Allah and his prophet."

Some Muslim leaders have spoken out and strongly condemned such acts, particularly in the wake of the London bombings. Yet these realities raise serious questions about the ideals of multiculturalism, including the widely held conviction that second-generation immigrants are fully assimilated and identify with their new country.

Two days after the second round of London bombings failed, London's *Telegraph* published results of a survey of attitudes among Britain's Muslims illustrating the magnitude of the problem. "The sheer scale of Muslim alienation from British society that the survey reveals is remarkable," stated the article's author, Anthony King, professor of government at Essex University.

"Although a large majority of British Muslims are more than content to make their home in this country, a significant minority are not," he continued. He explained that almost a third of those surveyed believe that "Western society is decadent and immoral and that Muslims should seek to bring it to an end."

He further found that "nearly one British Muslim in five, 18 per cent, feels little loyalty towards this country or none at all." In terms of numbers, this means that "well over 100,000 British Muslims feel no loyalty whatsoever" toward Britain. Perhaps most ominously, he reported that "one per cent, about 16,000 individuals, declare themselves willing, possibly even eager, to embrace violence" ("One in Four Muslims Sympathises With Motives of Terrorists," July 23).

Western leaders in denial

While Prime Minister Blair and President Bush express their com-

Recent articles on terrorism in Iraq highlight that many of the insurgents are second-generation Muslims recruited from Western Europe—their parents were immigrants from the Middle East and North Africa, but they were born in Europe.

mitment to advance democracy in the Middle East, they should take note of the threat at home to Western ideals of democracy.

"As I write," Mr. Moore added, "I have beside me an article that appeared during our recent [May] election campaign in *Muslim Weekly* [London]. By Sheikh Dr. Abdalqadir as-Sufi, it calls for the replacement of British parliamentary democracy with 'a new civilization based on the worship of Allah,' attacks the Conservatives for being 'in the hands of an illegal Jewish immigrant from Romania' and speaks of the 'near-demented judaic banking elite.'

". . . Last year, [London Mayor Ken] Livingstone extended a warm welcome in London to Yusuf al-Qaradawi, a mainstream, world-famous spiritual leader based in Qatar. Qaradawi has supported suicide bombing against Israelis, the treatment of all Jews as legitimate

targets, the whipping of homosexuals and the killing of all Americans—civilian and military—in Iraq."

There's little wonder that the same mayor was in denial over the perpetrators of the London bombings. "This isn't an ideology, it isn't even a perverted faith, it's mass murder," Mr. Livingstone was quoted as saying in London's *Financial Times* July 8. The bombings were unquestionably mass murder, but the perpetrators certainly appear to have been motivated by both religious ideology and perverted faith.

When a terrorist isn't a terrorist

Even the word *terrorist* became controversial in Britain, when it became clear that the BBC would not use the word to describe the bombers, apparently because the broadcaster might lose some of its international audience. According to the organization's editorial guidelines, "the word 'terrorist' itself can be a barrier rather than aid to understanding" (Tom Leonard, "BBC Language That Labour Loves to Hear," *The Daily Telegraph* [London], July 13, 2005).

The BBC also canceled a dramatization of a patriotic British classic from World War I, *Greenmantle* by John Buchan, a follow-up to the classic *39 Steps*. The novel's heroes thwart a German plan to unite Islamic peoples against the British, a real threat at the time.

The BBC's decision to cancel was in stark contrast to their refusal to be pressured last year when Christians protested over the showing of the blasphemous London stage play *Jerry Springer—the Opera*. There's clearly a double standard of continuing contempt for Christianity and its values, coupled with fear of Islam and a growing inability to say anything critical of the religion, its history or its followers.

In the United States, PBS (Public Broadcasting Service) follows the same philosophy, fearful of critiquing Islam in a documentary special made for the *Empires* series while being dismissive of Christian beliefs in other documentaries.

Failing to see the danger

Those of us who are older know that the terrorist attacks of Sept. 11, 2001, on New York and Washington, D.C., of March 11, 2004, in Madrid and of July

7 and 21 in London would not have happened 50 years ago. Massive immigration from the third world, prompted by politically correct government policies, has significantly changed the demographics of Western nations in the last four decades.

Britain has long welcomed many immigrants from the third world, as have many other European countries. Likewise, the United States, once a haven for European immigrants, in recent decades changed its policies to bring in more poor, culturally alien peoples from Asia, Africa and the Middle East who are far less likely to successfully assimilate. Many observers are now—too late—questioning the wisdom of those moves.

After the London bombings, a cry immediately arose to change Britain's practice of granting asylum even to some convicted of or wanted by authorities for religious extremism in their own countries and to expel those who, taking advantage of Britain's free-speech protections, have argued for the overthrow of Britain's democracy and the establishment of an Islamic state.

For four decades politicians, intellectuals and academic institutions on both sides of the Atlantic have espoused political correctness and multiculturalism, reversing the biblically based beliefs and ideals held by our ancestors since the Reformation. Instead of being thankful for the blessings Almighty God

bestowed on the British and American peoples, they blame Western leaders for virtually all the world's problems.

Continually heard on the BBC following the London bombings were questions about how four young men born and brought up in Britain could take the lives of so many, what made them feel so "alienated" and how Britain and other countries could do better in assimilating Muslims.

Nobody even considered the possibility that perhaps Islamic and Western values are inherently incompatible, a fact that Islamic nations themselves acknowledge by their refusal to allow non-Muslims to immigrate into their countries.

The Dutch politician Pym Fortuyn was one of the first to realize this, pointing out that Islamic values threaten liberal Dutch society. Assassinated in 2002, he paid with his life for the comment. So did the Dutch filmmaker Theo van Gogh. Perhaps it's not surprising that BBC employees are careful about criticizing Islam!

Do we have the will and wisdom?

Clearly the London suicide bombings have caused some Western leaders to awaken to the serious threat that confronts their nations. Hopefully it's not too late.

Rejection of biblical standards and absolutes has had many unforeseen con-

sequences. Lack of discernment—characterized by appeasement in the face of growing danger—has been only one sad result of trying to live apart from the Word of God.

In an age of religious confusion, exacerbated by the new ideology of multiculturalism, does the Western world have the will and the wisdom to face up to the real threat that ideological terrorism poses? If not, we can only expect more attacks in the future. While many Western leaders and intellectuals flounder about spiritually, unable to discern the danger, terrorists remain single-minded in their deadly purpose.

The prophet Isaiah's words over 2,500 years ago seem so relevant today. "Justice is turned back, and righteousness stands far off; for *truth is fallen in the street*, and equity cannot enter. So *truth fails*, and he who departs from evil makes himself a prey [or, as some references render it, 'he who departs from evil is accounted mad']" (Isaiah 59:14-15).

Christians, meanwhile, must seek the discernment that can only come from God's Word and continue to pray fervently for God's Kingdom to come. Only then will the suffering and violence that plagues our world today come to an end. ❖

Recommended Reading

To better understand the roots of the conflict between Islam and Western civilization, be sure to request a free copy of *The Middle East in Bible Prophecy*. This fully illustrated booklet takes you on an eye-opening journey through history and the Bible to help you grasp the roots of this agelong conflict and where Bible prophecy indicates it will lead. You need this vital information—be sure to request your free copy today.



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Terrorism in the 21st Century

A World News and Prophecy *interview with Christopher Dobson, an expert on terrorism.*

Interview by John Ross Schroeder

Never before in history has the terrorist threat been so all-encompassing. Following the July suicide terror bombings in London, we interviewed British author and journalist Christopher Dobson, one of the world's most knowledgeable authorities on terrorism.

Mr. Dobson has authored or coauthored many books on terrorism, including *Terrorists: Their Weapons, Leaders and Tactics*; *Black September: Its Short, Violent History*; *The Never-Ending War: Terrorism in the 80s*; *The Carlos Complex: A Study in Terror*; *The Weapons of Terror: International Terrorism at Work*; and *Counterattack: The West's Battle Against the Terrorists*.

He has worked as a journalist for *The Daily Telegraph* and *The Daily Express* and has been assistant editor for *The Daily Mail*. He lives near London and continues doing freelance work.

World News and Prophecy: How would you define terrorism? And does it ever really work?

Christopher Dobson: A good working definition is a paraphrase of the United Kingdom's Prevention of Terrorism Act. Terrorism is defined as the use of violence for political goals and includes any use of violent force for the purpose of putting the public or the community in fear.

Terrorist groups have no arms that can really face the Western military might head on. But they do feel that they can cause the West so much grief that it will eventually give up the struggle.

In fact terrorism does work in certain circumstances. Previously we saw the end of the European terror groups like the Baader-Meinhof gang [a German terrorist group of the 1960s and '70s]. They all went in time.

But from their point of view, the Irish Republican Army has in fact achieved a great deal of what they set out to do through the means of terror. Whether they could have achieved an equal amount by peaceful political means is another matter. I am convinced that they could have achieved as much by peaceful ordinary democratic politics.

But they don't look at it that way. They say, "We achieved this through the gun and semtex [plastic explosives], and otherwise we would not have done it." So from their point of view terrorism was a great success.

I am sure that the present Islamic terrorists look at it in the same light. From their point of view, they are going to win. They are going to kill "the great Satan," the United States, and "the little Satan," Great Britain. They will continue their efforts despite the losses they are taking.

WNP: In what way has terrorism today changed from the terrorism of the 1970s?

CD: It has changed principally in its scale. The terrorism of the 1970s was on a much smaller scale—smaller bombs, assassinations, some car bombs. The most effective method used in the 1970s was, of course, hijacking—which we don't see much of anymore except, of course, to use planes as lethal weapons of attack. We saw what happened with nearly 3,000 people dead as a result of 9/11. That sort of thing did not occur in the 1970s.

We have also seen the great rise in suicide bombers. There were no suicide bombers in the 1970s. I believe the first suicide bombers emerged in Lebanon from Hamas and Hezbollah. Although small in scale, they were quite remarkable in their effects.

There were some women involved, and they were very effective in that area. But overall the incidents had very little effect in the West because it was regarded as something out of our ken that was never going to happen in Europe or in America. Today you get these suicide bombers working in Iraq almost every day. It's a major business now.

Going back a bit I remember the suicide truck bombing of the French and American barracks in Lebanon in 1983. More than 200 American marines and some 60 French soldiers were killed. In effect, this operation was very successful because after that the French and the American Marines withdrew from Lebanon. This was an indication to the terrorists that they could succeed through using suicide bombers.

These are very potent weapons. We saw in London in this last week something we never,

With the July suicide terror bombings in London—the first in Europe—we interviewed British author and journalist Christopher Dobson, one of the world's most knowledgeable authorities on terrorism.

ever thought we would have to see here—tragic loss of life and massive disruption caused by four young men and four bombs.

Although there are those of us who have been warning for many years that a bomb on the London Underground [subway system] would be the terrorists' most effective weapon in this crowded city, not really much notice was taken of those warnings.

I think this attack was only a matter of time. The London Underground is very vulnerable. Millions of people use it every day and you cannot possibly stop every person getting on board and search them for bombs. It is a target which causes utmost destruction, produces a great deal of fear and disrupts the economy of the country.

And the other way in which terrorism has changed is that the targets have changed, too. Remember, poison gas was used in the Japanese underground. There is always a possibility of water supplies being poisoned. There is also a possibility of somebody building a "dirty," explosive bomb packed with used radioactive material.

WNP: What do you see as the primary aim or goal of today's terrorism?

CD: Ultimately, and I say "ultimately" advisedly, the aim is to have Islam as the greatest power in the world. But before you get to that stage, in their view, you have to restore the pride of the Islamic people. You have to get rid of regimes like the Saudi Arabian regime and have such countries taken over by hard-line Islamics. You have to wipe out rival groups of Islam.

WNP: For some time we have heard that poverty and oppression are the root causes of terrorism, yet the London bombers and others have been shown to be educated and members of the middle class. Osama bin Laden is a multimillionaire and his right-hand man is an Egyptian doctor. What can you tell us about the motivation of many of today's terrorists?

CD: I think that it is wrong to assume that terrorism comes from poverty. It does not! Otherwise the whole of Africa would be full of terrorists.

Terrorism is carried out mainly by educated people because in a perverse way they understand what they

are doing. They are capable of being taught; they are capable of listening to teachers in the mosques. These are not things which come easily to poor, poverty-stricken people. Yes, you can arouse a mob of poor people to riot and to kill people, but you cannot really rely on ill-educated people to learn the technicalities of modern terrorism.

WNP: Do you think it is possible that terrorists could successfully use chemical, biological or nuclear weapons of mass destruction against a Western nation like Britain, the United States or Israel?



British author and journalist Christopher Dobson is an authority on terrorism.

CD: I think there is a possibility that these weapons will be used. Of course, they are more complicated and more easily discovered by security forces. Therefore, they are currently less useful than the ordinary high-explosive bomb, which has proved itself to be a very effective weapon. But if the terrorists see that these more complex weapons will give them an advantage, they will take that route. We have seen how they have developed their techniques over the years.

WNP: Israel seems to have dramatically reduced the number of suicide bombers over the last year or so. To what do you attribute that?

CD: Israel has always regarded

itself as being at war and it reacts to terror as if it is at war. It has also taken various physical measures which have made the bombers work harder. For instance, there's the great fence, the great wall that they have built, which has made the bombers' life more difficult.

They have adopted measures of punishment which we have not adopted in the West, although some of them derive from prewar British rule. At that time if a terrorist was discovered, he himself might be hung or put in prison, but his family home would also be blown up. Collective punishment was imposed.

So, strangely enough, the Israelis have this basis of huge countermeasures to build on whereas the British have seemingly forgotten about all those measures. This is because we are no longer a colonial power and also the British people are a much more tolerant people than we were when a colonial power.

WNP: What can the West realistically do to effectively stop terrorism?

CD: Going back to your question about poverty, people would say that you had to put all these wrongs right, and in particular you had to give the Palestinians their land back—that being, in their view, the main cause of terrorism today.

But I am not sure that this is the way forward. We obviously have to take all the military and security measures that we can. We have seen the British Parliament agreeing this week on new measures to be taken—measures which we would have thought absolutely impossible a few years ago.

I can remember being in Cyprus in the 1950s when terrorists were blowing up and shooting people in their aim for independence. Yet we were still allowed to go out to the planes on the airfields and see our friends off. There were no searches. It was a look at your passport and go through.

The next step was, of course, with the IRA. Suddenly you were not allowed to go out to the airport and your bags were searched. We now regard bags and suitcases being searched as a normal feature. But when it was first introduced, it was thought a terrible infringement on our freedoms.

Now it is all being taken a step further. We now have devices which not only look into our suitcases, we also have instruments which see what we are wearing underneath. So gradually, with each terrorist outrage, the counter-measures are being stepped up, much to the disgust of people who are libertarians. But we must face the fact that we have to do it.

The other thing is, What can we do to win hearts and minds? It is obvious that the terrorists are winning hearts and minds among their young men and women. How can we win them back? That's going to be a very long process and a very difficult one. It is going to require the involvement of Muslim leaders all over the world. So often, of course, their teachers have taken the other route, and that's where our great difficulty lies.

WNP: How do we deal with home-grown terrorists among us here in Britain? Their own ethnic groups heavily influence them both at home and abroad.

CD: I think the big point here is integration. These terrorists are Brits that are born here of British nationality. They talk with British accents, which is very confusing to us. Obviously they are Arab or Indian or Pakistani from their appearance, but they speak with Birmingham or other British accents.

This is awfully confusing. What we have to do is to make sure that British accents prevail over the tribal, clan warfare of their parents' or grandparents' home country, and that's going to take a very long time. We have to try to integrate them into the British way of life.

They should not live in Muslim ghettos, but they do. If you emigrate to a country, you will go where your original countrymen already are because you feel comfortable there. And you tend to open your own restaurants and your own clubs.

That's going to take a very long time to break down. Of course, integration has taken a terrible blow with the London bombs because many people don't trust any young Pakistani even though he may in fact be a true Brit. That is a really bad step backwards.

WNP: The London Underground

packs in people like sardines every weekday morning. There does not appear to be any way of realistically preventing a terrorist attack. Can you comment on that?

CD: I am afraid there is very little way of preventing a terrorist attack without imposing all sorts of restrictions that will be almost impossible both economically and politically.

It is always a danger that we have to face. The terrorist has the advantage of always having the initiative. He can decide where he wants to attack, how he wants to attack and, with a suicide bomber, he . . . can choose whatever target he wants.

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And there are other targets just as vulnerable as the London Underground. There are the football stadiums people are packed into every weekend and quintessential English cricket matches, not to mention theaters and cinemas. All these are potential targets.

WNP: What are Western governments doing at the highest policy level to combat terrorism?

CD: They are introducing more and more strict measures. They are trying, behind the scenes, to get governmental cooperation.

Certainly the intelligence services of the West are working together far more than ever before because this is a common problem. If they don't work together, then terrorists will slip through the net. You have to put aside national feelings in all this and cooperate.

Although we have seen Mr. Blair

and Mr. Chirac quarrelling over various important aspects of national life, I don't think they quarrel very much over the way in which they approach terrorism. Cooperation is the answer to trying to solve the problem.

WNP: Roughly speaking, how many terrorist organizations are there in the world today?

CD: Roughly speaking, I think there are possibly 30 to 40 that we have to worry about. The major terrorist organizations today are, of course, Islamic.

Al-Qaeda itself is rather like a huge worldwide company with a headquarters and with semi-independent groups in any country where there is a strong fundamentalist Islamic influence. So while we talk of al-Qaeda as being one terrorist group, it is not really. It consists of a number of terrorist groups spread around the world who may come together for certain operations. They usually carry out operations in their own countries in the name of al-Qaeda.

WNP: To what extent do these terrorist groups cooperate?

CD: The al-Qaeda groups do cooperate. They conduct corporate "business" through e-mails and through mobile phones which are a tremendous advantage. But in another way they are also an advantage to the security forces because they can listen in, which is a major weapon in the war against terrorism.

ETA in the Basque region of Spain and the IRA have cooperated in the past.

WNP: Is there anything else you would like to mention in closing?

CD: One of the great debates going on in Britain today is between the far right and the far left. It is between people who believe that strict, very uncomfortable measures should quickly be taken to curb terrorism and people who believe that any attempt to curb terrorism ultimately infringes on people's rights.

There is this great debate going on and it is one that must be watched very carefully. If one side wins utterly, we get measures imposed on us which none of us would enjoy. And if the other side wins utterly, the terrorists will be given many more opportunities to carry out their attacks. ❖

From Farm to Fork—How Safe Is the Food Supply?

“Farm to Fork” is the catchphrase repeated throughout the U.S. Department of Homeland Security and EU documents on the issue of securing the food supply against intentional contamination. How safe is the food supply?

by Cecil E. Maranville

What would you think of the following headlines in the United States? “More Than 75 Million People Struck Seriously Ill From Contaminated Food!” “More Than 325,000 Hospitalized!” “5,000 Dead From Foodborne Illness!” “Economic Impact, Including Pain and Suffering, Reduced Productivity and Medical Expenses Is \$10-83 billion!”

Would you think that a major terrorist attack had taken place? These statistics aren’t hypothetical; they are real. The data comes from the U.S. Centers for Disease Control and Prevention (CDC), and it represents what actually happens in the United States *annually*, due to illnesses that come just from mishandling of food.

With such inherent problems, how vulnerable is America to deliberate contamination of the food supply? You may recall the startling comment that Health and Human Services Secretary Tommy Thompson made in his resignation speech last year: “For the life of me, I cannot understand why the terrorists have not attacked our food supply, because it is so easy to do.”

As Asia learned from the bird flu scare, just the rumor of a problem can cause catastrophic losses to the economy.

George V. Hulme reported in *Information Week* magazine: “Al-Qaida training materials emphasize treating food-processing operations and attacking crops and livestock” (“Food Chain’s Fear Factor,” May 23, 2005). Government officials are concerned with contamination by such ailments as foot-and-mouth disease, the avian influenza, as well as the introduction of biotoxins.

U.S. authorities initially quashed, but later released a Stanford University report that criticized the Food and Drug Administration for being lax about restrictions on the food and drink industry. The report concluded that only 10 grams of botulinum toxin released into central milk storage tanks would be enough to poison nearly 500,000 people.

The report’s authors, Yifan Liu and Lawrence Wein, “estimated that if 50,000 people were poisoned it would cost the U.S. economy around \$8.6 billion” (Chris Mercer, “Huge Costs of Terror Attack on U.S. Milk Supply,” NOVIS, April 7, 2005).

Two teaspoons would kill many thousands

Botulinum, a nerve toxin that produces paralysis, causes death in as many as 60 percent of those poisoned by it, or a staggering 300,000 fatalities with the above model of 10 grams of poison. It takes only 1 millionth of a gram to poison an adult.

How much is 10 grams? It is about the weight of two teaspoons of water. So it is a truly tiny amount and it could easily be added to the milk supply, if safeguards aren’t put in place to prevent it.

The scientists made a number of recommendations that they believe would prevent such a nightmare scenario, including “locking all tanks, trucks and silos when they’re not being drained or filled; [requiring] security checks for people who have access to pre-bottled milk” (Mercer). And two people would be present every time a valve is opened to transfer milk.

Finally, routine testing for contaminants could be conducted on each 5,500-gallon tank truck to ensure that nothing got through the security net. The cost of these safety measures would not be exorbitant (perhaps a few cents per gallon).

Tracking from farm to fork

Detailed record keeping is the principal strategy in securing the food chain “from farm to fork.” The U.S. “Track and Trace” law of 2002 “requires most every business in the U.S. food supply chain to keep detailed records on receipt and shipment of goods—where they come from, who they’ve been sent to, the lot numbers, and more—and to be able to supply that information

Health and Human Services Secretary Tommy Thompson said in his resignation speech last year: “For the life of me, I cannot understand why the terrorists have not attacked our food supply, because it is so easy to do.”

four to eight hours after it's requested. Other rules require companies to register food facilities and provide advanced notice of food shipments coming from abroad" (Hulme).

The EU has a similar law, which "entered into force in January 2002, laid down the general principles and requirements of food law, created the European Food Safety Authority and established procedures in matters of food safety.

"The Regulation:

- stipulates that the delivery of safe food and animal feeds belongs to the food and feed producers;

- specifies that foodstuffs, animal feed and feed ingredients must be traceable;

- includes clear procedures for developing food law and dealing with food emergencies;

- gives the Commission new powers to take emergency measures when national authorities are unable to contain an emerging food risk;

- establishes the Standing Committee on the Food Chain and Animal Health, in the place of three previous Standing Committees, bringing together Member States representatives with important roles in decision-making on food safety issues" ("Food & Consumers," March 5, 2004, EurActiv.com).

Large American food producers already have in place the resources that meet or can help them meet the U.S. law's requirements. "But," Hulme says, "as much as 75% of companies that touch the food supply chain still are managing their inventories with disconnected spreadsheets and paper documents . . ." They have a long way to go to comply with the law's demand to be able to respond in a few hours to a request for a chain of custody on a particular food.

Food chain spans globe

Imported food represents unique challenges. It was to this category that HHS Secretary Tommy Thompson was referring when he said it would be easy for terrorists to attack the U.S. food supply.

The U.S. imports foods from a wide array of nations. For example, the U.S. imports green coffee, cocoa beans, fruits, vegetables, nuts, food oils, food oilseeds, teas and spices, fish and shellfish—even dairy products and eggs—from Indonesia (over \$1 billion annually). America

imports similar items from the following nations:

- Ethiopia, including more than \$16 million in food oils and oilseeds.

- Turkey, including nearly \$19 million in tea, spices and preparations.

- Spain, including more than \$22 million in dairy products and eggs; \$325 million in vegetables and preparations; more than \$125 million in food oils and oilseeds.

- India, including \$83 million in tea, spices and preparations.

- Serbia and Montenegro, including over \$4 million in fruits and preparations—and even a small amount of dairy products and eggs.

- Bulgaria, including over \$10 million in dairy products and eggs.

- Syria, including over a million dollars in dairy products and eggs.

- Pakistan, including \$2.5 million in fruits and preparations, \$3.4 million in tea, spices and preparations and \$12.4 million in feedstuff and food grains.

- Kazakhstan, including approximately \$1.6 million in fish and shellfish (as well as, by the way, \$2.5 million in nuclear fuel and fuel materials).

- Iran, including \$3.2 million in fruits and preparations and \$6.7 million in fish and shellfish.

- Egypt, including \$2.9 million in fruits and preparations, \$5.3 million in vegetables and preparations, \$7.9 million in tea, spices and preparations and \$4.1 million in soft beverages, processed coffee, etc.

(Source for import statistics: U.S. Census Bureau).

The EU similarly trades around the world, absorbing approximately 85 percent of Africa's agricultural exports and 45 percent of those from Latin America (http://europa.eu.int/comm/trade/issues/sectoral/agri_fish/agri/tp_en.htm). The EU proudly declares that it purposely trades with the least developed countries, importing mainly tropical products, cotton, fruits, vegetables and sugar.

The recent contamination of Worcester sauce by chili powder that had a known carcinogen in it (Sudan I) caused the largest food recall in the United Kingdom's history, costing in the range of 200 million euros.

Clearly, the world is one large market, with global retail sales exceeding approx-

imately \$2 trillion annually ("Changing Supply-Chain Model Affecting Trade and Consumer Preferences in Global Food Market," RNCOS, May 2005).

Internet tracking

Such a large market, which includes many nations with unstable governments, some that harbor terrorists and some that sponsor terrorism, presents a monumental security challenge.

The Internet promises to be a key link in providing a chain of custody from farm to fork, even when that farm is half a world away from the fork that spears its produce. Radio frequency identification (RFID) is a technology that makes this possible. For example, ScoringSystem, a commercial software company, proposes that its unique coding "records activities and actions performed on the animals, fish, or crops at each location—even in the middle of a packing plant, or on board a factory ship, or in the middle of a farmer's field, and all the way to the retailer and consumer" ("Internet System Locates Food Handler's Along Supply Chain," NOVIS, June 29, 2005).

ScoringSystem claims that a Web-based system would make security verification possible in just seconds. The potential Achilles' heel to the entire enterprise is the susceptibility to failure of the Internet, such as through an electromagnetic pulse attack that we described in our previous issue, or simply the normal glitches that occur.

The concept of bioterrorism isn't new, for Jesus used it as an illustration of a spiritual truth in His parable of the tares. When asked how the seed of a grain crop became contaminated, the farmer replies, "An enemy has done this" (Matthew 13:28).

Is the food supply chain safe? Those who are responsible for its security say it is safer than it has ever been. But Mr. Thompson's frank assessment conveys the hard truth: It is impossible to secure such a huge chain completely.

Food and food shortages will play a crucial role in the end of the age. Be sure to request our reprint "The Horsemen of Revelation." You can request it by mail; or you can read or download it from our literature reprint Web site at www.ucg.org/reprints. ❖

Berlin—Europe's Future Political Capital?

British correspondent Gerhard Marx visited the German capital in mid-June. Here is his timely historical and prophetic analysis.

by Gerhard Marx

A visit to Berlin, which has now been politically united for 15 years, is very revealing in its contrast with the formerly divided city. Many of the old and dilapidated buildings have disappeared from the East Berlin landscape and have been replaced by attractive new buildings, often rebuilt in the original pre-World War II architectural style.

My personal experience with Germany's capital began in late 1944 when, as a young child aged 7, I was returning with my brother and sister to our parents. We had earlier been evacuated to the eastern part of the Reich, and now we and the group we were with were desperate to keep ahead of the Russian troops heading for Berlin. The train from East Prussia to Westphalia took us through Berlin, which had already been thoroughly devastated by Allied action.

As our train meandered slowly through the vast expanse of rubble, I saw a man holding a brick in his hand, as if to say, this is all that is left of Germany's once-glorious capital. Surrounded by all the utter devastation, he, as well as millions of other Europeans equally devastated by war, had to start all over again—to rebuild, to begin afresh amid acute political and social instability. This scene is vividly impressed on my mind to this day.

A sad chapter in history

That is the sad experience of man's rule, declaring war on other nations and then paying the dire consequences—the tragic story of Europe and of the world in general. The biblical prophet Jeremiah was inspired to write over 2,500 years ago, "O LORD, I know the way of man is not in himself; it is not in man who walks to direct his own steps" (Jeremiah 10:23). How tragically accurate a prophecy of the inability of man to rule justly without guidance from a Higher Source.

Now traveling to Berlin again from the east some 60 years later, my wife, Diana, and I took



Brandenburg Gate with images of WWII damage superimposed.

the train from Dresden through the eastern part of Germany (the misnamed former German Democratic Republic). As we had previously traveled into East Germany during the moribund days of the Cold War period, it was interesting now to notice the extensive construction and the renovation of buildings taking place in all of Berlin, but more noticeably in the eastern part. Although many buildings are unfinished on account of Germany's high rate of inflation (presently at 10.5 percent), the building program continues.

Of special interest was the recently renovated Reichstag, the German parliament building, which was heavily damaged during the war but still remained standing. With the addition of Sir Norman Foster's glass dome, it looks impressive, with long lines waiting to view the building.

The vast space to the southwest of the Brandenburg Gate, on the former border between East and West, is being used to construct buildings for foreign embassies as well as housing the impressive offices of the German chancellor and president.

A few hundred yards away, construction of Berlin's new main train station is in full swing. It will be a colossal building that will connect direct-

Germany's once-glorious capital is undergoing extensive construction and renovation. Will the historic city of Berlin become the de facto political capital city of Europe?

ly to the Reichstag as well as providing quick access to foreign embassies.

It might be that at some time in the future, the historic city of Berlin will become the de facto capital city of Europe, at least in terms of political influence. It is highly conceivable that in the future Germany may assume the political leadership of Europe, with religious leadership in Rome and possibly many bureaucratic functions in Brussels.

Another revival of the Roman Empire

The biblical book of Daniel speaks of four great ruling empires, the last of which can be identified as the Roman Empire. Then in the book of Revelation we see that the last revival in the end time will bring a government that does not recognize the power and authority of Almighty God. It will meet the same fate as King Nebuchadnezzar for initially failing to recognize that God rules supreme.

Notice first the king's words: "Is not this great Babylon, that I have built for a royal dwelling by my mighty power and for the honor of my majesty?" (Daniel 4:30). This arrogant statement resulted in Nebuchadnezzar's downfall.

Likewise, the name of God isn't even mentioned in the proposed EU Constitution, as the governments of the



Riverside view near the Reichstag in former East Berlin.

EU openly declare that they feel they have no need of God. Prophecy shows us that God sets the destiny of nations according to His will and often works behind the scenes in bringing about His purpose. This is equally true with



The recently renovated Reichstag, the German parliament building (photos by Gerhard Marx).

the last revival of despotic human rule (Revelation 17:17), that "fourth beast, dreadful and terrible, exceedingly strong" (Daniel 7:7).

Revelation 17:8-18 mentions seven resurrections or revivals of this end-time empire. Six are behind us and all the indications are that the creation of a United Europe without the acknowledgement of God is prophesied to ultimately turn into a powerful bloc led by the Beast of Revelation, which constitutes the last resurrection of the fourth beast in Daniel 7:15-27 and 2:37-45.

A sure prophecy

The present European Union is experiencing political difficulties and a degree of disunity and divisiveness among its leading member states. But any talk of the EU completely falling apart is unwarranted as far as Bible prophecy is concerned. Of course the EU will face difficulties on the way to becoming a greater European superpower. Some members might even opt out of the European Union.

But at the end of the day, the Bible prophesies that a European superstate will become a reality, but only for the briefest of time (Revelation 17:12). Member states will relinquish their own sovereignty in order to be part of this end-time European power. "These are of one mind, and they will give their power

and authority to the beast" (verse 13).

Make no mistake, the rise of such a system has incredible geopolitical consequences for the United States, Canada and the United Kingdom. It very well may affect your life as well as the lives of your children and grandchildren.

Why? The answer is that God has unfinished business with the modern descendants of ancient Israel. These nations have lost their identity and have forgotten their God.

For more than half a century, the Church of God has proclaimed the certainty of a United States of Europe. Half a century ago no one else proclaimed that prophecy on a worldwide scale. Today many journalists are able to see it developing.

But the Church of God with the revealed knowledge of Bible prophecy was there first, and we shall continue to highlight that all-too-often-neglected part of the message of Jesus Christ. Please continue to watch for articles in our publications that will give you a clearer understanding of these prophecies.

Until then, please feel free to write for two special booklets that will further expand your understanding regarding what is foretold to happen, *The Book of Revelation Unveiled* and *The United States and Britain in Bible Prophecy*. ❖

“BEATITUDES,” (Continued from page 16)

Seven is often considered the biblical number that symbolizes completion, so let’s take a thumbnail sketch of what God says we need to do to be complete as we look forward to that day when He grants us His “pennies.”

1. Revelation 1:3: “Blessed is he who reads and those who hear the words of this prophecy, and keep those things which are written in it; for the time is near.” Reading God’s Word or hearing it spoken by another person is much different from deeply embedding it within your being and allowing it to be your directing compass in life.

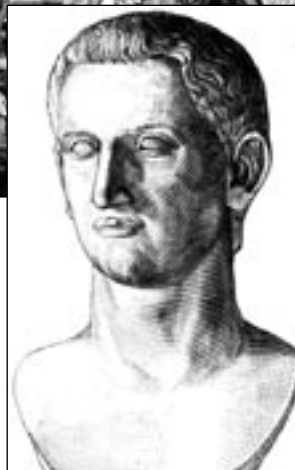
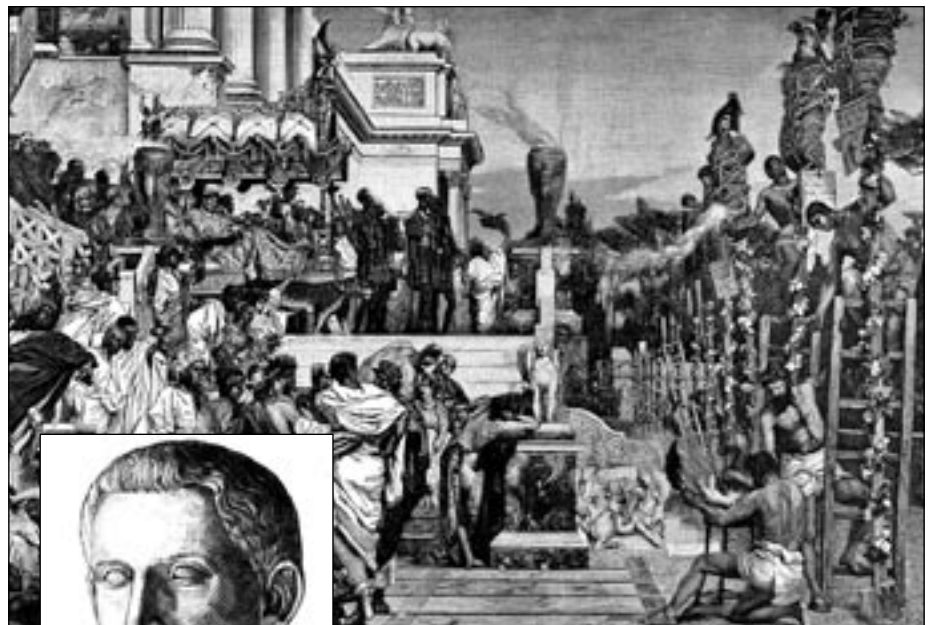
The “things which are written in it” are about the very real return of Jesus Christ and the establishment of God’s Kingdom. Knowing this and believing it with all your heart will draw you close to God and change everything about your life. When this was initially written, the Roman emperor, Domitian, was persecuting the Church—the time was indeed near!

But in whatever age we live, as mortal men we are but one breath away from the establishment of God’s Kingdom, once and forever. As Christians, God has offered us a head start; however, we need not only a mind-set, but also a “heart-set” to match the revelation we have been granted.

2. Revelation 14:13: “Then I heard a voice from heaven saying to me, ‘Write: “Blessed are the dead who die in the Lord from now on.”’ ‘Yes,’ says the Spirit, ‘that they may rest from their labors, and their works follow them.’”

To be able to hear a voice from heaven, rather than the roar of self and the distractions of this world, is a constant challenge. Yet when we do hear it, we are reminded that this life is not an end in itself.

Death, whether by natural causes or as a martyr for Jesus Christ, is not a stranger to the Christian experience, but is central to its understanding. Jesus’ death paved the way for this understanding. Even so, if death is required of us, we are promised that



Many Christians were being slain under the persecution of Emperor Domitian. Christ wanted to let His followers know that if they were true to Him through those fleeting painful moments, they could be with Him for eternity.

what we have done will not be forgotten.

The pharaohs of Egypt tried in vain to take their earthly possessions with them to the next world. The truth is, when we give our world to Jesus Christ, He promises to remember that and give us something so much richer in meaning that we could not possibly store it up in this lifetime. As the One who proclaimed Himself as “the resurrection and the life” (John 11:25), He jolts us into His reality that life and death are not two different worlds, but one world in His hands, and He says that on the other side of this life, He will remember what we did for Him.

3. Revelation 16:15: “Behold, I am coming as a thief. Blessed is he who watches, and keeps his garments, lest he walk naked and they see his shame.”

Jesus Christ never said the end is *here*. He always commented that the end is *near*. Followers in every age, in a sense, feel the tension between their present world and the end of the

age. Most have a sense that Christ’s return is imminent. So they watch and pray. But Christ says no one knows the time, just like no one knows when a thief might enter a home, whether in daylight or in darkness.

While we observe the times and events around us, Christ reminds us that it’s just as important to look inside ourselves and be sure that our inward person represents and reflects the Kingdom of peace that He will bring at His second coming.

4. Revelation 19:9: “Then he said to me, ‘Write: “Blessed are those who are called to the marriage supper of the Lamb!’” And he said to me, ‘These are the true sayings of God.’”

God never said it would be easy, but He did promise it would be worth it. Christ likens His second coming to a festive wedding supper. In ancient times, this was an event that would go on for days. It was an event that was deeply anticipated, diligently prepared for in every detail and enjoyed to the full. Likewise, this invitation does not come without forethought

from God or counting the cost by the recipient.

The apostle Paul said in 2 Corinthians 11:2, “For I have betrothed you to one husband, that I may present you as a chaste virgin to Christ.” At our resurrection at His second coming, Christ intends to consummate this engagement by not only offering us His hand, but granting us entrance into His Kingdom, which will indeed be an incredible time of joy and celebration.

5. Revelation 20:6: “Blessed and holy is he who has part in the first resurrection. Over such the second death has no power, but they shall be priests of God and of Christ, and shall reign with Him a thousand years.”

When this was first written, many Christians were being slain under the persecution of Emperor Domitian. Since then, many other saints have been killed. The words of Revelation indicate more will join them. But Christ wanted to let His followers know that if they were true to Him through those fleeting painful moments, they could be with Him for eternity. Yes, He offers a reward that extends far beyond their greatest moment of human trial.

6. Revelation 22:7: “Behold, I am coming quickly! Blessed is he who keeps the words of the prophecy of this book.” This beatitude completely mirrors the first one. But what is noteworthy in the text, is that it appears as a personal interruption by none other than Christ—and His own messenger angel is put on hold. Christ wants to make an emphatic point. While that proverbial “second” may seem like forever, it really isn’t!

Now in the closing chapter, the informed reader of Revelation recognizes that nothing stands in the way of Christ—be it death, the Beast, the False Prophet, Satan or time. Why would he not want to *keep the words of this prophecy* central to his life?

The God who owns eternity—past, present and future—always operates in the immediacy of “now” when it comes to His followers. Now is the time to surrender to Him. Now is the time to love your fellow man. Now is the time to prepare for

eternity—*quickly*, not tomorrow.

7. Revelation 22:14: “Blessed are those who do His commandments, that they may have the right to the tree of life, and may enter through the gates into the city.”

The end of God’s Word returns to where it began at the Garden of Eden. God desires to plant something incredible in our lives, but we’ve got to reach for the right source. We’ve got to reach for the tree of life grounded in God’s commandments, with the reality of “waiting on the Lord” rather than seizing for ourselves counterfeit treasures that can only follow us to the grave. How many have suc-

Now in the closing chapter, the informed reader of Revelation recognizes that nothing stands in the way of Christ—be it death, the Beast, the False Prophet, Satan or time. Why would he not want to keep the words of this prophecy central to his life?

cumbed to the moment by holding on to all they can, rather than waiting on one of God’s “pennies”? Don’t you be one!

Thoughts?

Long ago when Isaiah wrote the statement, “This is the way, walk in it” (Isaiah 30:21), little could he have imagined that another 2,800 years would transpire, and still the faithful would be awaiting the return of the Messiah.

Now, all these years later, what would we ask God? After reading through the seven beatitudes of Revelation, isn’t it abundantly clear that God wants to give us His “penny,” not for our thoughts, but for our actions? And if we have to wait a while, it’s worth it—because after all, there’s a blessing. Seven of them! ❖

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by Robin Webber

The Seven Beatitudes of Revelation

There is a story about an eager young man who once asked God, “What is a million years like to You?” God patiently replied, “My son, it is like a second in time to Me.”

The young man then asked, “And what is a million dollars like to You?” Once again, God replied, “A million dollars is but a penny to Me.”

Well, the young man went for the bonus question and asked, “God, can You give me just one of Your pennies?” God thought about it for a moment, smiled and then replied, “Yes, My son, but you’ll have to wait a second!”

Just like the young man, all of us would love to have one of God’s “pennies,” especially when we fully grasp the spiritual riches of God’s Kingdom. And, truth be told, just like the young man, we, too, have to deal with God’s time frame. God knows that; and, likewise, we need to accept this reality. As human beings, we want everything right now! But God in His wisdom is allowing something special to develop in us—His love, His patience and the faith of Jesus Christ. And there’s no getting around the spiritual fact that all of this takes time.

Happy are you if you do these things

Many of us are familiar with the beatitudes from the Sermon on the Mount that Christ offered His followers. More than anyone else, He recognized what lay ahead for those who would heed His call, so He set the incredibly high standards that reflect the inner character of His Kingdom, and then He offered a rich blessing for

those who would take Him at His word and follow.

Jesus recognized that the necessary time would seem so long to His human followers that there was the potential for them to become disappointed with their fellow saints, despair over external pressures and, yes, even ultimately depart. So Christ told them, in effect, “Happy are you if you do these things, stay with it, for indeed there is a blessing in the end.”

But did you realize that nearly 60 years later, the ascended Jesus Christ, the true Author of the book of Revelation, offered additional beatitudes to reinvigorate His followers to stick with it? He wanted them to hold on and realize that while it wouldn’t be easy to be a Christian in A.D. 90 or 2005, it would be worth it.

Perhaps you’ve never noticed it, but stuck right in the midst of this blueprint of biblical prophecy—with its seven churches, seven seals, seven resurrections of a Beast-like kingdom, and seven trumpets—are seven beatitudes that Christ wants us to apply in our walk with Him.

Seven jewels wrapped in encouragement

Long ago, Jesus recognized that His followers down through the ages would need some signposts along the way to guide and encourage them through the minefields of everyday human nature, not to mention the prophesied comings of false preachers, Beast-like worldly kingdoms and the demolition of nature’s resources. So He offers us seven jewels of challenge and responsibility wrapped in encouragement.

(See “BEATITUDES,” page 14)