TWO BEASTS RISING

Book Two of the
END TIMES SERIES

C.H. Ren

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To My Christian Brothers and Sisters

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Understanding Darkness

Dear brothers and sisters in Christ, I had hoped and prayed that this book would not be necessary within our generation or the next. However, the unfolding of world events and the state of Christianity compel me to consider that perhaps we or our children might have to confront the rise of the two beasts as described in the Book of Revelation. Only God the Father knows when the days of trials and tribulations will come, but I believe that the future is greatly contingent upon what Christians do now. We Christians can unite to fight the rise of darkness, or let our churches succumb to worldly forces. Already, many churches today are not able to shield Christians from growing secularism, false ideologies, and worldly temptations. The world has long been blind to the ways of God. Once Christians also become oblivious to God's plans, the End Times will probably come like a thief in the night.

Matthew 24:36 "No one knows about that day or hour, not even the angels in heaven, nor the Son, but only the Father.

1 Thessalonians 5:1-3 Now, brothers, about times and dates we do not need to write to you, for you know very well that the day of the Lord will come like a thief in the night. While people are saying, "Peace and safety," destruction will come on them suddenly, as labor pains on a pregnant woman, and they will not escape.

As Christianity thrived over the past two thousand years, Satan and his dark forces have been working to counter God's plan. Much of the worldly forces attacking the Christian churches today are attributable to Satan's endeavors. Yet, even Satan's endeavors are accounted for in God's plan. Christians become stronger through hard testing, and more powerful Christians are gathered from a world in turmoil. This is why I believe that the harvesting of God's

people will become more important as the world races toward the End Times. Even as the Christian churches are being overwhelmed by the world, there is hope for a new breed of Christians who will battle evil instead of fleeing at the mere mention of Satan. Have faith that there is no possible way that Satan could succeed. All the events that have passed and those yet to come are a part of God's plan. However, the state of Christianity will help God decide when the testing has become too hard and when the final testing must be conducted in preparation for the return of our Lord Jesus. I dare not argue that Christians should have studied the activities of Satan when Christianity was still young and the tests were still simple. The false achievements of Satan could have confused the immature, but Christians of the past had to focus only on the Word. Now that the future of Christianity and the world lies in the balance, I believe that studying Satan's role in God's plan will help a united Christianity pass the hardest of tests. Understanding how hard the testing by Satan is right now could help Christians unite instantly, and this unity, which would promote Christian growth, could delay the End Times. More importantly, Christians united during the End Times must understand the activities of Satan in order to prepare for what the two beasts will do.

Many Christians believe that they will be raptured before the beasts are allowed to consume this world. However, I believe that some Christians will be part of the final test because they will not unite to block the rise of darkness. I also believe that other Christians, who have worked towards unity and remained in faith, will have immense responsibilities in proclaiming the Word when darkness rises to place the world into great testing. The criticality of this unity is discussed in my companion book, *Christianity and the Future*.

We who are faithful will be persecuted, but we must triumph against the world given to the beasts until our mission is done. It is through faith, opposition to the rise of darkness, and gathering of

new Christians that the world will pass through the End Times without being completely lost to evil. The power of the Holy Spirit will not leave this world in the darkest of times. So on that last day, there shall be Christians who will rise up to the clouds to greet the return of our Lord. The King of Kings will return along with all who have suffered in His name, not to destroy, but to rule the world in peace. There will remain much that is redeemable in the world.

Matthew 24:9-14 "Then you will be handed over to be persecuted and put to death, and you will be hated by all nations because of me. At that time many will turn away from the faith and will betray and hate each other, and many false prophets will appear and deceive many people. Because of the increase of wickedness, the love of most will grow cold, but he who stands firm to the end will be saved. And this gospel of the kingdom will be preached in the whole world as a testimony to all nations, and then the end will come.

The endeavors of the evil one have already been noted in prophecies. So, we will start the first chapter of this book with a study of prophecies to explore when and where darkness is unfolding. To do battle against this darkness, however, we must move beyond prophecies to figure out the actual ways in which worldly activities are being manipulated by Satan's forces. This study of worldly activities will require us to use the instruments of this world. Scientific methods, behavioral study techniques, and philosophical principles will all be applied. Further, the Bible can only be used to a limited extent because the word of God is not an appropriate form for delving into such matters. Faith rather than the Bible will have to be our guide on this journey. Have faith that no matter how clever Satan appears, his deeds are still accounted for in God's plan. Though this journey will be complex, I will try to keep the discussions simple and focus on the key concepts.

After studying prophecies, the remaining chapters will discuss how our current political, scientific, ideological, economic,

and social systems are being manipulated by dark forces to transform into globalized systems that will lend power to the beasts. There is still time to wrestle our current systems away from Satan's influence, but the time to act is now and quickly. We will try to formulate what needs to be done. Once the transformations to darker system states and configurations have occurred, there may be little that Christians can do to prevent the beasts from gaining power.

As you will see, this study of dark forces through the context of God's plan is not about magic, monsters, evil spirits, and demons. Rather, it is about the everyday events in the world around us. We are surrounded by the deeds of many who are under the influence of the evil one, and the insidious effects are far more dangerous than simply the actions of cultists, criminals, and tyrants. Evil manifested through the actions of men and fallen angels is different than pure evil extending from non-existence. Evil in purest form attacks our spirits and all God's creation, and it is chaotic in ways that cannot be fathomed by man. In contrast, the evil actions of men and fallen angels can be studied, because such evil is still bound by all living things' inherent need for order. With all the evil in Satan, he still expects order within his ranks and makes orderly plans. Likewise, the most insane criminal still has a pattern in behavior, and the cleverest deceiver still has identifiable methods. This is why the activities of dark forces can be opposed through Christian actions and not merely through Christian prayers.

Blocking evil from penetrating our spirits requires faith, understanding of the Word of God, and the support of the Holy Spirit gained through Christian discipleship. Opposing evil actions from men and fallen angels still requires faith, understanding, and the Holy Spirit. However, it also requires us to be shrewd about the ways of this world. The churches of Christianity have served our Lord in strengthening faith through worship, increasing understanding through Bible studies, and seeking the Holy Spirit through prayers. I will now endeavor to help Christians increase

their shrewdness in confronting the coming days. There is no doubt that we will be opposing internal evil attacking our spirits and external evil attacking the world as the beasts of Revelation rise. As internal and external evil seek to work together in driving the world into darkness, our battle on both fronts cannot relent. Can we remain internally pure in spirit if we refuse to battle for the salvation of others in the world? Can we truly serve our Lord in the world if we let external endeavors against dark forces corrupt our spirits?

In the following pages, I will attempt to show the complex plans made by fallen angels and the powers they want to grant to the beasts. The course of these events will be incredibly hard to counter. Yet, the need for order, even as men and fallen angels defy God, makes dark forces vulnerable. Christians, as God's servants, can understand order and see into the depths of evil plans. Christians, as man's servants, can be the beacon of hope when all the rest of the world has yielded to the beasts' powers.

Chapter 1: Prophecies and Unfolding Events

It is natural for Christians to yearn for the return of our Lord. Unfortunately, this yearning has led some Christians over the centuries to misinterpret prophecies regarding the apocalypse and the day of Jesus' return. Many Christians at the height of Roman persecution thought the End Times were near. Many Christians during the horrors of the Black Plague in European again thought the End Times were near. Yet, the world continued on according to God's plan.

In modern times, Christians living in a secular world devoid of faith have every reason to believe that they would soon be raptured. However, obsession about the End Times sometimes clouds our judgment and renders us vulnerable to false teachings. Much patience and spiritual maturity are needed to interpret the course of world events to prepare for the return of Jesus. We cannot let the errors of the past fool us into believing that the end of this world is far away, or allow the troubling present to blind us to all that must occur for the End Times to arrive. Rather, we should focus on how to support God's plan, which will unfold in His time.

Matthew 24:4-8 Jesus answered: "Watch out that no one deceives you. For many will come in my name, claiming, 'I am the Christ,' and will deceive many. You will hear of wars and rumors of wars, but see to it that you are not alarmed. Such things must happen, but the end is still to come. Nation will rise against nation, and kingdom against kingdom. There will be famines and earthquakes in various places. All these are the beginning of birth pains.

This chapter suggests that if we temper our yearning for the Lord and trust that the prophecies of the Bible will come true, these

prophecies can be road maps for helping us study the past and future course of the world. People studying prophecies centuries ago had to have great faith because most of the events had not occurred. Their faith in the course of events was bolstered when multiple prophets corroborated one another in their visions of God's plan. Faith then kept earlier Christians on the path of God's plan. Today, with so much road behind us, it is spiritual maturity combined with faith that will help Christians understand what the progression of world events means. One may wonder why God has steered the world on such a complex path over the past two thousand years and why this path is the best way to grow humanity for God's coming kingdom. One may also ask why God must let Satan rule the world for a few years.

1.1 INTERPRETING END TIMES PROPHECIES

Prophecies do not always explain why things happen, but they do identify world events that are key points in God's plan. From these points, we can discover the reason by studying ourselves (humanity) and the teachings of our Lord. The prophecy that set the course for the End Times was actually given as a dream to the king of Babylon, not because the king was a prophet but because Babylon was a benchmark on the road. From this benchmark where the Jews were again sent into captivity for defying the ways of God, God began to steer world events to establish the Body of Christ. This course was so important that every benchmark on the road ahead had to be explained by the prophet Daniel in front of the king of Babylon and the entire world.

The path of world events and the emerging path of Christianity began to intertwine as God withdrew His prophets, after Persian rule permitted the Jews to return to Israel starting in 538 BC. The following period of detachment from God allowed the sins within the Jews to become more visible as a preparation for the coming of Christ. Then, the rise of the Greeks brought the culture of Hellenistic learning to the Jews. The willingness to think openly and

learn about the ways of God was instrumental in helping some Jews to become Christians. Once the Jews have been prepared, the rise of the Roman Empire and the subjugation of Israel established the Jewish need for their Messiah. Once Jesus the Messiah arrived, the infrastructure of the Roman Empire then allowed the Word to be spread to the far corners of the world. Finally, the rise of Europe as a group of divided kingdoms permitted many forms of Christian expression to emerge. Though Christians feuded among themselves and did horrible things due to spiritual immaturity, the Body of Christ continued to grow both in numbers and in the understanding of the Word. When one branch of Christianity stagnated in growth, another branch pressed forward not only for themselves but also to help challenge stagnated Christians to rethink their positions. This interactive growth between Christian groups has brought us to this day.

As shown in Table 1.1, Daniel's interpretation of King Nebuchadnezzar's dream tracked precisely with historical events. The statue in the dream revealed that what appeared as separated historical periods is actually an integrated series of events in God's plan. This series of events will end with the unification of the European kingdoms. At which point, the Body of Christ will be in need of and hopefully ready for the return of Jesus. The Kingdom of Heaven is being prepared for such a date.

Nebuchadnezzar's Dream	Daniel Interpretation	Corresponding Events
Statue Head of Pure Gold	**Daniel 2:38** Wherever they live, he has made you ruler over them all. You are that head of gold.	**c. 600 – 550 BC:** Babylonian Empire (region of modern day Iraq) at height of splendor after over a thousand years of history. It then collapsed by 400 BC.
Statue Chest and	**Daniel 2:39** After you,	**c. 550 – 400 BC:**

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Nebuchadnezzar's Dream	Daniel Interpretation	Corresponding Events
Arms of Silver	another kingdom will rise, inferior to yours.	Persian Empire (region of modern day Iran) at height of power after three hundred years. It then collapsed by 250 BC.
Statue Belly and Thighs of Bronze	**Daniel 2:39** Next, a third kingdom, one of bronze, will rule over the whole earth.	**c. 400 – 250 BC:** Macedonian Empire (region of modern day Greece) conquered all the way to India. It then collapsed by 100 BC.
Statue Legs of Iron	**Daniel 2:40** Finally, there will be a fourth kingdom, strong as iron—for iron breaks and smashes everything—and as iron breaks things to pieces, so it will crush and break all the others.	**c. 250 BC – AD 400:** Roman Empire (region of modern day Italy) crushed all other kingdoms from the Middle East to Brittany. It then declined after AD 400.
Statue Feet Partly of Iron and Partly of Baked Clay	**Daniel 2:41-43** Just as you saw that the feet and toes were partly of baked clay and partly of iron, so this will be a divided kingdom; yet it will have some of the strength of iron in it, even as you saw iron mixed with clay. As the toes were partly iron and partly clay, so this kingdom will be partly strong and partly brittle. And just as you saw the iron mixed with baked clay, so the people will be a mixture and will not remain united, any more	**c. AD 400 – 2000+:** Teutonic Tribes invaded and mixed with the remnants of the Western Roman Empire to form a divided empire composed of feuding kingdoms. These kingdoms united to support the crusades, later mixed royal bloodlines through intermarriage, and finally formed in the European Union in 1993.

Nebuchadnezzar's Dream	Daniel Interpretation	Corresponding Events
	than iron mixes with clay.	
Rock Cut by God Breaks the Statue All At Once and Becomes Mountain	**Daniel 2:44** "In the time of those kings, the God of heaven will set up a kingdom that will never be destroyed, nor will it be left to another people. It will crush all those kingdoms and bring them to an end, but it will itself endure forever.	**600 BC - Forever:** Kingdom of God was foretold by the prophets, made possible by the crucifixion and resurrection of Jesus our Lord, and grown through Christians empowered by the Holy Spirit. This kingdom will end the series of worldly kingdoms.

Table 1.1: Empires on the Road to the Kingdom of God

God, through Daniel, explained to the world how He would use kingdom after kingdom in His plan to grow the Body of Christ. Far better, God revealed to Christians how He would control the world step-by-step from the sacrifice of His Son Jesus as the Lamb to the return of Jesus as the King of Kings. The world may have been allowed to wander in confusion prior to the birth of Jesus. Once Jesus presented the truth of God to the world, however, God began to prepare the world for Jesus. A scroll, with step-by-step seals that only Jesus the Lamb can open, controlled world events for growing the Kingdom of God. The angels of Heaven are sent forth with each opening of a seal to turn the world in a new direction.

As shown in Table 1.2, historical events validate that at least the first four seals have already been opened. With the opening of first seal, the angels brought limited peace through the stability of vast empires. This peace did not come with the joy of God's kingdom, but it allowed people to think about God. In Europe where God directed the growth of Christianity, the truth of God spread

across the Roman Empire. In Asia where God did not direct the growth of Christianity, people started to gain civility on their own as a prelude to eventually receiving the Word. With the opening of the second seal, the angels destroyed the peace with the chaos of war. Through chaos, immature Christians were encouraged to have faith and trust in the Lord. Also, people around Christians were encouraged to embrace the Word, and people far away from Christians were encouraged to seek the truth of God. By the opening of the third seal, the world was ready to be placed into a period of struggle. The struggle to survive gave people a reason to work together and care for one another. It also encouraged them to look toward the afterlife and to serve God instead of this world. It was no accident that monasteries grew during this period and that so many eagerly backed the crusades. Finally upon the opening of the forth seal, the horrors of torment and death compelled everyone to have hope in order to endure. Hope enabled Europeans to emerge from the plague and kept persecuted Christians from giving up on humanity. Some might have asked what reasons were there to live when so many friends and family have died. Others might have asked what reasons were there to have faith when even Christians can do such evil deeds. The answer was always hope, and from hope came a great period of human learning and creativity.

	Bible Verse	**Corresponding Events**
Seal 1	**Revelation 6:2** I looked, and there before me was a white horse! Its rider held a bow, and he was given a crown, and he rode out as a conqueror bent on conquest.	**AD 33 – 400:** Age of empires was allowed to continue with Rome gradually destabilizing and Han Dynasty China breaking apart by AD 300.
Seal 2	**Revelation 6:4** Then another horse came out, a fiery red one. Its rider was given power to take peace from the earth and to make men slay each	**c. AD 400 – 800:** Period of widespread warfare. Western Europe descended into turmoil with the plunder of Rome. Eastern Europe invaded by

	Bible Verse	**Corresponding Events**
	other. To him was given a large sword.	Huns. Muslims fought into North Africa. China invaded by Tartars.
Seal 3	**Revelation 6:5 & 6** I looked, and there before me was a black horse! Its rider was holding a pair of scales in his hand. Then I heard what sounded like a voice among the four living creatures, saying, "A quart of wheat for a day's wages, and three quarts of barley for a day's wages, and do not damage the oil and the wine!"	**c. AD 800 – 1200:** Period of stable subsistence living. Charlemagne reunites Western Europe. Byzantine Empire stabilizes Eastern Europe. Population increased. Christians and Jews, perhaps symbolized by oil from olive tree and wine from vineyard, were unharmed.
Seal 4	**Revelation 6:8** I looked, and there before me was a pale horse! Its rider was named Death, and Hades was following close behind him. They were given power over a fourth of the earth to kill by sword, famine and plague, and by the wild beasts of the earth.	**c. AD 1200 – 1600:** Mongol conquest into Europe brought the sword. The little ice age brought famine. The plague that spread into Europe from Asia killed nearly half of the people and a fourth of the world population. Beast like violence rose in the church through the inquisitions and in the world from non-Christian factions.
Seal 5	**Revelation 6:9-11** I saw under the altar the souls of those who had been slain because of the word of God and the testimony they had maintained. They called out in a loud voice, "How long, Sovereign Lord, holy and true, until you judge the inhabitants of the earth and avenge our blood?" Then each of them was given a white robe, and they were told to wait a little longer, until the number of	**c. AD 1600 – 2000+:** Christian missionaries from Protestant and Catholic denominations traveled across the world under European expansionism to the Americas, Asia, and Africa. Many were killed for spreading the Word. And, some are still being persecuted in foreign lands today with the continuous threat of death.

	Bible Verse	**Corresponding Events**
	their fellow servants and brothers who were to be killed as they had been was completed.	
Seal 6	**Revelation 6:12-14** There was a great earthquake. The sun turned black like sackcloth made of goat hair, the whole moon turned blood red, and the stars in the sky fell to earth, as late figs drop from a fig tree when shaken by a strong wind. The sky receded like a scroll, rolling up, and every mountain and island was removed from its place. **Revelation 7:2-3** Then I saw another angel coming up from the east, having the seal of the living God. He called out in a loud voice to the four angels who had been given power to harm the land and the sea: "Do not harm the land or the sea or the trees until we put a seal on the foreheads of the servants of our God."	**Near Future?:** The world is shaken but not seriously harmed by a disaster as a final chance for people to turn to the Word prior to the tribulation. A time of peace will follow this event for God's servants to be marked. This time cannot be long because God's servants will have major responsibilities during the tribulation.
Seal 7	**Revelation 8:2** And I saw the seven angels who stand before God, and to them were given seven trumpets.	**Years After the Sixth Seal:** Three and one half years of tribulation

Table 1.2: The Plan of God Revealed by Scroll of the Lamb

Since the first century, Christians have been killed by Jews, Romans, Barbarians, Muslims, and even other Christians for remaining in faith. The slaughter of Christians began to slow down

during the Age of Enlightenment, and maybe that is when the fifth seal was broken. The final Christians to die for the Word prior to the breaking of the sixth seal will probably be missionaries and new Christians in foreign lands where there is still government persecution. The key question at the beginning of the 21st Century is when will this phase of Christian martyrdom be complete. As countries across the world began to accept globalization through freedom of travel, trade, media access, and communications, the killing of peaceful Christians declined. Some Christians are still being martyred in war torn, lawless, and oppressed regions. However, could the general safety of Christians across the world signal that the sixth seal will soon be broken?

The safety of Christians does not imply victory. As the 21st Century progresses, the things preventing the triumph of Christianity over the forces of darkness are: 1) Christian immaturity, 2) disunity within the Body of Christ, and 3) spiritual rebelliousness among non-Christians. The governmental barriers against Christian growth are rapidly disappearing. The communication constraints toward worldwide ministry have been eliminated through broadband Internet. The resource limitations for countering the activities of evildoers have been resolved through hundreds of millions of Christians prospering in industrialized nations. The only thing left is to awaken current and future Christians. This awakening is the breaking of the sixth seal. The event of the sixth seal appears to be a disaster that will impact the entire world. Yet, there will be time for governments to prepare shelters in mountains and in rock formations. The period of panic leading up to the disaster would motivate everyone to rethink their relationship or lack of relationship with God. Because rulers, military leaders, rich men, and all other men will be hiding in the caves together, the political environment around the time of the sixth seal has to be after the growth of democracies across the world. The end of the Cold War and the rise of globalization have yielded a democratic world where even

repressive regimes in places such as Iran and China can no longer completely ignore the will of the people. If the people are starting to own the world, then perhaps we are shown again that the time is near for the sixth seal to be broken.

The sixth seal marks the completion of the growth period for Christianity and indicates that God's intervention would be required to free Christians and the world from the spiritual stagnation that is starting to takeover. The disaster associated with the sixth seal will not greatly harm the world, but it will awaken some Christians to be God's servants during the End Times. As Christians are being marked for God, the dark forces led by Satan will try to impede, refusing to recognize that they are a part of God's plan. God has used dark forces to test the world for thousands of years, but Satan still believes that he has the power to shape the world. Now, the world is rapidly reaching a sensitive point where events must be firmly steered by God toward His coming kingdom. At this juncture, Satan will seek to plunge the world into complete darkness.

The objective of this book is therefore to expose and oppose Satan's plans. If the world is to be placed under the hardest testing upon the opening of the seventh seal, then Christians must endeavor to help the world triumph. The world may sink into darkness during the testing, but darkness will not win as long as the Word is proclaimed and the actions of the beasts are opposed. Daniel's prophecy describes four kingdoms that will form the first beast of Revelation. As we witness the unfolding of God's plan, these four kingdoms are a result of thousands of years of advancing nation state structures.

Prophecies, as shown in Table 1.3, describe the final characteristics of states / countries that form the first beast. However, the specific states and their political, scientific, ideological, economic, and social systems are not elucidated. Further clarity might be achieved by studying how and why the world had to advance to a set of conditions and structures that are

vulnerable to dark forces. This clarity might help Christians determine ways to oppose the formation of the beast, the power of the beast, and the beast's hold over individuals. Christians might also be able to figure out who would be the second beast and how this beast would control the first beast. A time will come when only steadfast Christians, no one under the beasts' authority, will be counted. However, this does not mean that all others are beyond redemption, for God will allow three of the four states forming the beast to survive. Many people under the beasts' influence would be taught the truth upon Jesus' return. Though they will not be a part of the first resurrection to join Jesus in ruling the earth, some of them may survive judgment to gain salvation at the second resurrection. This subtle insight means that Christians during the period of the beasts must try to wrestle everyone completely away from the beasts' influence so that they can become new or renewed Christians. However, if we can wrestle some people only partly away from the beasts' influence, those people may yet eventually be a part of God's kingdom.

Daniel's Four Beasts at the End Times	Revelation's First Beast with the Power, Throne, and Authority of the Dragon
Daniel 7:4 "The first was like a lion, and it had the wings of an eagle. I watched until its wings were torn off and it was lifted from the ground so that it stood on two feet like a man, and the heart of a man was given to it.	**Revelation 13:2** The beast … a mouth like that of a lion
Daniel 7:5 "And there before me was a second beast, which looked like a bear. It was raised up on one of its sides, and it had three ribs in its mouth between its teeth. It was told, 'Get up and eat your fill of flesh!'	**Revelation 13:2** The beast … but had feet like those of a bear
Daniel 7:6 "After that, I looked,	**Revelation 13:2** The beast I saw

Daniel's Four Beasts at the End Times	Revelation's First Beast with the Power, Throne, and Authority of the Dragon
and there before me was another beast, one that looked like a leopard. And on its back it had four wings like those of a bird. This beast had four heads, and it was given authority to rule.	resembled a leopard
Daniel 7:7-8 "After that, in my vision at night I looked, and there before me was a fourth beast—terrifying and frightening and very powerful. It had large iron teeth; it crushed and devoured its victims and trampled underfoot whatever was left. It was different from all the former beasts, and it had ten horns. "While I was thinking about the horns, there before me was another horn, a little one, which came up among them; and three of the first horns were uprooted before it. This horn had eyes like the eyes of a man and a mouth that spoke boastfully. **Daniel 7:24** The ten horns are ten kings who will come from this kingdom. After them another king will arise, different from the earlier ones; he will subdue three kings.	**Revelation 13:1** He had ten horns and seven heads, with ten crowns on his horns, and on each head a blasphemous name. **Revelation 13:3** One of the heads of the beast seemed to have had a fatal wound, but the fatal wound had been healed. **Revelation 17:9-12** The seven heads are seven hills on which the woman sits. They are also seven kings. Five have fallen, one is, the other has not yet come; but when he does come, he must remain for a little while. The beast who once was, and now is not, is an eighth king. He belongs to the seven and is going to his destruction. "The ten horns you saw are ten kings who have not yet received a kingdom, but who for one hour will receive authority as kings along with the beast.

Table 1.3: State Characteristics at the Time of the Beasts

Both Daniel and John of Revelation explained that the first beast is composed of kingdoms that can be interpreted as states based on modern countries and their unions. Daniel focused on the uniqueness of each kingdom and called all of them beasts. The beast appearing as the lion is a state with worldwide power that is still

wild, having not yet been fully exposed to Christianity. It is rapidly growing as reflected in its wings, but its growth would be halted when the wings are torn off. Then, it will be presented Christianity, the only way in which a state can have a man's heart and behave like a creation of God.

The beast resembling the bear is a state that symbolizes the leading world consumer. It is up on one side standing on hind legs, which could mean that it had received Christianity and wants to stand like a man. However, its thirst for consumption brings about the course of events. The three bones in its mouth implies that even holiness as embodied in the embrace of the Trinity is being grinded down to bones due to the thirst for consumption.

The beast resembling the leopard is a state that has multiple rulers, such as a union of countries like that of leopard spots. It has four wings and four heads, implying that four of the subordinate countries that sustain the unified state have the power to give it economic and military success. As a result, the leaders of those countries have authority over the union. The growth of this union, however, is not as strong as the growth of the lion with eagle wings.

Finally, the fourth terror is a state that will control the world for a short while and try to oppose God's plan. The described power of the fourth beast implies that it would have authority over the other three beasts during its rule. Christians who remain faithful to God's mission will be persecuted by the fourth state, but the state will eventually be destroyed. Once the fourth terror is gone, the other three states will be allowed to survive.

Daniel 7: 23 - 27 He gave me this explanation: 'The fourth beast is a fourth kingdom that will appear on earth. It will be different from all the other kingdoms and will devour the whole earth, trampling it down and crushing it. He will speak against the Most High and oppress his saints and try to change the set times and the laws. The saints will be handed over to him for a time, times and half a time. But the court will sit, and his power will be taken away and

completely destroyed forever. Then the sovereignty, power and greatness of the kingdoms under the whole heaven will be handed over to the saints, the people of the Most High. His kingdom will be an everlasting kingdom, and all rulers will worship and obey him.

John of Revelation focused on the period when the fourth state / beast would take power. He described the resulting world order as a single beast. Each of the original four beasts in Daniel's prophecy will have a role in sustaining the power and terror of the world order. Then, the world order as a whole will turn against God. It is stated that the first beast will control the world specifically for three and one half years to bring hope to the Christians under persecution. Christians are also specifically directed to fight this beast knowing that they will be defeated once their work is done. This is the last chance for people observing the Christian struggle to be a part of the first resurrection, which is free of God's judgment. For the rest of the unfaithful world, if some people could just think about Christ and goodness, that may be enough to prevent the three kingdoms from being destroyed along with the fourth. Sadly, the final harvest for the first resurrection and the survival of three kingdoms will be a gift paid for with the blood of Christian martyrs.

Revelation 13: 4 – 8 The whole world was astonished and followed the beast. Men worshiped the dragon because he had given authority to the beast, and they also worshiped the beast and asked, "Who is like the beast? Who can make war against him?" The beast was given a mouth to utter proud words and blasphemies and to exercise his authority for forty-two months. He opened his mouth to blaspheme God, and to slander his name and his dwelling place and those who live in heaven. He was given power to make war against the saints and to conquer them. And he was given authority over every tribe, people, language and nation. All inhabitants of the earth will worship the beast—all whose names have not been written in the book of life belonging to the Lamb that was slain from the creation of the world.

Once Revelation's first beast of the world order has been established, there will be the emergence of a leader so horrible that he or she is identified in the Bible as a second beast. After the first beast forms and gains power, the second beast will gain followers and control the first beast. As the beasts are emerging, Christians need to find ways to resist the rise and authority of this leader. God controls what happens. However, we Christians must prepare ourselves, with the help of the Holy Spirit, to oppose the emerging dark forces.

Revelation 13: 11 – 17 Then I saw another beast, coming out of the earth. He had two horns like a lamb, but he spoke like a dragon. He exercised all the authority of the first beast on his behalf, and made the earth and its inhabitants worship the first beast, whose fatal wound had been healed. And he performed great and miraculous signs, even causing fire to come down from heaven to earth in full view of men. Because of the signs he was given power to do on behalf of the first beast, he deceived the inhabitants of the earth. He ordered them to set up an image in honor of the beast who was wounded by the sword and yet lived. He was given power to give breath to the image of the first beast, so that it could speak and cause all who refused to worship the image to be killed. He also forced everyone, small and great, rich and poor, free and slave, to receive a mark on his right hand or on his forehead, so that no one could buy or sell unless he had the mark, which is the name of the beast or the number of his name.

1.2 FIVE GLOBAL SYSTEMS AND THE FIRST BEAST OF REVELATION

When I was studying how worldly forces can collapse the enclaves of Christianity, I identified a condition where the truth of God is replaced by a world consumed by hate and lies. At that point, the forces of apathy, fears, obsessions, and desires will push people into adopting worldly spiritual characteristics, which are the fuel of the

future world order. Different combinations of spiritual characteristics cause people to manipulate and / or pervert various systems within the world. The combinations start with people ruled by hate and lies. Then, people ruled by callousness and cruelty, betrayal and jealousy, arrogance and greed, and lust and isolation will all play a role in the creation of Revelation's beasts. As I will explain, the coupled characteristics will be directly associated with the structure of five global systems. Further, the coupling will yield motivations that are unusually hard for Christians to defeat. For example, a person prone to callousness might be able to be changed by defeating the apathy within him or her. However, it is extremely challenging to transform a person who is both callousness and cruel.

Unlike the divisions between Christian spiritual characteristics caused by the influence by worldly forces, the groupings of people for the beasts are not mutually exclusive. The whole world may be under the influence of hate and lies, and a vast portion of those people may also be so apathetic and fearful that they act out of callousness and cruelty. When fears give way to desires, apathetic people can become lustful and isolated. When apathy gives way to obsessions, fearful people can become jealous and willing to betray others. People under the influence of hate and lies can in turn be so obsessive and filled with desires that they act out of arrogance and greed. Then in failure, they become apathetic and / or fearful to act in other ways. This landscape of shifting behaviors in an evil ridden world is shown in Figure 1.1. While Christians remain divided, Christian influence cannot break apart the worldly spiritual characteristics of non-Christians and fallen Christians. In other words, people who cannot embrace Christianity will always be spiritually attacked by hate, lies, apathy, fears, obsessions, and desires even though they may be more vulnerable to some attacks than others. The connectivity of apathy, fears, obsessions, and desires to a core of hate and lies is what will integrate the emerging global systems.
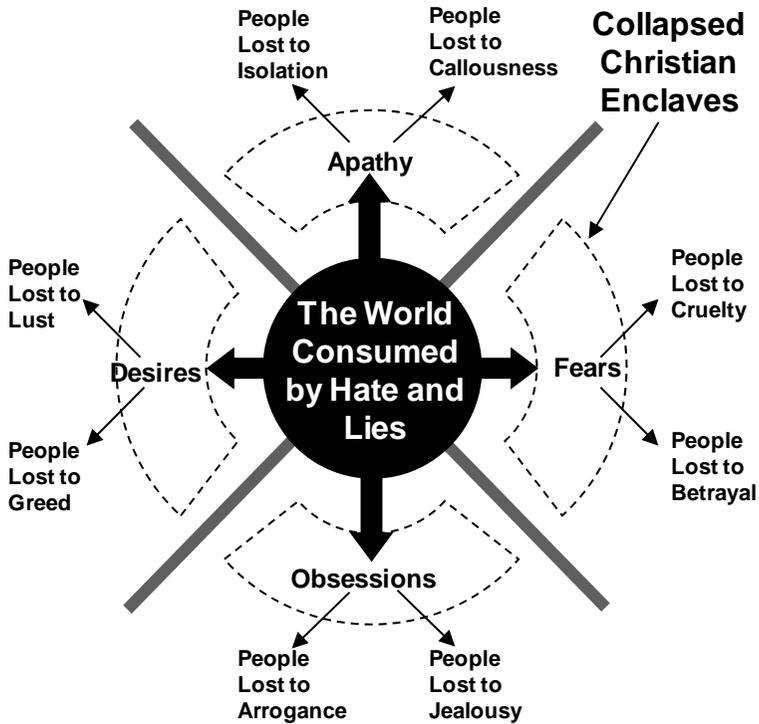
Figure 1.1: Worldly Spiritual Characteristics Supporting the Rise of the Two Beasts

Scientists studying the world have often focused on: 1) the different political systems and activities within nation states, 2) the status of scientific advancement and education, 3) the spread of ideologies within and independent of religions, 4) macro-dynamic models of economic activities, and 5) the conditions within society from pop culture to social services. These areas of study are currently filled with numerous sub-topics and specialties. However as the End Times approach, I propose that science will overlook the hidden trends and patterns of behavior taking over to form five global systems behind the world order of the beasts. These systems are:

1.2.1 Global Political System: A structure of worldwide governance that stems from centuries of shifting political systems across the nations of the world.

From the leadership of the earliest human tribes, rulers and politicians have often lied to gain and stain power, prevent or exploit conflicts, and control the people. From the earliest encounters between tribes, groups of people have always found greater political solidarity in hating other groups. Differences in ethnicity, culture, and ideology / religion have all become justifications for hate. Hate and lies have been a part of political systems since the dawn of history. Today, people merely have to watch the news to see the latest propaganda generated by the politicians and feel the hate being stirred up by the pundits.

The rise of a global political system from today's divided world will, as a result, involve the manipulation of hate and lies by dark forces. As long as the will of God is in the hearts of men, the influence of hate and lies can be constrained by those who seek justice, peace, and an end to human suffering. Though few nations have lived up to their visions, the beasts are kept at bay. However, we live in a shifting world where the best of nations could still become victims of patterns stretching across centuries of political history. Studying these patterns will help us understand how the world will reach a tipping point in the structure of governance. The continuous emergence of hate is a part of these patterns, and the ability of lies to change the attitudes of people will reveal how a future political structure can gain control of nations.

1.2.2 Global Scientific System: A standard for knowledge and the way knowledge should be acquired across the academic institutions and learning organizations of the world.

When scientific pursuits began to reemerge after the end of the Dark Ages in Europe, Christian leaders tried to reconcile science with the understanding of God's plan. This reconciliation resulted in

the persecution of leading scientists by church officials because the limited scientific knowledge at the time appeared to be in conflict with the limited understanding of God's plan. Then, a greater rift between science and religion emerged with the decline of church power. Instead of recognizing the ill fated endeavors of church leaders as a result of imperfect science and imperfect faith, many scientists afterwards would view religion as at best irrelevant to the pursuit of knowledge and at worst oppositional to facts about the natural world. This contributed to an often single minded dedication to scientific methods and a disregard for the consequences and relevance of science to the human spiritual state. The callousness that became prevalent in science led to some fallacious theories that pulled people away from the belief in God. When scientists started to devalue faith, scientific endeavors became more vulnerable to darker forces. Some scientists who saw the cruel side of nature became cruel themselves. The ends justifying the means became a popular philosophy in scientific experimentation and application.

The rise of a global scientific system infused with teachings which undermine faith is still not clear at this point in time. Theories that imply a Godless world are still challenged by Christian scientists. Education programs that separate science from religion are also refuted by Christian scholars who can interpret scientific results through faith. And, scientific experiments that compromise the well-being of people remain blocked by codes of ethics. However, when scientific careers, philosophies, and profits are being significantly threatened by the endeavors of Christians, a global system that ends such threats could form. The idea of ostracizing, denouncing, ignoring, and penalizing scientific colleagues is not new to the scientific community. All a global scientific system needs to do is to standardize what is acceptable in science and permit scientists to discredit Christian scientists, scholars, and codes of conduct. The political, economic, ideological, and social power of other global systems can further be used in this attack.

1.2.3 Global Ideological System: A set of beliefs that transcend the teachings of different religions, principles of societies, declarations of states, and cultural norms.

Conflicting ideologies have been a route cause of wars since man first pondered the meaning of existence. Christians realize that there is only one way to understand God. It began with the Jews and was passed down to the Christians. The Christians then took many lanes on their journeys to better understand the will of God. Although God continuously calls the lost to embrace the truth, they reject Christianity out of confusion and fear. Some religions, such as Islam, were formed specifically to be an alternative to Christianity. In their jealousy of Christian advancement and blessings, these religions refuse to recognize Christians as God's true people. Other religions older than Christianity, such as Buddhism, could not embrace the truth because they rejected the good along with the bad in their erroneous approach toward controlling jealousies. Those who rejected God's truth, even as it was delivered upon them by Christians, also ended-up betraying Christ. Some secular beliefs, such as atheism, emerged specifically to be an alternative to religions. In their jealousy of religious dominance across the world, these beliefs ended up betraying their own followers by not seeing them as God's precious creations. Finally, other beliefs from the Age of Enlightenment, such as humanism, continue to betray humanity by focusing only on the human physical condition that masks spiritual states and underlining jealousies.

The rise of a global ideological system that is not based on Christianity must inherently betray Christians because right and wrong cannot mix. When the wrong ideology becomes global, whoever that is not for Christians will have to be against Christians. As all the current ideologies can find common ground in their jealousy or suppression of jealousy toward Christianity, an ideology based on defeating Christianity can become global. The notion of all

non-Christians accepting one ideology regardless of their views appears to be impossible given the diversity of current ideologies across the world. However, what if people in the coming days become more vulnerable to dark forces and betray their ideological foundations? What if confusion is replaced with something worse? Recent history has shown that some Muslims can become more focused on attacking the Christian world than following Qur'an's teachings of Christians as fellow people of the Book. Looking at what has already happened, maybe people of all ideologies will be able to bend their beliefs to stand against God?

1.2.4 Global Economic System: A process of wealth allocation and resource distribution that integrates all the productivity in the world.

Since the earliest tribes, the division of labor, measurement of worth associated with social contributions, and distribution of resources have been essential functions in survival and maintaining social growth. As a result, economic systems advanced as human societies advanced. The measurement of worth, however, has been tainted by human arrogance and the distribution of resources by greed. From one economic system to another, arrogance and greed seem to be constant factors. Even when societies, such as the former Soviet Union, tried to distribute wealth equally, the arrogance of the leadership prevented the distribution from being totally equal. Even when societies, such as some European countries, tried to temper the arrogance of different professions, the greed in people still sustained social elites. The commonality of the human state in all economic systems implies that all economic systems are very connected and self proliferating. When a system that is more efficient at creating and generating wealth emerges, it can easily supplant older systems and spread into new regions. When a system is broken, a less efficient but functional system can quickly emerge.

With today's unprecedented advancement in worldwide distribution, travel, communication, and financial exchange, the rise

of a global economic system is unavoidable and already occurring. The only questions left are what configuration will the system finally settle into and what are the consequences of this configuration? The global economic system could transcend the limitations caused by arrogance and greed. However, dark forces will push it to depend on such worldly human characteristics, and the world will be trapped in a state of economic enslavement.

1.2.5 Global Social System: A way of living (from relationships and entertainment to social involvement and personal growth) that is followed across the world.

God isolated the spirits of men and women into physical bodies so that the evil within us will not congregate. When people still tried to unite against the will of God at Babel, humanity was divided into different races and nationalities with different languages. As each one of us struggled with the evil in our spirits, God then called out to us and surrounded us with family, friends, and spouse so that our spirits can support one another. I believe that even the physical love and passion between man and woman is a manifestation of spiritual desires to conjoin. For thousands of years, the structure of family and friends were essential components to survival in a harsh world. Only the very few had skills for surviving completely on their own. The true meaning of spousal love came later when Jesus revealed that God's intention is for one man and one woman to love just one another. While our spirits reside in physical bodies, spousal love, with all the associated pleasures of mind, body, and spirit, represents the maximum extent of love between people.

The challenge with this ancient system of spiritual support is that a lack of love from spouse, friend, and family can promote the influence of evil in a person. Equally, one's lack of love for others can cause one to neglect family, ruin friendship, and alienate spouse. Once evil penetrates and reaches a tipping point, core social

structure can disintegrate through the mutual reduction of love. When one's spiritual needs are unmet, one often turns to worldly things. Lust for material items, power and status, pure physical pleasures, food and intoxicants, and even social contribution is both a result of our spiritual isolation as well as the cause of our spiritual isolation – a vicious cycle of decline. This combination of lust and isolation has been changing with the structure of our society and the advancement of technology. Just in the past decade, advances in social networking over the Internet have revealed our inner hunger for fellowship and our willingness to accept something less than mutual spiritual support.

The rise of a global social system among hundreds of separate cultures worldwide would have appeared impossible a few decades ago. However, the impact of technology on social interaction is starting to shift humanity to a common way of living. What may have started with everyone across the world watching CNN and movies from Hollywood is rapidly shifting to something that is gripping our entire lives. If global political, ideological, and economic systems start to form, a social system will surely follow. How this system will be exploited by the beasts depends on the methods in which our lust and isolation can be manipulated. Studying the system will involve tracing what has already occurred in our way of living and figuring out what ranges of potential futures might emerge. Our attitudes on life can be influenced by a million different known and unforeseen factors. Therefore, our understanding of the future and how to oppose the social control of the beasts must be adaptive to many contingencies.

The potential alignment of five global systems with the worldly spiritual characteristics of man compels us to deeply study their systems formation. The three fundamental questions are: 1) how do the systems of the past and current world contribute to the decline of the human spirit, 2) how does the decline of the human spirit contribute to the formation of future global systems, and 3)

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how will the future global systems control the mind, body, and spirit of man. These global systems, when united, become the essence of the first beast of Revelation.

The remaining chapters of this book will be devoted to understanding how to oppose the formation and effectiveness of this unity. I do not think that it is too late to stop the rise of the first beast. But, I am afraid that the first beast will rise because of the failure of Christians. I know that Christianity can stand firm against the corruption of the second beast. But, I am afraid that many individual Christians will yield to the global systems because the systems will appear to be so proper. The only way to deeply understand the evil and deceptions that are to come is to study the endeavors of dark forces. This can be achieved by Christians with spiritual strength and mental openness. Once a Christian gains clarity, he or she will face great burdens and responsibilities in the days to come. I pray that many Christians will take on these burdens and that others will support those Christians who are willing to stand firm during the world's darkest days.

Chapter 2: The Rising Global Political System

If Christians want to discover patterns leading to the rise of a global political system, we must look beyond the transient nature of current politics as well as momentary human actions associated with political outcomes. Political rhetoric will come and go, but political activities tied to anthropological characteristics will unite people for centuries and induce lasting hate. At the anthropological level of change, which affects entire populations, the spiritual characteristics of people will be highly unaware of corruption by evil. If hate for other nationalities and ethnic groups is a part of our group identity rather than by the direct provocation of others, then it is hard to find a way to resolve the hate. Political conditions can change and societies can advance, but the hate will endure.

I will therefore propose that a new anthropological model must be used to determine how states, formed according to the advancing nature of human coexistence, can result in four final configurations that are associated with the four kingdoms of Daniel. This model will reveal how these four kingdoms can be manipulated by dark forces to integrate into a single political system supporting the first beast of Revelation. Once the integrated state structure is identified, we can then explore how it will be controlled through the lies of the second beast.

2.1 ANTHROPOLOGICAL STATES AS THE KINGDOMS OF DANIEL

Peaceful human coexistence is not an absolute prerequisite for states, as countries have been established by military force and political expediency. However, states or empires that are stable usually require a way for their people to relate to one another on an intuitive

/ anthropological level. This relationship structure is more primal than based on political and societal processes, and in many cases one could refer to the structure as a sense of nation. The quantification of state characteristics beyond the general sense of nation requires us to study the specific advancement of intra-population perception. In this quantification, we are able to formulate four generations of structural advancement for states leading to the four kingdoms of Daniel.

In current research, numerous political and social system models have been developed over the years to describe the characteristics of states (Johnson, 1999). However, very little research has been devoted to understanding the less tangible behaviors governing state emergence that are associated with people's enduring perceptions and relationships with one another. Anthropological research has shown that people in the process of day-to-day living display an inherent behavioral recognition of community (Lienhardt, 1966). This notion of community can be elevated one level higher to describe people in a larger region that still see one another as naturally belonging to a group. However, the relationships or perceptions between people must be identified as something more than a feeling of interdependence. The different types of relationships that can sustain the broader group will yield behavioral structures that lead to a concept of natural anthropological states – regions of population that inherently want autonomy. This behavioral need for autonomy fuels hate and distrust for other regions with different populations. Conflicts due to hate then increase the solidarity of each anthropological state.

The boundaries of natural states are very hard to quantify as they are based on people's behaviors. Therefore, these boundaries may not align exactly with political boundaries. The concept of natural states may not be of great interest to political scientists studying decision-making and sociologists studying human processes. We, however, care about natural states because they are

so enduring, independent of rational human endeavors and the randomness of human activities. As political and sociological processes change over the ages, the structures of natural states continue to advance with the passing of human knowledge, experience, and attitudes. In this advancement lies the permanence of human societal growth and perhaps the timing for the End Times. The global political system during the End Times may not be traceable to today's political activities. However, I propose that it will most likely be a part of the final natural state structure.

To understand the structure and growth of natural states, we note that people relate to one another based on a sense of common bloodlines or tribal origins (Jurmain, 2000); common ways of living or culture (Haviland, 2001); and ideology or common beliefs on how to live together (Vincent, 1990). At an anthropologic level, research has shown that people's behaviors are very much influenced by perception-based relations. Therefore, we can classify three link types in forming the structure of natural states. Links can be defined as types of intra-population relationships that create cohesiveness between components of society. Different types of links based on a sense of tribe, cultural, and ideology can work together or displace one another.

Specifically, over the centuries of human social advancement, groups of people that constitute natural states can add culture-based links on top of tribal origin-based links, and ideology-based links on top of culture-based links to form ever more advanced structures for the group. Alternatively, similar groups can shed tribal origin-based links in the formation of culture-based links or culture-based links in the formation of ideology-based links to yield very different structures for natural states. This shedding is sometimes violent as one form of relationship must be defeated by a stronger one, eliminating the hate between tribes for the sake of common culture and eliminating the hate between cultures for the sake of common ideology. Based on the three types of links and the

structural permutations that can be achieved, we can formulate three generations or stages of structural changes and three resulting structural configurations or state types in the third generation of change. We can then propose that human history has followed these paths of change and that the resulting third generation states match three of the kingdoms described by Daniel.

Daniel, however, also wrote about a fourth kingdom. So, we must investigate whether our anthropological model has a fourth generation or stage of change. If change tracks with prophecy, it should cause the existing three types of states to work against the ways of God and allow the fourth state configuration to dominate. Looking at the changing perceptions of people across the world today, a potential fourth type of relation or link can be suggested. As a worldwide system based on economics and transnational institutions starts to emerge (Wallerstein, 2001), it is very conceivable that someday people will anthropologically see one another as mutual parts of a common system.

Over the past decades, proponents of globalization, such as Thomas Friedman (2000), have argued that we should embrace a beneficial self-actuating worldwide system. Such arguments are setting the stage for the next transformation in human perception. More recently, however, scholars such as Thomas P.M. Barnett (2005) have argued that the world is integrating around a core region. As shown later, the core appears to incorporate all the stable natural states and leaves out states with political boundaries that are in conflict with natural state boundaries such as in the Middle East. This leads one to ponder whether the spark for the next transformation will come from the core or from the regions of turmoil that pushes against the core. This next stage of change, regardless of how it is initiated, should alter all the third stage structures and yield a new potential fourth stage structure that may be based purely on links defined by a common sense of belonging to the worldwide system. The conditions for the End Times can be

satisfied in this possible future with four types of kingdoms at the fourth stage of human social growth. The following discussion of historical evidence will show that such a future is fast approaching.

2.1.1 Forming the Three Surviving Kingdoms of Daniel

A quick review of several thousand years of human history reveals that people across the world have indeed behaviorally organized into all the natural anthropological state structures allowed for in permutation assessments as explained below and shown in Figure 2.1. Different regions of the world, however, advanced at different rates and in different ways from stage to stage. The growth of people with common tribal origins into natural states was heavily influenced by the characteristics of the land, and the interactions of such natural states were shaped by the geography between the states.

First Stage Natural States

As suggested, the first type of natural state formed by man is based on the growth of a tribe into a vast group of people that shared a common sense of bloodline and tribal origin. The region and cities that they control may turn into political boundaries or the people might spread beyond political boundaries leading to conflicts and territorial disputes. Among the great tribes that became civilizations in recorded history were the Celts of Europe, the Goths that moved into Europe, and the Mongols that later invaded Eastern Europe. The natural states of more ancient people that gave rise to Rome, Greece, Egypt, and China are largely lost to pre-history. Those tribes grew first because of the richness of their lands. But, the problem of being first is that there were no others to record their early developments when they themselves had not yet formed enough culture to establish written history.

The fact that the world was full of different tribes and that natural state structures emerged from the growth of tribes meant that there was *anarchy* as groups of people grew into one another. This

ancient behavior of *anarchy*, with tribes acting out of mutual hate and distrust, is very similar to that described in modern political theories (Gilpin, 1981), and *anarchy* in many ways contributed the rise of second stage states by showing the importance of culture-based structure in state survival.

Second Stage Natural States
The disappearance of ancient first generation states built on structures of common tribal origins leads us to an understanding of how states can transform into two types of second stage structures based on common culture. Specifically, the growth of culture within large groups of people can either occur on top of existing tribal origin-based structures or subplant such structures.

        In the first type of transformation, the structure of people with common tribal origin is preserved through geographical isolation as in the case of peoples around the Mediterranean region. Therefore, culture-based links emerged on top of the existing structures to create great strength and rigidity. This strength allowed such structures to war upon one another with territorial changes but minimal impact on the structures themselves. Hate against conquers in occupied lands would endure for generations to continuously link the occupied lands to their original natural states. Thus, the rigidity of the structures prevented integration even when geographical barriers have been traversed. Political boundaries were redrawn over and over across history, but the people no matter how divided remained interconnected under a concept of nation. This concept of nation in ancient times was often overshadowed by the central power of rulers as in Rome, Greece and Egypt. However, once the Gothic and Celtic structures transformed into second stage states, one can argue that the innate rights of such structures to sovereignty and territoriality were recognized in the Treaty of Westphalia. At that point, the concept of natural states based on anthropological behavior and *Post Modernism* political theory coalign in that the first

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type of second stage state had become modern Westphalian states (Cooper, 1997). However, political theories do not address the rise of other second stage structures.

In the second type of transformation away from a simple tribal origin-based structure, people from different origins are brought together to coexist within a structure of culture that unites them. The recognition of common tribal origins within subsets of people may continue, but that recognition will no longer constitute structural elements in the formation of natural states. One of the first cases of this transformation is the unification of the ancient tribes of eastern Asia through conquest and intermarriage to form the early empire of China thousands of years of ago. Hatred among the defeated had to be gradually washed away by a conquering state that no longer believed in tribal differences and prejudices. Unlike the empires of the Mediterranean where the structures constrained by tribal origins are much smaller than their political boundaries, the structure of China based only on culture was able to expand from a central mass to facilitate the integration of new peoples across the open geography of Asia. China is, however, not unique in this transformation as new lands such as colonial America can also draw people from other types of structures into their large culturally based structures. Throughout the British colonies that would later become the United States, one could find people from numerous European origins living under an American culture long before the ideological concept of American had been formed. In fact, one can argue that it is this structure of culture that first pushed for political autonomy to match newly formed natural states in the thirteen colonies – decades before the signing of the Declaration of Independence.

In forming second stage anthropological structures, we can theorize that the force of *anarchy* pushed European natural states to accept the structural strength of culture and East Asian natural states to integrate under a structure of culture. Once culture-based links were in place to oppose the effects of anarchy, conflicts once driven

by pure *anarchy* had to give way to *realism* (Mearsheimer, 1995), because continuous clashes without stable results must yield to more controlled clashes based on rationality. This is particularly true in Europe where the structures are small, many, and extremely enduring. In China and the American colonies where the people have broken away from direct ties to one another to become all tied to a cultural center, *realism* had to quickly compete with contending political theories.

Third Stage Natural States

I have suggested that the third link type that will change the behavioral structure of people is based on common ideology. This type of link can emerge within both types of second stage states. However, history has shown that culture only structures are more vulnerable to enduring ideological structures forming on top of them. In the case of the American colonies, it was the rise of an ideology-based structure that integrated smaller culture-based structures within each colony. The political entity of the United States coaligned with this ideology-based structure and the two hundred years of U.S history is basically a tumultuous tale of declining culture-based structures amidst events such as the Civil War, foreign immigration, domestic migrations, and diversification. There is still very much of an American culture, but one can say that today's Americans are so different that the only structure binding they is a sense of liberty, righteousness, and possibility for capturing the American dream. This structure must still battle the hate based on cultural and racial differences within its people every day.

   The anthropological behavior structure of the United States was perhaps stabilizing around the linkages of pure ideology by the point of President Woodrow Wilson's proposal for a new world order based on the *Theory of Democratic Peace* (Russet, 1993). This new type of natural state in the third stage of human social growth has the unique capability of rapidly spreading political boundaries.

Culture-based structures can only grow with the slow integration of people's way of life, but an ideology-based structure can quickly consume regions as the people there start to embrace the ideology. This quality helped the United States to stably absorb its western territories and is still allowing the people of the United States to extend their natural state beyond political boundaries. While the political allegiances across the world may remain different, there are now pockets of people worldwide who are captured by the American ideology. These people have been shifting their behaviors in accordance with the ideology of American democracy.

The popularity of American democracy did not occur by accident as the nature of every structure is to grow and ideology-based structures grow by popular acceptance. Whether by the strategies of *neoliberalism,* which hinges on constrained cooperation with external peoples (Baldwin, 1993), or *neorealism,* which hinges on overcoming external hostilities (Waltz, 1990), the fundamental behavior of the American state has been to promulgate the ideology of democracy. The integrity of this ideology is therefore the key constraining force preventing the United States from pursuing the raw options in pure *realism*. For example, overt aggression based on national greed seems to contradict the idea of democratic peace, and so the United States have always been attentive to the justification of wars. Even the noblest of ideology, unfortunately, can still inspire great hate when it encounters opposing ideologies. The natural state structure of the United States has certainly been hated perhaps as much as it has been adored.

The emergence of ideology-based links in the natural state of China is somewhat different from the United States in that the culture-based structure is far too prevalent and strong to be eroded. Instead, the existing structure shaped the ideologies that would be incorporated to yield the second type of natural state in the third stage of growth. Ideologies such as communism and capitalism are a part of the political and sociological processes in China, but the

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anthropological behaviors of the Chinese people are governed by more deeply rooted ideologies that transcend periods and regimes. Specifically, some centuries ago, China acquired the ideology of unity that defines China or being Chinese as all the population groups that have been under the influence of the Chinese culture. This ideology affirmed the growth mechanism of the culture-based structure and gave the people of China a sense of right to regions such as Mongolia, Tibet, northern part of the Korean peninsula, northern part of Vietnam, Singapore, and the surrounding Pacific islands. Political and military actions that exercised this right have occurred in imperial China, democratic China, and communist China. And, this combined structure of ideology and culture-based links is still well-established in today's China. Since the ideology of China's natural state is to promulgate culture and not the ideology itself, China's political leaning will be toward *neorealism*. As in the case of U.S. *neorealism*, actions of rational self-interest are constrained by the ideology. The U.S. needs to sustain its image of ideological righteousness and China needs to sustain its reputation of cultural leadership.

The third type of structure that can be formed in the third stage of growth is the emergence of ideology-based links within the rigid tribal origins and culture-based structures of Europe. The simplest assumption is that ideology-based structures will emerge on top of the existing structures. That has indeed occurred in European history to dramatically escalate the turmoil caused by *realism*. As such ideologies could not allow for promulgation and integration of people with different tribal origins, the structures nearly always defaulted to glorifying a people's elitism and the need to subjugate other groups of people who are viewed as inferior. Nazi Germany was the clearest example of this unstable configuration, but colonial Spain, England, and France were all guilty of similar elitism.

Stage 1 Type 1 Natural State: Organized by sense of common tribal origin

Stage 2 Type 1 Natural State: Organized by sense of common tribal origin and common culture

Integration of peoples through conflict and intermarriage

Stage 2 Type 2 Natural State: Organized by sense of common culture between people of different tribal origins

Growth of peoples divided by geography

Migrations of people to common region

Integration of states after centuries of turmoil

Mega-state developing growth mechanisms

Dominance of ideology and decline of cultural influence

Stage 3 Type 3 Natural State: Stable interconnection of Stage 2 Type 1 states through an common ideology

Stage 3 Type 2 Natural State: Extension of a Stage 2 Type 2 state through an ideology that promulgates culture

Stage 3 Type 1 Natural State: Organized by sense of common ideology between people of different tribal origin and culture

Figure 2.1: The Paths to Third Stage Natural States

After centuries of warfare, Europeans finally began to search for an ideology that could structurally integrate their existing natural state structures. That ideology would by necessity lean toward *liberalism* with emphasis on commonalities that would allow cooperation across rigid divisions (Whelman, 1994). The success of this third natural state structure with a hybrid configuration is

reflected in the political institution of the European Union. We, however, are more interested in the fact that Europe is becoming a single third stage natural state. This natural state cannot be captured in a concept of nation, but the people of Europe now have a growing sense of relations within their cultural group and with neighboring cultural groups. If this behavioral structure remains stable, then all the configurations for the third stage of human social growth will have emerged.

The course of human history has produced three clear third stage natural states of immense size under the political entities of the United States, China, and European Union. This alignment of political states with natural states concurs with the *Theory of Constructivism*, which argues that political behaviors are governed by states' changing self-identity (Wendt 1992). Whether our three states will become the three surviving kingdoms / empires of Daniel remains to be seen and how they match up with the visions of the great beasts depends on their ultimate characteristics. The United States may be exhibiting characteristics that will make it the beast of the bear. China may be exhibiting characteristics that will make it the beast of the lion. And, the European Union may be exhibiting characteristics that will make it the beast of the leopard. This will be more obvious as we study the other systems that are taking hold in these three great kingdoms.

What I have shown through anthropological and sociological analysis is that the three different kingdoms resulting from centuries of human beings learning to exist in groups do not appear to be random. God's process for establishing the events of Revelation appears to have started thousands of years ago. The final question as we start to explore the future is how the rest of the world has progressed. In other words, are the United States, China, and the European Union unique?

Even in the world today, there are still groups of people held together only by the sense of common tribal origins. Many of these

groups lingering in first stage structures do have a cultural history, but their plight or lack of permanence in lifestyle has prevented culture from being a structural link in mass behavior. In contrast, second stage structures based on combined culture and tribal origin-based links are still found all across the world today. The natural states of Europe prior to the formation of the European Union appear to reflect the most common path of growth. China and the United States are then rare exceptions allowed for by unusual geography and migration patterns. Unlike the natural states of Europe, however, many of the other second stage states across the world have been severely weakened by nonaligned political and anthropological behavioral boundaries.

In the Middle East and Africa, political boundaries drawn by colonial powers have divided first and second stage natural state structures and caused decades of war and confusion within the population. Military mechanisms can hold the political state together, but the natural states have been struggling for integrity and stability. Among this struggle is the ideology of pan Arab nationalism, which seeks to link the natural states of the Arabic culture, and the ideology of Islamic fundamentalism. A structure formed under pan Arab nationalism would look very similar to the structure of the European Union. While the force of pan Arab nationalism was strong in the 1960s when Egypt led the fight for unity, Islamic fundamentalism has become the dominant integrating ideology across the Middle East today. If fundamentalism instead captures the behavior of the people, then the new purely ideology-based structure of the Middle East will have similar qualities as that of the U.S. structure. However, it will be in direct symmetric competition with the U.S. structure, and such a structure will be built on a foundation that is against Christianity. The events in the Middle East present the strongest indicators for the rise of a new natural state that can be considered a major kingdom / empire as seen by Daniel.

2.1.2 The Rise of the Fourth Kingdom of Daniel

The reality of the world today is that the dependence on global financial institutions and the reach of multi-national corporations have been continuously increasing since the end of the Cold War two decades ago. Inter-state rivalries and competitions under such a framework may be explainable in part through the political theory of *Institutionalism* (Bull, 1977). But, such a framework is still not a well-defined system that governs the world, and the perception of belonging to a world system has not yet entered into the psyche of the general consumer despite *globalization* proponents. People across the world today understand that they are connected by communications and mutually dependent on trade and labor. Further, they are crossing cultural barriers as never before. However, they still do not behave as if they are a part of a single structure even though Indian telephone operators may be helping English speaking consumers, American franchises may be in every center worldwide, and Chinese made goods are sold in every nation. As a perceptually dominant world system struggles to rise, some scholars are pushing against it with the concept that global competition still requires national individuality (Larrain, 1989) and the belief that global cooperation may be possible through leveraging national diversity (Linklater, 2000). The world is therefore at a crossroad where the rise of a global political system will depend greatly on the rising of other global systems in science, ideology, economics, and lifestyle.

Looking into the future, maybe the only way that the diverse peoples of the world will recognize and act as if they are a part of a worldwide system is if the system exerts force on them. Such a force may be the establishment of standards in measurable individual conduct in response to global security concerns or standards in corporate / national conduct that filter down to the individual. A system seeking stability will want to automatically create accountability and control mechanisms. In today's world, we are

already accustomed to the idea of credit ratings for individuals, and we accept the idea that all manner of businesses will interact with us in ways that are determined by our credit rating. In tomorrow's world, it is not so hard to imagine that we will have personal behavioral ratings to cope with resource shortages, lingering ethnic / political strife, and criminal potential via advanced weapons. People will then interact with their neighbors, acquaintances, and customers in ways as determined by their behavioral ratings or risk ratings. At that point, all the third generation structures will shift to include world system-based links on top of their existing structures.

Each of the three major natural states, however, will adapt to the world system differently based on their existing behavioral characteristics. The United States will have to incorporate the new sense of individual obligations to the global community into their ideology of citizenship in a democracy. China will have to incorporate the new sense of individual obligations into their existing cultural preference for social order and conformity. Finally, the European Union may use the sense of individual obligations to solidify its integration. Throughout Europe, the endurance of old tribal origin and culture-based structures has caused the overall ideological structure built on least common denominator principles to be cumbersome and limiting. Further, enduring tribal origin-based structures have prevented the effective assimilation of new immigrants and even old minority groups. The alignment of Europeans to a global system may be exactly the force that will help their natural state to be agile and free of internal turmoil.

As the major third stage states / empires are shifted by the people's perceptions of a new world system, the other smaller natural states of the world will by necessity have to politically and economically recognize the world system. However, if those states, which are not large enough to be empires, have stable anthropological structures of culture and tribal origin-based links, they may resist being structurally shifted. Specifically, a group of

people from a common origin who shares a single culture may simply yield to the world system but not behaviorally embrace the world system. If these rigid structures have already resisted the influence of ideologies, then they will most likely just go about their business. As a hypothetical example, if the people of South American natural states are happily going about their business, it is hard to imagine why they would one day embrace the world system with such passion of belonging that their natural state structures will integrate to form the fourth empire. Because it is hard to determine which group of small states will shift to unite the three major natural state configurations, the exact region where a fourth type of state will emerge to be the beast is still uncertain.

Based on today's situation, we are most likely to find the fourth state emerging from areas of turmoil and areas where new third stage states are in the processes of formation. Change often begets more change until something very good or bad emerges. Thus, our attention is directed to the Middle East where the ideology of fundamental Islam is degrading weak tribal origin and culture-based structures to unite Muslims from Pakistan to Syria. As the region transforms into a large third stage natural state, the legacy political boundaries will in theory have minimal influence on the behaviors of the total region. In a structure of ideology, the will of the people shapes the motivations of political leaders and the advancement of societal processes. As the ideological structure of the Middle East encounters the rise of the world system, the people will have one simple choice: 1) continue changing by allowing the ideology of Islam to integrate with the mechanisms of the world system, or 2) stand firm as an independent third generation state by opposing the world system under the pressure of resource deprivation.

The pragmatic decision might seem very obvious because a true world system, unlike the competitive world of today, will indeed be able to deny the Middle East all the food and

manufactured resources that it needs. On the other hand, the peoples of the Middle East will be able to leverage their vast petroleum resources to gain significant power over the world once they are a part of the world system. The problem, however, is that Islam is an ideology that cannot integrate with the world system while maintaining its identity. We have already suggested how the peoples of China, United States, and Europe might adapt their ideologies to accommodate a sense of belonging to the world system. A deeply devoted Muslim cannot look upon a non-Muslim members of the global community and feel that sense of association. In anthropological behavior, the sense of belonging to Islam will have to diminish as a structural element of the group in order for the sense of belonging to the world system to rise. So, the fourth type of state structure in the fourth stage of human societal development must be one eventually composed of strictly world system-based links.

As the people of the Middle East ponder the dilution of the faith that united them, there is one question that they must ask. Is their hate and motivation caused by the rest of the world not converting to Islam? Or, does their hate result from the oppression of their land by western powers with different faiths and lifestyles? If their hate is more due to oppression and denial of their past glory, then compromising Islam for power, regained pride, and global respect may become quite acceptable. After all, passages of the Qur'an do allow for compromised behaviors. This compromise would then complete the prophecy of Daniel and take us into the prophecy of Revelation where the four kingdoms of Daniel become a single entity known as the beast that fights against God and the people of Christ.

Whether China, the United States, and Europe will become the mouth, legs, and body of the beast is better determined after we study the other rising global systems. What we do know is that if the fourth state type is to be a part of the beast as well as a kingdom of Daniel, it will have to be composed of ten horns representing ten

original groups of people. Such a state, as shown in Figure 2.2, will collapse when the system forming the beast collapses.
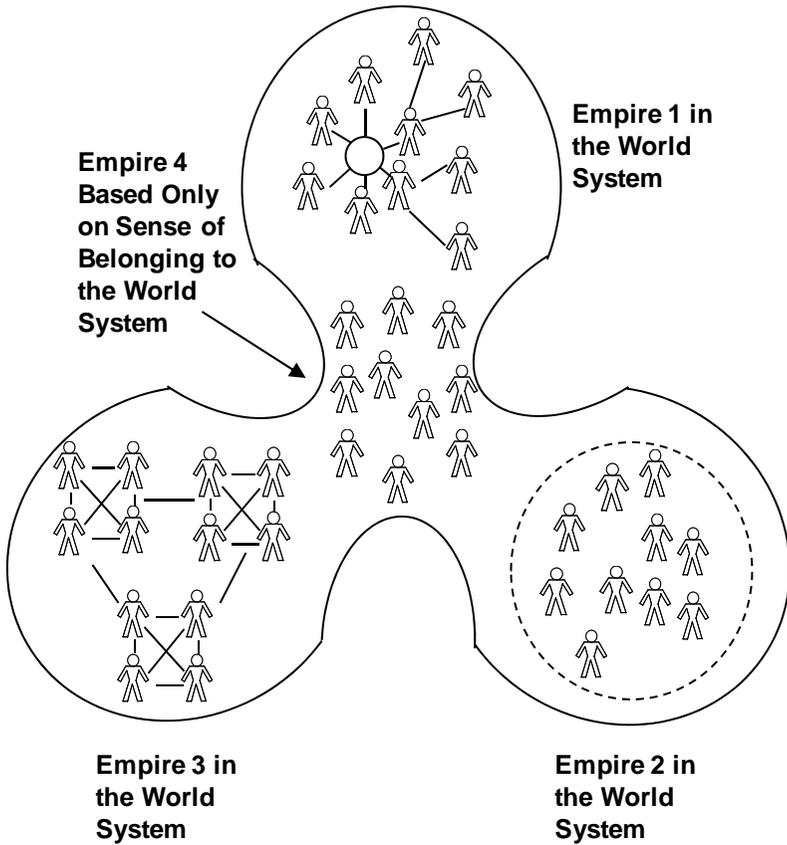
Figure 2.2: The Four Types of Empires / States in the Fourth Stage of Human Social Development

This is in agreement with our determination that the fourth type of state in the fourth stage of human social development will be composed strictly of world system-based links. And, there are certainly at least ten countries in the Middle East to satisfy prophesies. Further comparing Daniel's kingdoms and Revelation, the seven heads of the beast will not even be anthropological states at all as they are not seen by Daniel. Instead, they may be

institutional or political powers within the world system that have great capabilities for steering the system against the will of God. Daniel further said that the fourth kingdom will experience internal conflict as a new member of the configuration defeats three existing members. Research cannot tell us which people and leader will be that new member of the fourth kingdom. If the fourth kingdom does start with Islamic unity, then one can suggest that the new member might come in at a point where Islam is displaced from the structure by the world system. At that point, any group of people that embraces the world system could join the fourth state configuration.

All the Biblical prophesies tell us that the first world system will be against the teachings of Christ and the will of God. This system will collapse after a short reign and the fourth empire based on this system will not be a natural state like the other three empires. If this is to come about, we must then ask whether there is a stable fourth stage of growth for human society or will the three surviving empires of Daniel fall back to their separate third stage positions. The idea of unifying processes across the world is not inherently wrong from a social growth perspective. Also, a new natural state built on a sense of belonging to these processes would be consistent with historical growth patterns. Therefore, the real issue in the potential future is whether such processes in a world system is for the physical and spiritual well-being of nations across the world or for the control and spiritual suppression of nations. Humanity has the capacity to create a world system driven by truth. If we were to fall for lies, we can still be steered back onto a correct fourth stage configuration. The prophesies tell us that this configuration is one where Christ and Christ's people place the truth of God in front of all the surviving empires of the world. These empires will again lose their power, and a new state of Jerusalem will rise based on a sense of belonging to God's truth. A world system and anthropological state based on truth is the ultimate stable configuration. Groups of people may still be sensitive to different origins, culture, and

dreams, but they will be united based on truth. Such may reflect the millennial reign of Christ.

As scientists, we say that the future is contingent upon the actions of man. As Christians, we recognize that the future is shaped by the will of God. Since God's plan is to mold the world based on the free will of man, Christian scientists can gain insight into God's plan by studying the fundamental growth of human societies. In this study, I have shown that the growth of human awareness toward one another can be modeled in an anthropological manner to describe the advancement of group existence. In this advancement, we see that the kingdoms of Daniel could be modern day empires that are truly different down to the essence of how their people relate to one another. Further, we see that the number of empires ties to the number of unique anthropological state configurations that can result after centuries of growth. Thus, we have more evidence that God's plan is not random or beyond the reach of our understanding. This realization should strengthen our faith for triumphing over the turmoil of the future to arrive at the Kingdom of Christ. How we have arrived at this realization should bolster our confidence that research through the power of the Holy Spirit can help us find the way into the future.

2.2 LIES WITHIN THE GLOBAL POLITICAL SYSTEM OF THE BEAST

In accordance with our study, the first three kingdoms of Daniel have anthropological structures that merit their survival after the defeat of the beast and the break-up of the false fourth generation global state configuration. These surviving structures can then be reintegrated into a new and enduring fourth generation global state configuration that is based on the truth of God rather than lies from the evil one. Now we will ask the question of what kind of lies can sustain a false world system that is clever enough to capture three modern day empires. The lies that could be used by the false prophet

to strengthen and control the first beast of Revelation are explored below.

2.2.1 The Lie of Redirected Hate: When men focused on their tribal identity, hate and warfare between tribes strengthened their sense of tribe. When men focused on their cultural heritage, hate and bloody rivalries between cultures yielded the dominance of cultures. When men focused on their ideological postures, hate and ideological conflicts led to the advancement of ideologies. Christianity then arrived with the good news that all men are beloved children of God who should respect one another's background while being a part of a universal Christian church. The truth of God can dissolve the prejudice between tribes, elitism between cultures, and confusion within ideologies. However, Christianity has been fiercely opposed by the forces of darkness.

To unify the world in darkness, the lie of redirected hate must be subtly embraced by leaders and promulgated into the populous. Many governments across the world are already quite experienced at sustaining or promulgating hate. In the United States, the communist ideology of the Soviet Union had long been vilified. In China, the shame of one time European and Japanese dominance still runs deep. In the European Union, the prejudices associated with ethnicity are directly clashing with their ideology of unification. Given this experience, the unifying world system and political process must redirect the hate of people toward a common enemy. The ideal enemy as portrayed in many science fiction novels is an alien invader from outer space. Pending an alien invasion, Christianity could be the group that most opposes the unification of the world without God. Therefore, making future Christians the enemy will be quite effective at plunging the world into darkness together. As Christians stand firm against the beast, this lie can fan hate across the world into a raging flame. Why must the Christian God levy so many disasters upon the world? Why are the two

witnesses interfering with global activities? Why cannot all Christians worship quietly in peace while being a part of the world system like those Christians who have surrendered to the beast? The effectiveness of this lie is pronounced in Revelation, which declared that people will celebrate at the defeat of the two witnesses from God.

Revelation 11:10 The inhabitants of the earth will gloat over them and will celebrate by sending each other gifts, because these two prophets had tormented those who live on the earth.

2.2.2 The Lie of Interdependence: God will levy great disasters upon the world in the coming days to awaken humanity. But, humanity will most likely remain stubbornly defiant against the will of God. Man will try to use technology to counter the disasters and store resources to endure the hard times. In the end, people across the world will fall under the lie that all the nations of the world must depend on one another to survive. This lie will sound better with each tragedy, because how could people helping one another be wrong? Interdependency is, however, not really about men helping men although it may appear so. True help extends from love and expects nothing in return. Interdependency is a clear form of unity with great expectations from all sides. As the nations are able to feed their refugees, heal their sick, and sustain their connectivity to the global systems with the help of others, people will falsely imagine that together they can overcome anything.

This lie will give strength to the global political system of the future, and the system will turn away from God. People should help one another out of love, but the truth is that God is the only One we can depend on. Sometimes, God's will is hard to understand, and so we forget that every hair on our head is counted. Forgetting is easy if everyone around us assures us that we can survive together. Once faith is gone, even once devoted Christians will cling to a political

system that fosters mutual support, global collaboration, and the power of unity.

Luke 12:7 Indeed, the very hairs of your head are all numbered. Don't be afraid;

2.2.3 The Lie of Global Correctness: Jesus told His disciples that whatever they decide together on earth shall be accepted in Heaven. Simultaneously, the mark of discipleship is a spiritual commitment to follow the teachings of Christ and serve the will of God. Given this commitment, even imperfect decisions can be a part of God's plan. This is the only condition where the group decisions of people embody correctness. Yet, this correctness is still far short of the Word of God in the Bible. The governments of the world have long opposed this truth about the authority of Christians. Centuries ago, the kings and leaders of the church assumed this authority on behalf of their people. Then, the people rose up, not as Christians but as free men, to allow the authority to decide what is right or wrong.. The principles of democracy turned freedom from a gift by God for testing the spirits of men to a right a men to decide their ways.

In the United States, the dangers of democracy have been contained by the strength of its Judeo Christian heritage. Through trust and respect for God, the people of the United States prevented the tyranny of the masses and an oppression of the minority. However, this respect for God is fading in the United States. At the same time, the United States is expending great efforts to promulgate the principles of democracy across the world. The rising global political system might end up leveraging a secular form of democracy as its justification for correctness. In such a democracy, people worldwide can enact any form of government as long as there is a majority vote. A charismatic leader who is a beast among men can seize power to persecute the people of God as long as he or she can gain the support of the majority. Democracy in the United States

has already demonstrated that people are willing to accept a government by the majority even if the government is against their beliefs. How easily will all the people of the world accept the government of the beasts as correct?

Matthew 18:18 I tell you the truth, whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven.

2.2.4 The Lie of Global Awareness: According to the Bible, people of God can only be counted based on God's direction. Any other form of census would be considered an enslavement of the people to kings or other secular powers. When King David took a census without God's permission, the punishment was swift and severe. This is because people can be taxed, forced into military service, divided into regions, and politically manipulated based on the census. Census is, however, an instrument of secular power that has been levied on non-Christians and subjugated Christians since the days of Rome. Today, we all assume that state powers must account for us to protect our welfare, solicit our contributions to society, and coordinate our activities. We even let companies track our spending patterns, television watching history, and job performance for the sake of commerce. This societal need for awareness is the great lie leading us to the global political system.

If neighbors are willing to help neighbors, then the government only needs to monitor and support the success of regions. If people are obedient to laws, then the government will not need to keep data about people to alleviate suspicions. If consumers are less vulnerable to the temptations of advertisement and credit, then less corporate resources will be devoted to tracking and manipulating the habits of people. Christians, unfortunately, dwell in a secular world and so many of us have adapted to secularism by living private lives separated from neighbors, cheating on taxes to support the family, and embracing the pleasures of excessive

consumption. As a result, the Christian community is now seldom a beacon that offers an alternative to growing government surveillance of people. Once threats, such as terrorism, organized crime, random violence, and disasters began to escalate, the people easily accepted the need for greater government awareness. Thus, it is with seemingly good intentions that the world marches toward the eventual mark of the beasts. This mark may start as a global security number similar to the United States social security number. The number may be associated with a finger print, facial pattern, and / or voice print, and the data tracked by this number may include everything about us. Through this knowledge, the beasts can control all the peoples of this world. Imagine a world where every type of goods that we can purchase, every place that we can travel to, and every way we can gain social services is controlled by our rating. What will people do to keep their ratings high? What will Christians do in order to survive? Yet, no number will become the mark of the beasts until the people surrender to the beasts.

1 Chronicles 21:1-2 Satan rose up against Israel and incited David to take a census of Israel. So David said to Joab and the commanders of the troops,"Go and count the Israelites from Beersheba to Dan. Then report back to me so that I may know how many there are."

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Chapter 3: The Rising Global Scientific System

The attempts by the Church to fit science into its limited understanding of God's universe centuries ago led to the suppression of valid scientific discoveries and the persecution of scientists through the inquisition process. The most famous story of this immature behavior by Christian leaders was the 1616 denial of the heliocentric model of the solar system by Galileo Galilei. Christian leaders caused a rift between scientists and theologians that is far from being healed today. The rift started a path of scientific endeavors that could lead to a global scientific system for use by the beasts to oppose God and the people of God.

For the past three hundred years, generations of scientists have been trained to either reject religion out right or set aside religious views while conducting scientific research. The core principle of scientific research is to discover facts about the universe through empirical / physical evidence, build hypotheses and theories about how the universe works through these facts, and validate theories through further empirical investigations. This method of acquiring knowledge works quite well when empirical measurements / data are tightly grouped so that a model connecting the data can be easily formulated. This method is woefully lacking when data is sparse, causing many gaps in information and understanding. In such cases, scientists, separated from their spiritual nature and capacity to sense God's hidden universe, tend to lean toward the view that whatever cannot be measured does not exist. I propose that this attitude has led to great misdirection in scientific research that is as false as the church's belief in an Earth centric solar system. Just as the Church's ignorance had tragic consequences on the advancement of science, science is now

attacking the foundations of Christianity. Amidst the many scientific theories and conclusions that are causing people worldwide to ignore their spiritual nature, reject unmeasured phenomena as superstition, and deny the existence of God, I will focus on two theories that have done the greatest harm.

First, the *Theory of Special Relativity* in 1905 compelled scientists to accept a universe with no fixed reference frame and foundation of truth. The conclusion that all measurements are relative to the reference frame of the observer shifted all aspects of people's view on life and the absoluteness of God's truth. What is good and evil suddenly became subjective. Sinners became victims of their circumstances instead of people unable to resist temptations. And, the absolute nature of God became inconsistent with the perceived relative nature of the universe that should have been created by God. Despite the fact that Special Relativity is still only a theory, it has become the most uncontested theory in the scientific community as thousands of scientific careers have been built on the assumption of its correctness. This first treatment of science as religion lays the foundation for a global scientific system even though the scientists involved may not be aware of the consequences. Based on the precedence set by physicists, the global scientific system will: 1) only teach theories conforming to the global agenda, 2) penalize nonconforming students and professionals through grades, scholarships, and career opportunities, and 3) sustain falsies in understanding that can be manipulated by the beasts of Revelation. The absoluteness of the *Theory of Special Relativity* must therefore be challenged now for both the sake of truth and overcoming the callousness of science regarding spiritual insights.

Second, the *Theory of Evolution* is compelling scientists and the rest world to accept life as a consequence of competition between random physiological changes. The theory was introduced in 1859, but it did not gain broader acceptance until the mid to late 1900s with the advancement of genetics and DNA mutation

research. This theory is still being challenged today by those in the religious communities because it directly counters the idea of life as an organized creation of God. Nevertheless, the foundation of this theory rests upon such intriguing facts that is has become hard to separate valid micro-scale biological behaviors from assumptions about macro-scale biological outcomes. As the religious communities continue to attack valid scientific evidence along with dubious scientific assumptions, the belief in the *Theory of Evolution* is actually further galvanized.

This theory not only challenges the essence of God but also present existence as being filled with cruelty. If animals can eat one another to survive, then why can people not destroy one another to get ahead in society? If whole species of animals can become extinct due to an inability to adapt and compete, then why can groups of people not be wiped out by stronger tribes and nations? If the advancement of the species is nature's ultimate goal, then why can individuals in society not be sacrificed for the sake of scientific and social advancement? The cruelty of beliefs based on evolution reached a height in Nazi Germany where brutal competition, genocide, and monstrous scientific experimentation on people were embraced. Though such blatant cruelty was later denounced and vilified, a more subtle form of the same cruelty still runs across the societies of this world. In schools and social gatherings, humanity continues to glorify the results of competition to determine superior physical attributes and intellectual prowess. In poor and dangerous regions across the world, humanity continues to let the weak die. In the corridors of medical and pharmaceutical research, volunteer test subjects are allowed to suffer and die for refining drugs and procedures of even frivolous value. For the sake of the human spirit, the *Theory of Evolution* must be challenged through the precise separation of scientific accomplishments from false scientific beliefs.
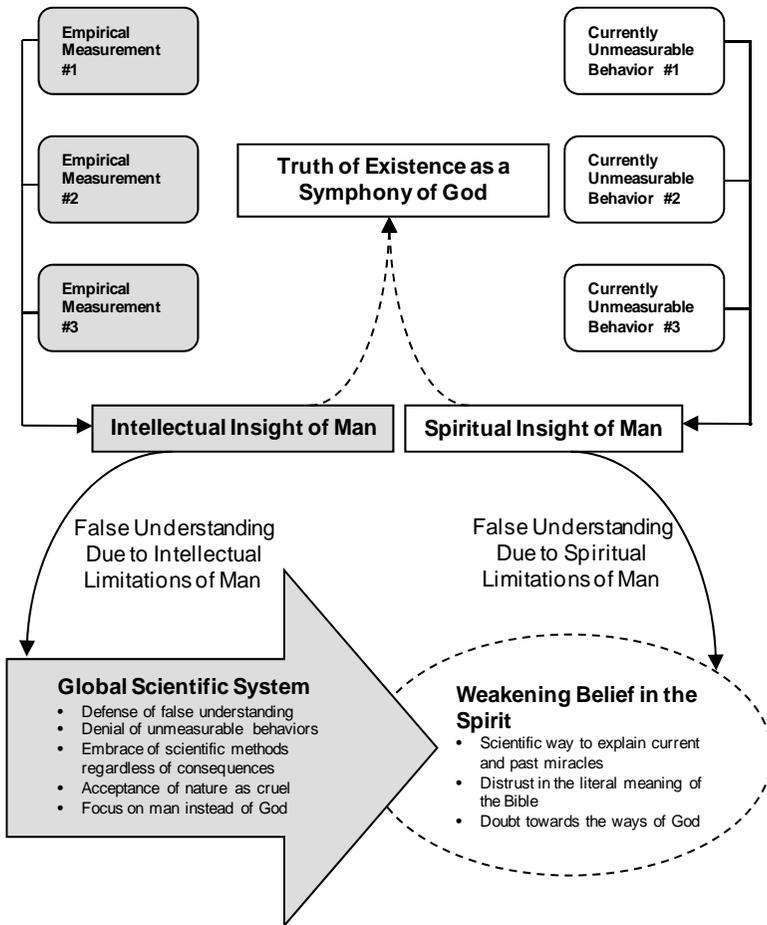
Figure 3.1: Consequences of the Rift between Science and Religion

As science is crushing the spirit of man, I still believe that the rift between science and religion can be mended. Just as science cannot deal with the false understandings associated with the spiritual limitations of man, religion cannot unify with science as long as there are false understandings due to the intellectual limitations of man. Once science and religion can pull back to a state where both the intellectual insight and spiritual insight of man can be respected, then the measured and unmeasured portions of our universe can be studied together to formulate models of existence

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that reflects the greatness of God's plan. As shown in Figure 3.1, spiritual insight can help scientists link facts in different ways to better describe the universe and intellectual insight can help theologians gain a greater clarity of God's intent. All this is possible if Christians, particularly Christian scientists, can oppose the rise and endurance of a global scientific system that is in denial of God.

3.1 CHALLENGING THE THEORY OF SPECIAL RELATIVITY

At the dawn of the 20th century, scientists started to discover unusual behaviors in matter and electromagnetic energy at the atomic (quantum) level that cannot be explained by the existing Newtonian equations in physics. The conclusion of scientists at the time was that a new form of physics must be discovered to handle atomic and sub-atomic research. This philosophical foundation for quantum physics immediately placed a conceptual divide between the macro and micro definitions of the universe and prevented any attempts at developing a continuous understanding of the universe based on modifications of Sir Isaac Newton's concepts.

The success of new quantum physics equations ushered in the atomic age and even the computer age. As a result, whole generations of young scholars grew up never daring to question the modern / quantum physical interpretation of existence. The problem this creates is that such an interpretation includes time and space as relative mediums and opens up the ideas of reversing the effects of time, non-absoluteness in the creation of the universe, and alternative dimensions of reality based on different vectors of change across time. These ideas turn the Christian understanding of God's will and absoluteness upside down. In doing so, it is nearly impossible for young scholars to rationally embrace both modern physics and God as known through Christianity. Yet, with great callousness toward any understanding of God's plan that can be

gained by the human spirit, scholars pressed forward with modern physics.

Listening to the calling of my spirit and following the discipline of science, I will challenge the fundamental pillar of modern physics that yielded the concepts of mutable time, flexible universal laws, and alternative realities. Specifically, an avenue of research can show that there are now good reasons to question Albert Einstein's *Theory of Special Relativity* and that there is another model for the construct of the universe that can satisfactorily explain the phenomena addressed by Special Relativity. This new model for the construct of matter and space can bridge the gap between Newtonian physics and quantum physics by showing that quantum equations for explaining wave-particle duality, quantum tunneling, subatomic uncertainties, and particle spin are actually effective mathematical ways to describe previously unrealized components of the Newtonian universe. In so doing, we will show that modern physics with some corrected theories can align with a Christian perspective of the universe.

Christians know through our relationship with God that the universe is on a single course from creation to the end of time. There is a single history that cannot be altered and there is a single future which only the creator knows. There are no alternative realities and there are no uncertainties except those caused by the limitations of human awareness. Other dimensions for the spirit exist, but such dimensions support and does not confuse the course of this world and reality. With today's empirical discoveries and mathematical techniques, we can show that Christian knowledge is scientifically rational.

3.1.1 The Origins and Problem with Special Relativity

Very few non-physicists know that Albert Einstein formulated the Theory of Relativity from a long lineage of scientific debate that stretched back to when Gottfried Liebniz (1646 - 1716) opposed Sir

Isaac Newton's view of inertia as an innate property of matter within a universal reference frame. Leibniz argued that empty space cannot sustain a constant reference frame to base acceleration. Ernst Mach (1838 - 1916) expanded this argument to state that there is no absolute space and that all motion is relative (Gilman, 1970). Albert Einstein contributed to this argument by postulating in 1905 that all the laws of physics governing mass, length, time are relative to the reference frame of motion. Further, his second postulate stated that the speed of light is constant to all observers from all reference frames of motion. With this second postulate, Einstein was able to derive equations for relative difference in time, mass, and length for objects when observed from two different reference frames of motion. These time, mass, and length dilation equations have conformed to all experimental results to date, and the relativistic mass equation allowed Einstein to derive the almighty equation $\mathbf{E} = \mathbf{mc^2}$. This equation has been firmly proven to show the relationship between matter and the energy that it can convert to, and it is thus the most important equation in quantum physics. On the other side, the defenders of the Newton concept of a universal reference has desperately tried to detect the existence of a universal either in the early 20th Century with the hope of defeating Liebniz's arguments by showing that space is not empty. Their failure allowed modern physics to embark on a path in conflict with Christian understanding.

After over ninety years of relying on Einsteinian equations, new research results are starting to show that Einstein's two fundamental postulates might not be correct. While the speed of light based in the experimental capabilities of the early 20th Century may appear to be constant and at its maximum in space, recent experiments reveal that light is not at its maximum speed in space (Wang, 2000). By firing a pulsed laser through a chamber of cesium vapor, the photons were able to travel across the chamber 310 times faster than if the chamber had been a vacuum as that of space. Other experiments in photonic tunneling also leads to this conclusion by

showing that photons striking select barriers can travel across the barrier (tunneling) at speeds many times faster than what physicists assumed as the constant speed of light (Freedman, 1998). These results suggest that space actually impedes light and may therefore not be completely empty. If light is impeded in space, then the observation that light speed is constant for all moving observers would be a phenomenon of space propagation instead of a universal law to base theoretical developments. While some discussion of photonic tunneling still continues in scientific literature, the association of this research to questioning the Einstein postulate regarding speed of light has largely died down (Guan, 2006).

The second set of results that challenged the emptiness of space extend from William Unruh's, University of British Columbia, work in the 1970s which showed through quantum analysis that a radiant heat bath emerges for objects accelerating in space. Puthoff (1989) and Haisch (1994) continued this path of formulation to develop the *Zero Point Field Theory* which states that space is filled with virtual particles creating a field that induces inertia on moving objects through high frequency electromagnetic drag and gravity through fluctuations in charged matter. Along with these results some scientists have started to debate how inertia could exist if space is truly empty (Matthews, 1994), and others have started to rethink the correctness of relativity in general (Yilmaz, 1991) (Peterson, 1994). A few physicists have even tried to return to more Machian concepts to re-derive relativistic equations based on a postulate of universal time (Spencer, 1996). However, while a handful of physicists work on to challenge relativity (Assis, 1999) and publish books on a new philosophy in physics (Kelly, 2005), the vast majority of the physics community stand in support of relativity – down playing recent experiments and potential paths of research that could offer greater understanding. The inconsistencies between a relative universe and God's universe endure in the wake of peer pressure and sustaining scientific reputations.

3.1.2 A New Theoretical Foundation for Relativistic Effects

As Christian scientists, we should be more comfortable with the concept that space is not empty and that God created the universe as a continuous medium instead of discreet elements of matter and energy spreading across nothingness. Our challenge is then to discover a construct for space that can scientifically explain the known relativistic effects and the famous relationship between matter and energy. If this can be accomplished, then relativistic effects are merely phenomena in the behaviors of matter and space in a universal reference and not justification for an upside down universe. I have introduced one such construct several years ago that can be used to align intellectual and spiritual insights (Ren, 2001).

An Integrated Construct for Space, Matter, and Energy: Postulating that space has composition that is yet undetectable by current scientific instrumentations, we can propose that the origin of space is related to the origins of matter and energy as all three must tie back to the beginning of the universe. Based on this proposition, we can revisit the assumption that matter converts into energy and theorize that energy resides passively in the structure of matter to give that structure the detectable properties of mass, gravity, and spatial presence. So, matter does not actually convert to energy but release energy and the empty structure that is left behind would be similar to the structures that form space. Energy can likewise enter into a space structure to give it matter properties, but the energy has not become matter. When energy flows into and out of such structures in an unstable manner, we have the observable behaviors of wave-particle duality. When electromagnetic energy flows through a region of such space structures in a continuous manner, we have impeded light propagation across space. And when an object travels through a region of such space structures, we have impedance in the form of

inertia and distortion of the space medium that yield relativistic behaviors.

This construct fits well into current research in that the space structures can contain residual or traceable levels of energy that is releasable when disturbed by a moving object to yield the minute radiant heat bath. The totality of this traceable energy spread across the universe may explain the existence of dark matter (Krauss, 1986). Further, the distortion of the space medium by rotating objects may provide a physical explanation to the Lense-Thirring Effect which is currently being viewed as a confirmation of general relativity (Ciufolini, 1998). However, the real test of this theoretical construct is whether it can replace Special Relativity in holding up modern physics.

Re-deriving Einstein's Famous Equation: Given our structure for matter, $E = mc^2$ can be simply derived without using the concept of relativistic mass. If matter is composed of energy deposited into an empty structure, then there are two forms of energy that is lost when mass is lost. The first form of energy is that which creates the properties of mass and gravity. Thus, when that energy is released from the structure in the form of electromagnetic radiation, its magnitude is equal to the kinetic energy associated with the mass that it represented.

$E_{Properties} = E_{kinetic} = ½$ **(Associated Mass) x (Velocity when Released)^2**

The second form of energy lost is represented by the quantum kinetic vibrations of the structure. The higher vibration / thermal states of matter are well proven and so we can consider that matter structures would have vibration states also. All this vibration energy must go somewhere when mass is lost. The energy of a

vibrating structure is the kinetic energy associated with the mass of the structure moving at velocities created by the vibration.

$$E_{Vibration} = E_{kinetic} = \tfrac{1}{2} \text{ (Mass of Structure) x (Velocity in Vibration)}^2$$

Therefore, the total energy released when mass is lost is:

$$E_{Total} = E_{Properties} + E_{Vibration} = \tfrac{1}{2} \text{ Mass x [(V when Released)}^2 + \text{(V in Vibration)}^2]$$

If energy is released into space where it travels at the speed of light **C** and if the structure quantum vibrates at near the speed of light also, then we get the Einstein equation.

$$E_{Total} = mc^2$$

Our method of derivation yields a dilemma when the energy in matter can be released into an environment where it can propagate faster than **C**. Since such energy cannot be increased, we are then led to consider that the classic equation for kinetic energy is only for conditions where empty structures in the vacuum of space and between atomic particles impede motion. This understanding of kinetic energy shows us that such energy at all levels is a true energy and not just a mathematical construct like potential energy. This insight allows us to continue with derivations.

Re-deriving the Time, Motion, and Length Dilation Equations: If the kinetic energy of object motion in space is a true energy that cannot be merely classified as potential energy when it disappears, then we must find the manner in which the structure of matter will store such energy. Physical behaviors suggest that such energy could be stored and extracted as the kinetic motion within matter at all levels - down

to the base structures proposed in this research. When an object speeds up to near light speeds based on this concept, all parts within the object will slow down. When an object comes to rest, all parts within the object will speed-up to the rate of the universal reference. We already know that the kinetic motion of subatomic particles can convert to emitted electromagnetic energy, the concept of one form of kinetic energy converting to another is reasonable. At slower rates of object motion the impact to subatomic activities is nearly unobservable because the base vibration state of the matter structure is accounting for most of the kinetic energy shift. But at near light speeds, the impact on the object is an appearance that time has slowed down for the object. Since all the senses of an observer on the objects will have slowed to match, that observer will not see the effect observed from the universal reference frame.

To quantify this variation in the perception of change, let us consider a simple model of a particle revolving in a circle inside an object accelerating from the universal reference frame to near light speed. Initially, the particle revolves at v_o and a time of $t_o = 2 \pi r / v_o$ is required for one revolution. As the object increases its external speed v_m, the internal revolution slows to v so that $t = 2 \pi r / v$. This means that the change in revolution can be expressed as $t / t_o = v_o / v$ and that the change in the energy of internal kinetic activity can be expressed as $E_{Internal - o} / E_{Internal} = (t / t_o)^2$. Since most of the internal kinetic activity is at the level of the matter structures forming the object, we can approximate $E_{Internal -o} = E_{Vibrations} = 1/2 \ mc^2$ based on previous derivations. As the object accelerates, the internal energy is then reduced by the kinetic energy of the object motion. This leads to the following relationship, which reduces to an equation that matches Einstein's time dilation equation.

$$(t / t_o)^2 = E_{Internal - o} / E_{Internal} = 1/2 \ mc^2 / (1/2 \ mc^2 - 1/2 \ m \ v_m^2)$$

Reduces to: $t = t_o / (1 - v_m^2 / c^2)^{1/2}$ Time Dilation Equation

This derivation of the time dilation equation shows that time is not a medium but an absolute part of the universal reference frame. Objects can be less affected by the passage of time because of kinetic energy transfer, and observers may have different perceptions of time depending on how they are associated with change as indicator of time. However, what has passed cannot be changed and what is to come does not already exist. Even more so, there is only the path designed by God and no alternative branches of reality.

Proceeding on to explaining mass dilation, the reduction of kinetic activity within an object in motion will create an imbalance between $E_{Vibration}$ and $E_{Properties}$. Specifically, with the lost of vibration in the mass structures, the energy in matter structures giving rise to mass properties will become more dominant. Therefore, even as the energy for properties remains the same, we should see an increase in mass from the original mass at rest in the universal reference frame. As with time, an observer on the moving object will have his / her own mass and scale for measuring mass altered in parallel. So, the observer cannot see the changes in the object but the relative changes of other objects moving at different speeds. If the property of mass is increased by the decreasing vibration / velocities of the matter structures, then the relationship can be quantitatively expressed as follows.

m/m_o = [Effect of $E_{Properties}$ (v_o /v)] / Effect of $E_{Properties}$

Reduces to: $m = m_o / (1 - v_m^2 / c^2)^{1/2}$ Mass Dilation Equation

This derivation of the mass dilation equation shows that mass is actually increased in the universal reference frame by motion, but that increase cannot be observed from the mass itself. It also implies that mass is a variable property of matter or that matter can exist

independent of mass. This observation opens up new realms in the universe that scientists cannot yet see, perhaps realms of the spirit.

Finally in re-deriving the length dilation (Lorentz contraction) equation, we note that the impedance on object motion caused by the structures of space can impact the matter and space structures within the object. Beyond causing inertia and perhaps the release of a radiation heat bath from the space medium, the impedance could compress structures in the linear path of motion. It is hard for us to quantify the compression of space structures in an object, but the compression of matter structures should yield a change in rotational kinetic energy for the structures. This change in rotation energy would contribute to the overall energy transfer as explained earlier, and so the proportionality of change should match the ratio for total energy change. Quantitatively, the comparison of standard spin kinetic energy equations with our previous derivations leads to a formulation for the reduction in object length due to uniform compression of matter structures.

$$(\text{Spin } r \text{ / Spin } r_o)^2 \ = \ (\text{length/ length}_o)^2 \ = \ E_{kinetic} \text{ / } E_{kinetic\text{-}o}$$
where r = radius of matter structure

Reduces to: length = length$_o$ $(1 - v_m^2 / c^2)^{1/2}$ Length Dilation Equation

The above derivation assumes that the mysterious space structures within an object compress in a likewise manner as the matter structures spread across them. The consistency of structural spin as the object accelerates would mean that structural spin is invariant to motion. A key particle propriety that is relativistically invariant is the charge in particles. Therefore, we are left to explore whether particle charge and spin in our matter structures are related. How our concept of structural spin is associated with the

mathematical derivation of particle angular momentum in a quantum spin state must also be investigated.

Explaining the Behaviors of Light: The last piece of the puzzle in explaining how the medium of space, which sustains a Newtonian type universal reference frame, can cause the unusual phenomena in modern physics is the behavior of light. Why is light speed always constant regardless of the speed of the source? Why does a single light source seen by two observers passing at different speeds appear as if the source is simultaneously emitting from the moving reference frames of each observer? Why is the wavelength shift of light caused by a moving source or receiver different from the wavelength shift of sound in a fluid medium?

To answer the question of why light speed is constant, we turn to the concept that the structures of space impede light, can be distorted by object motion, and behave like a fluid medium. This implies that regardless of the velocity initially invested in emission, light motion through the space medium will always reach a set constant velocity that is a function of the space structures impedance factor and propagating force. For physical objects moving through measurable fluids, we see the effects of drag on achieving terminal velocity. To validate that light acts similarly, future research needs to detect an extremely rapid speed adjustment when light leaves a source moving at near light speeds.

The perceptual phenomenon of a single light source in multiple moving reference frames is more challenging to explain. This behavior, which initially seems to support relativity, can occur in our proposed space medium because light propagates by moving through the structures of space. Thus, once light has left the source, the emitted light in different space regions can be moved by moving the space structures that they are propagating through. As an object passes by the source, we can then suggest that the object will distort that region of space structures and carry off the portion of the

emitted light around the object. This light then continues to propagate away from the moving object to create the perception that the source is in the moving reference frame of the object. The distortion patterns of space may be somewhat easy to envision for one or two objects passing at different speeds. However, it is the passing of multiple objects across a source that could yield specific behaviors uniquely associable to our model, presenting more doubt to the assumptions of relativity.

Finally, if space is a true fluid, then the well understood Doppler Shift equations for waves in fluids should apply to light in space. The unique effects in Doppler Shifting light are therefore constrained to the emission of light from the source and the absorption of light at the receiver. When sources and receivers move at near light speeds, we have already shown that internal activities slowdown dramatically so that t becomes a great deal longer than t_o even though this slowing cannot be observed from the source or receiver. The impact of this slowing on light emission should be a stretching out of the waveform or a reduction of the rate of energy released as expressed by frequency. The impact of this slowing on light reception should be a perceived compression of waveform or perceived increase in the rate of energy gathered because the measurement scales have been distorted. Therefore, we only need to take the normal Doppler Shift equations for fluids and multiply them by the percent slowdown of emissions in the source $(t_o\ /\ t\ )$ or the percent increase in perceived capture level in the receivers $(t\ /\ t_o)$ to get the Doppler Shift equations for light.

Shifted Freq. = Initial Freq. [1 / (1 $\pm$ v_s / c)] x t_o / t (percent slowdown)
= Initial Freq. [1 / (1 $\pm$ v_s / c)] x [(1 - v_s / c)$^{1/2}$(1 + v_s / c)$^{1/2}$]
Doppler Shift for a moving light source

Shifted Freq. = Initial Freq. [1 $\pm$ v_r / c] x t / t_o (perceived capture level)
= Initial Freq. [1 $\pm$ v_r / c] x [1 / (($1 - v_r$ / c$)^{1/2}$($1 + v_r$ / c$)^{1/2}$)]
Doppler Shift for a moving light receiver

The decomposition of the Doppler Shift equations for light above shows that, while normal Doppler Shift is dependent on the direction of motion, the effects within the moving source or receiver are invariant to the direction of motion. This last derivation very elegantly completes our integration of modern physics with a conceptual pillar that is not against the outcomes of creationism. Yet, recent research shows that there is one phenomenon left to be explored in light propagation. Apparently under very unique conditions, light can be blocked from the propagation mechanism of going through space structures. At that point, there is suddenly no impedance on light and the light will travel hundreds of times faster until it reenters the normal propagation mechanism. During this period of unimpeded motion, light energy may not be discreet. This mystery leads us into a new world of energy interaction with matter and space structures as well as matter and space structure interactions with one another.

3.1.3 Modern Physics and the Universe of God
While our endeavor in modern physics is still in the realm of theories, it turns the mathematical accomplishments of quantum analysis into the description of a wondrously connected universe. The Schrodinger Wave Equation which describes the wave and particle proprieties of matter, the Heisenberg Uncertainty Principle which describes the inability to measure / isolate matter existence at the quantum level, and the concept of quantum tunneling which describes particle interaction with energy barriers are then explanations for how the energy and structures of the universe work

together to create reality. Starting with the empty structures of space, the continuity of reality would be as follows:

Empty Space Structure: Structures that contain trace levels of energy that may account for universal dark matter and can be released through disturbance by high speed objects.

Photon: Transient presence of light in space structures that gives light particle properties, and the impeded propagation of light by space structures that creates waveforms and terminal speeds.

Neutrino: A structure with the lowest amount of internal energy to be detected as matter, but there is still only a suggestion of mass.

Electron: The first stable structural energy state where there is clearly detectable mass, but the structure has a propensity to lose energy as radiation under particle acceleration.

Muon, Pion, Kaon, and Meson: Lepton and meson class particles where the structure cannot retain its internal energy for prolonged periods - decay often in around 10^{-8} seconds.

Proton: The next highest state after electron where the level of internal energy in structures can be sustained. The opposite charge of protons allows it to combine with electrons.

Neutron: A structure with the combined energy of one electron and one proton that can remain stable in an atomic nucleus configuration. Neutrons will, however, release the electron energy into empty space structures in 932 seconds after being set free.

Hyperions: baryon class particles where energy beyond proton levels are forced into structures and the energy will be release in about 10^{-10} seconds.

In the above description of our universe at the quantum level, we see how hard it is for energy to stably reside in the structures of space to form matter structures. This leads us to consider that space structures have dipoles where energy enters from one point and leaves at another. This dipole may be associated with the spin axis. If our concept of spin is related to quantum angular momentum which aligns with magnetic fields, then the dipole may have an association with the causality of magnetic fields.

Thinking about space and matter structures as containers with input and output points along an axis, we can then envision the kinetic characteristics of structures as what determines how much energy it will hold. This energy can be spread inside the container in a manner where clusters can be measured as quarks and the miracle of creation is that there are two kinetic states that give rise to the electrons and protons which make up matter. As electrons and protons carry opposite charges, attract one another, and can combine energy into one structure, we are led to consider that the kinetic behavior of electron and proton structures have precise diametrical components. One way for this diametric behavior to exist is for the spin directions of these structures to be opposite one another, and spin direction will only have meaning in structures that have an input / output axis. With different spin directions, electron and proton structures can literally come into contact with one another without bouncing away as long as the linear velocity of the structures is the same at the point of contact. The Newtonian view of particle interaction means that if the electron is structurally smaller, then it will have to spin faster than the proton. Once contact is made, the electron can then surrender its kinetic energy and its internal energy to the proton to yield a neutron particle.

Since protons would in turn have common spin directions relative to the input / out axis, they cannot come into contact with one another. Elements in the universe would therefore have to be formed with the critical assistance of neutrons acting as connectors for protons. In this process, a neutron with no specific directional state would destabilize a proton that it is forced to contact, this forced contact is reflected in the process of fusion and the destabilization would cause both structures to release energy. The lack of energy for neutrons and protons to exist independently of one another may account for the binding force in atomic nuclei. Binding force under this concept would then be a function of the number of neutrons and protons involved, their configuration, and the translation of this force into the center of a nucleus. As a nucleus extends beyond a certain size, the inside of the nucleus would in theory become loosely bounded. Experiments do show that the binding energy per nucleon drops when the number of neutrons and protons exceed 56.

Around our concept of an atomic nucleus are the electron orbits. The failure of classical physics to explain why electrons losing energy under angular acceleration could sustain their orbits in the Rutherford model of an atom has often been referenced as a proof of wave particle duality. Wave particle duality in a universe filled with space structures is, however, not a relativistic concept but an actual outcome of energy to structure interactions. Specifically, an electron structure in atomic orbit will indeed lose energy according to classical physics. However, the surrounding space structures could retain such energy. Then, the moving electron structure could pull surrounding space structures along its path of motion and reabsorb energy back into its stable state. This means that a cloud of energy and electron particles will exist in atomic orbit. At any one point the energy of an electron might indeed be propagating as a wave or as a particle. Because we cannot measure electrons at a specific point, we must regard both wave and particle

properties as being ever present in electrons. However, there is no ambiguity in creation by God, and an electron will at any one time be either a particle or a propagating wave in the eyes of God.

As we complete the conceptual structure of an atom in God's universe, we see that modern physics does not have to be against a Christian God and Christianity does not have to bend its understanding to accommodate modern physics. The Newtonian view of quantum activities may be somewhat more complex than what Newton himself could have imagined. That complexity, however, does not call for physics to completely distort our intuitive or spiritual awareness of the permanence of reality. All the endeavors of modern physics can continue and great many more discoveries can be made without the notion of uncertainness in existence. As future scientists learn how to displace the structures of space, all parts of the universe will be open to man's travels. As they learn to control the release of energy from matter structures by altering kinetic states, nearly unlimited power will be available to man. And, as they learn to form matter from empty structures through energy insertion, the authority of creation will be passed to man. These are the wonders of the universe that God has created, and these are the gifts in the universe that God has left for man. Man, in such a universe, is not so insignificant after all.

3.2 CHALLENGING THE THEORY OF EVOLUTION

The *Theory of Evolution* introduced separately by Charles Darwin and Alfred Wallace around the same period is built on credible scientific evidence from the late 1800s and later reinforced by evidence from genetic research (Darwin, 1859). However, the body of scientific evidence on genetic change, competition for survival, and natural selection is not sufficient to make the Darwinian model of the origin of the species fact. There is also no evidence to conclude that the existence of man is strictly limited to the physical body and devoid of spirit. More importantly to Christians and all

people of faith, the processes associated with evolution do not rule out the existence of God and the control of God in the advancement of life. Therefore, while nature may seem cruel in its behaviors, that perception of cruelty does not have to enter into the existence of man. The fact that man is often far crueler other animals is therefore still a reflection of sin within us and not justifiable through Darwinian behavior.

A Christian's view of the cruelty in nature is highly dependent on whether one believes that this universe created by God is for the growth of the human spirit through experience and discoveries, or for the random amusement of God at the cost of human suffering and imperfections. We should believe that God is love, human suffering has purpose, and knowledge supports our spiritual growth. Then, the perceived pattern of cruelty in nature is designed to help support man's spiritual growth, and Christians need to understand the interactions and changes in nature that are being studied by evolution biologists. The study of evolution using both measured scientific evidence and spiritual insights into the elements of nature that cannot yet be measured by instrumentation must separate valid scientific discoveries from current scientific theories and ideologies. Once the argument against God is eliminated, the scientific evidence may tell us a very different story. This story may include a model of nature where the hand of God is a part of both the physical and spiritual processes of life.

3.2.1 Scientific Evidence Pertaining to Evolution

Initiated by Darwin and supported by over a century of additional observations, we now have substantial data to indicate that species of life on Earth change in their internal and physical characteristics based on genetic changes between generations. This is most noticeable in bacteria and viruses where the organisms seem to be constantly trying to genetically change to find best characteristics for survival in new environments. However, changes in higher order life

in response to changing environmental conditions such as reduced food supply, harsh terrain conditions, and new predators can also be observed. Paleontological fossil evidence further indicates that such changes within species have occurred for millions of years and that the similarity between species creates enticing patterns of change to suggest *transmutation* – species changing into other species. In the age of genetics, the identification of common gene segments and traceable patterns of gene change between species further support the notion of transmutation and the evolutionary concept of *common decent* for groups of species (Hartwell, 2000). Despite such evidence, transmutation has not been directly observed in the span of experimental observation. Also, the acceptance of paleontological evidence hinges on the faith that we are not tricked with the remains of life that never existed, and the acceptance of genetic evidence hinges on the faith that we are not fooled with statistical anomalies such as the emergence of related genetic patterns without common historical association.

In studying the characteristics of many species, scientists further noticed that all the characteristics observed thus far tend to serve a useful purpose in the survival of the species. This suggests that species change is governed or highly influenced by the need to improve individual and group survival under a process termed *functionalism*. In the manifestation of functionalism, species that suffer high rates of attrition from environmental threats tend to survive by having many offspring in the process of *struggle for existence*. Among the offspring, the process of *natural selection* (survival of the fittest) then weeds out the weak so that the best adapted of each generation will carry on the process of evolution. Natural selection in lower animal species is supported by extensive zoological evidence on animal behaviors such as predators eating the weakest of their prey. Even when species have achieved social organization to protect individual members, the force of natural selection is still at work in determining the survival of entire species.

Paleontological history reveals many events of species extinction reflecting either the emergence of more evolved new species or evolutionary dead ends in the advancement of life.

The need to adapt and improve to survive is so great that species' behavioral patterns in mating respond to it. Experimental evidence has repeatedly shown that animals tend to be drawn to the fittest of their kind for mating, thus ensuring that the best genes are more frequently passed on. In humans, experimental evidence does show that we respond to standard characteristics of physical health, fertility, and mental acuity in sexual selection. However, humans also respond to a deeper essence of being that is reflected in caring, loving, and sacrificing behaviors. The ability and willingness to be a supportive spouse, protective parent, and helping friend is not absolutely determined by human genetics, but such qualities of the human essence is still valued in the advancement of human life (Smith 1982). In Darwin's later work, *The Descent of Man*, he emphasized this form of human evolution based on our capacity for free will instead of the competition to prove physical superiority (Darwin, 1871).

2.2.2 The Theoretical Aspects of Evolution

Based on identified evolutionary processes, many scientists currently believe that all the species of life on Earth stem from progressive generations of extinct parent species (common descent) traceable all the way to the point where life started as a single celled organism. This use of evolutionary processes to explain the origins of all the species and perhaps the origin of life is thus the controversial theory that has troubled Biblical scholars for many years. While many extinct parent species have been discovered to support the theory that common descent is a prevailing phenomenon across all life on Earth, there are no complete trails of evolutionary data to prove this fact. Because the actual observation of full transmutation still remains elusive even though species can be artificially hybridized,

scientists tend to believe in the process of slow change, *gradualism*, in evolution. However, there is very little evidence to show that fast change, major single generational genetic shifts, is not possible. If fast change does occur periodically in the course of evolution, it would make the establishment of evolutionary paths and the determination of evolutionary control mechanisms far more complex.

The mechanism for evolutionary paths is the weak link in research. Darwin initially considered the idea of *pangenesis* where the environment instructs the genome on how it needs to change. Pangenesis would explain how evolutionary paths have made so relatively few dead ends in the course of achieving modern species. If the mutation of genome is strictly by either *random change* or a *gradual drift* of DNA sequences as proposed in reductionist biology, then such a blind single step control scheme should lead to magnitudes more dead end paths during evolution. Fossils of failed adaptations should be everywhere even when just evolving from species A to species B, but they are not. This is particularly true when considering the complexity of higher order life. The rejection of pangenesis based on later scientific evidence thus creates a biological mystery with potentially a spiritual component.

The complexity of life and the accuracy in which life is able to achieve such complexity do appear to contradict the narrow view of genetic determinism that has dominated biology over the past decades. However, with arguments by leading scientists such as Paul H. Silverman who advocated the human genome project and more recent scientific results, scientists are starting to reconsider traditional genetic determinism. It seems that there may yet be poorly understood trans-genetic mechanisms in the cells that provide them with much more intelligent adaptability than previously believed. Some of these mechanisms may lie in the histone structures of the chromosome, the potential role of RNA as additional genetic reference frames, and the activities of proteins.

However, scientists of faith must further question whether God completely instilled the controls of life within biophysical elements or whether He established a tie between the physical cell and the spiritual matrix that sustains life. The existence of this spiritual matrix, which in human is the everlasting soul that is in the image of God, has been incredibly hard to prove through science. But, there are those working in fringe scientific areas that have generated sketchy results in anomalous behaviors associated with consciousness to suggest that there is an energy component to life. What is important in all this discussion is that once scientists yield on the belief that they know exactly all the forces in the evolution of life, Christianity and science can begin to dialogue about the truth.

3.2.3 Converging Christian Spiritual Insights with Evolution Science

Given the strong evidence supporting evolutionary processes within the species of life, the almost undeniable evidence that the universe went through billions of years of change after the big-bang event, and the leaning of theories toward using scientifically discovered processes as the exclusive explanation for all of existence, Christians are faced with two rational debates. The first debate is whether scientific knowledge can converge with the Biblical description of the six day creation cycle by God. The second debate is how God uses the process of evolution. The first debate determines whether Christians can live in the current human society formed by the endeavors of science and the second debate determines whether Christian scientists can resolve the feud between creationism and evolution.

The heart of the first debate is our understanding of time and rates of change in the universe. *Young Earth Creationists* in the Christian community clearly believe that creation occurred in six human days as determined by the rotation of the Earth, and thus reject all scientific evidence. However, just because creation

occurred in six days does not mean that God is prevented from conducting all the changes discovered by science in a highly accelerated manner. Thus, scientific evidence could still fit into young earth beliefs, but the scientific assumption that the physics of change in the universe down to the motion of the atoms as being constant must be adjusted. On the first day of creation, everything in the universe would have moved at hyper speeds. Then the atoms moved slower and slower until creation is complete. Instead of adjusting the laws of physics to accommodate a human interpretation of days, Christians can read Genesis and very easily see creation as in the days of God, which is not governed by time but by how much work God has done before a break. This view, which aligns with the beliefs of *Day Age Creationists* in the Christian community, resolves the first debate and allows Christians to explore the world of science (Hayward, 1995).

The second debate of how God uses the process of evolution yields a range of rational possibilities which contrast with the argument of evolution being so complete a natural process that there is no evidence of God. This latter atheistic view known as *Philosophical Material Evolution* is a non-Christian belief and not a scientific conclusion. Though this belief may have been strengthened by Christian attacks on scientific endeavors, Christians can never allow it to be taught as truth within science in secondary schools and universities. With God using the processes of evolution, the options include: 1) God preferring to use the direct powers of life creation that is outside of evolutionary patterns (*Progression Creationism*), 2) God preferring to control evolutionary processes to achieve complexity (*Intelligent Design*), 3) God being constrained to only influencing the process of evolution (*Theistic Evolution*), and 4) God starting the process of evolution and then relinquishing control (*Methodological Material Evolution*).

The Biblical support for God being able to easily work beyond the bounds of evolution and rules of physics is affirmed

through the powers of Jesus as He spontaneously created thousands of fish to feed the masses, turned mud into the components of a man's eye, and commanded the weather. But, science cannot accept this observational history unless such powers can be demonstrated today or that the source of such powers can be measured / detected. So until the return of Jesus or the validation of spiritual energy, the acts of God in directly shaping the body of man are based on faith not science. Faith is exactly what God wants man to have and science cannot disprove this faith in God's supreme power.

Jesus' miracles showed, however, a preference for using existing genetic patterns such as that of a fish caught in Galilee to spontaneously create new life. This preference and the scientific knowledge of evolutionary processes lead us to question why genetic courses are so important to God. The answer may in part lie in the fact that God has made all of physical creation reflect the process of human spiritual growth over the centuries. So the evolution of the species constantly reminds us of an evolution of human spiritual branches where:

1. Spirits with great promise of producing powerful offspring, such as that of Abraham, are guided to flourish.
2. Spirits which could have offspring that advance beyond their own limitations are allowed to continue.
3. Spirits with great levels of maturity and / or purity, such as that of Paul and God's other servants, are sometimes led to depart from the evolutionary path.
4. Spirits which could not have offspring that advance toward the will of God are barred from evolving or even cut down as in the people of Sodom.

Knowing that human spirits are evolving under the guidance of the Lord, Christians empowered by awareness must struggle continuously to improve the spiritual qualities of love, faith, and hope in themselves, their children, and others. If physical struggles

to improve and adapt encourage our spirits to grow, then evolution science and Christianity will have a level of connectivity. However, it would always be far easier for God to control the evolution of the species to create the body of man than to control the evolution of man's spirit to create His coming kingdom.

If God can work beyond evolution, then God can control evolution in a variety of ways. On the seventh day of creation when God rested, He may literally have allowed His process of evolving the body and the spirit to run for awhile without intervention to concur with *Methodological Material Evolution* (Scott, 2009). Throughout most of the evolutionary processes, however, the God who counts every hair on our head would likely have controlled every part of evolution for the needs of man so that the results match the argument of *Intelligent Design* (Behe, 2006). Finally, in these last days before the coming of God's kingdom, the free will and self-evolution of the human spirit may be so important that God's efforts have remained in the framework of evolution to support the notion of *Theistic Evolution*. No matter how God has chosen to work in the course of human development, Christian faith tells us the omnipotent and omniscient God knows exactly how His creation will turn out along every step of the way to His kingdom. Further, the fact that the Lord's plan is perfect is far more important than how the plan is carried out.

When the Lord chooses to let evolution run or to nudge evolution within its understood frameworks, His presence and ways are nearly impossible to detect by means of science. When the Lord decides to work beyond the bounds of evolution and physics, only Christian awareness through the Holy Spirit can lend insight into His ways. Thus, it is only when the Lord is actively controlling evolution that we can hope to detect His efforts by scientific means. To do this, Christians and scientists must work together and recognize that the debate is about how God works and not whether there is God. *Intelligent Design* marvels at God's control. Alternatively,

Methodological Evolution marvels at God's initial design, which may include building intelligence down to the genetic level. Both may be valid considerations. In detecting God's control mechanism, researchers must focus on the connection between the spiritual and physical. Until that connection can be made, the process of *Intelligent Design* can only be regarded as a scientific conjecture. By accepting the conjecture status of Intelligent Design, Christian scientists can move ahead into a new realm of scientific exploration.

3.2.4 Evolution Research Guided Faith

Forms of energy and matter in science are identified by measuring effects on the surrounding world. In the Christian realm, the spiritual presence of God is affirmed as the Holy Spirit descends upon Christians. Unfortunately, scientists who are far from a spiritual relationship with God cannot accept the observations of Christians as measurements of merit. Therefore, a scientific endeavor to study the spirit along with the physical body on the issue of evolution must focus on observable patterns of change that defies physical explanations and on how spiritual energy can be associated with such patterns. The first challenge of identifying patterns of challenge has been engaged by some advocates of *Intelligent Design*, but the conflict between these advocates and scientists has in many cases resulted in a lack of scientific rigor by the *Intelligent Design* researchers and an unwillingness to explore this potential branch of science by other researchers. This feud must be resolved.

On the challenge of modeling the behavioral characteristics of spiritual energy, scientists must question the nature of God in ways that Christians may have never dared to explore. Though Christians understand that no one can fathom the full nature of God, we also know that God does want us to know Him, rise above our fear of Him, and ask Him for understanding. So, let us work with the methods of scientific inquiry and dare to explore the essence of God. As His children, we can help turn rationality into awareness and

doubt into understanding. The key scientific question to ask in modeling the spirit is why would spiritual energy emerge in a basic concept of existence that is broader than just the material universe. A rational hypothesis is that the first element of existence cannot be matter even at the level of quarks or any known forms of energy because these components of the known universe have too many set properties / characteristics. The move from non-existence to existence must yield a far simpler element without the constraints of mass, volume, gravity, spin states, waveforms, propagation rate, and work equivalence. Because of this unfathomable simplicity, the first element that predates the universe should have the ability over the course of change to organize into an essence of ultimate complexity that transcends sentience. Thus, existence at the beginning would instantly challenge non-existence with an entity that even scientists must term God. God then moves across the sea of first elements. The force in non-existence that attacks the organization of God would then be the ultimate essence of evil. The will of God in defeating non-existence by organizing all of the first elements in existence (spiritual energy) and creating the universe of matter and energy (the material world) on top of the first elements is the definition of good – God is existence and God is good. The will of God in creating other complex entities in the image of His own spiritual matrix to share in existence is the definition of love.

This scientific model for God that leads to an image straight out of Genesis does not in any way diminish His wondrous works and our relationship with Him. Instead, a theory that regards spiritual energy as a very real component of existence can bridge the divide between science and faith as well as evolution and Christian understanding of God's ways. The permeation of spiritual energy across all parts of the material universe would mean that the material universe, matter and energy, can be restructured through the manipulation of spiritual energy by the omnipotence of God and the power of God granted to His children. This mechanism of control, if

it can be proven by measurement of effects, yields a scientific link to all the branches of creationism and forms an integrated concept of spirit and body. This integration in the context of evolutionary processes suggests that regardless of whether God evolved the worldly body of man from apes, the spirit of man could have been created by God in an Eden that existed between the material and spiritual realms. Therefore, the story of man is not necessarily traced along the path of the material body, which could have stretched back to single-celled life. Man's path is that of his spiritual matrix formation and integration with a prepared material body. According to the Bible, humanity essentially began when man learned to farm and raise livestock. Such a notion of what constitutes man in spirit and body is quite different from the specie of homo-sapiens sapiens (physical man) that wandered the land for tens of thousands of years. In fact, the Bible talks of Cain encountering such people and being protected by God's mark.

3.2.5 Scientific Priorities and Christian Priorities

Ultimately, Christians care about the spirit. Neither the creation nor growth of the human spirit conflict with the evolution of the species. Many spirits will, however, be harmed if the *Theory of Evolution* leads the world into a state of cruelty and Godlessness. Therefore, it would be good if Christians can help scientists discover new ways to detect the effects of the spirit on the material world. Such accomplishments could further answer many questions that still exist in evolution science. The rigor and methodologies of science must be respected, but the lack of faith and spiritual insight among scientists should be challenged by Christians.

In the end, scientists care about the verification of truth in the measurable world, and such activities should not conflict with faith in the activities of the spiritual realm. As long as scientists recognize that some truths might not be verifiable by current means and that the currently accepted truths can be overturned with new evidence,

the endeavors of science can greatly contribute to Christian understanding and help correct areas of Christian misunderstanding. However, scientists must respect the fact that despite their towering intellects, others may yet possess greater spiritual powers to feel the truth of creation directly from the Creator. Christian scientists walking between these two worlds may be the most important players in our pursuit of the truth and will of the Lord. However, their journey must remain pure – pure in faith about the powers of the spirit and pure in thought that is uncorrupted by the arrogance of intellect.

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Chapter 4: The Rising Global Ideological System

Given the number of nations across the world and the diversity of cultures, it is hard to imagine that there can be a system of global ideology. In fact, the conflicts caused by ideological disagreements over the past several hundred years continue on today unimpeded by the capacity for global dialogue. A global ideology must take hold, however, in order for the global political, scientific, economic, and social systems to integrate into the first beast of Revelation. Some ideologies are opposing the integration of the world right now while other ideologies are embracing worldwide integration. Converging all these ideologies is challenging and complex at the current level of academic studies. Yet as I have suggested at the start of this book, convergence is quite possible and even simple if one steps back to recognize the commonalities.

Fundamentally, an ideology for living is either aligned with the truth of God or aligned with lies. Since Christianity is the only way to align with God's plan, all other ideologies, regardless of the differences and conflicts between them, are aligned with lies. Converging truth and lies is impossible, especially because most of the lies are formed in opposition to truth. However, converging different lies to betray truth is straightforward when considering that all lies or incorrect ideologies have a common interest in defeating Christianity. This is the control point for dark forces to bring about a global ideology. One by one, the jealousies driving ideologies across the world can be reshaped to betray Christianity.

In the following sections, I will propose ways in which this reshaping can occur. I will demonstrate how each major ideology can evolve to blame and persecute Christians while accepting the qualities of the emerging world order. The philosophy of relativism

and rational cruelty launched by modern science is aiding the endeavors of dark forces. The view that everyone can be right relative to his or her situation is still making some Christian and non-Christian ideological leaders uncomfortable in today's global landscape. However, most ideologies and authorities have achieved worldwide success in part because of compromises made based on the relativism argument. Even the most radical ideological purists cannot maintain their positions without compromises. So, even the Amish people of the United States must let their youths out into the world in order to let them choose between the world and Amish life. Even the Dali Lama of Tibet must be a politician in places that do not see him as the god king. And, even the Islamic extremists hiding in the mountains must use the western banking and communication systems while fight against the perceived corruptions of the West. The tragedy of recognizing that everyone could be right in some ways is that people will be left believing that no one can be right in all always. Thus, the world is pushed closer to a brotherhood of lies.

Humanity has been cruel since the days of Cain and Abel. Therefore, the idea of justifiable cruelty based on the rational conclusion that cruelty is a part of the natural order has been well accepted across the world. To defend a way of life, most people have accepted the validity of war. To protect people against terrorism, many people have accepted the justifiability of torture. To save the world against corruptions, some people have accepted the utility of terrorism. The rational arguments for cruelty go on and on until cruelty now permeates across nearly all the non-Christian ideologies of the world. Through these cruelties, dark forces can enter to manipulate and converge the lies to betray Christian truths as revealed in the Holy Bible and through insights regarding God's will from the Holy Spirit. In the end, non-Christian ideologies will be reshaped to openly attack Christianity. Christians will fall if they do not unite to resist the emerging beast. I will again suggest that the future is contingent. If Christians can understand and respond to the

forces at work today, perhaps the days of the beast can be delayed. The following ideologies are the battlefields where dark forces will seek to unite the world against Christian truths and Christians who live by them.

4.1 RESHAPING THE IDEOLOGY OF COMPETITION AGAINST CHRISTIANITY

By AD 600, Christianity had spread across the Roman Empire, expanded to the Gothic Tribes that invaded the Western Roman Empire, and transformed the Eastern Roman (Byzantine) Empire into the center of Christendom. With Constantinople as the heart of Christianity after the fall of the City of Roman and the eastern Mediterranean region under Christian control, Christianity was positioned to expand further eastward. The pagan lands of Persia and Arabia, which resisted the Gospel for hundreds of years, would have eventually become Christianized. However, an ideology established in the form of a religion rose up to halt the delivery of the good news to the far corners of the world.

The religion of Islam founded by Muhammad in AD 611 is centered on an ideology which competes with Christianity for the hearts and spirits of men. According to Muhammad, Moses and Jesus were God's prophets, but the Archangel Gabriel gave the final words from God to him in the text of the Al Qur'an. The text teaches the following:

- Spread of Islam to disbelievers with distrust of people who will not accept Islam
- Elevate Arabs to be the rightful descendents of Abraham and Ishmael because the Jews broke their covenant with God
- Coexist with passive Christians and Jews because they are fellow people of the book, but oppose Jews and Christians who argue against Islam
- Observe basic rules in order to enter the garden paradise

The teachings of Muhammad resonated with those who were jealous of the Jewish claim to be God's chosen people as well as Christian domination in Europe. These teachings seek to replace the Bible with the Qur'an, love with legalism, Jesus the Son of God with Jesus the man, and Holy Spirit with rituals. Within one hundred years, Islam had unified the Arabian Peninsula and defeated the Persian Empire (Rubin, 2009).

The early Muslims followed the religious and political leadership of the caliphs and the interpretations of Quranic teachings through stories captured in the Hadith. The simplicity of Islam was distilled down to five core practices:

1. Shahadah: Professing of faith in God (Allah), Muhammad as his prophet, and Qur'an as the holy text
2. Salat: Praying five times per day facing the direction of Mecca the "holy" city, which was the home town of Muhammad
3. Sawn: Fasting (refrain from eating excesses from dawn to sunset) during the holy month of Ramadan, a period where Muhammad wrote the first verses of the Qur'an
4. Zakat: Giving of alms, such as gold, silver, and livestock, to the poor (often around 2.5%)
5. Hajj: Pilgrimage to Mecca in one's lifetime

Some within the religion also believe that all Muslims must struggle in the form of Jihad against the disbelievers and those who oppose Islam. The correct nature of Jihad, which has been used to justify Islamic "holy" wars over the centuries and modern day terrorism, has been greatly debated in Islamic scholarship. Yet, the general need for Jihad is accepted by many.

The early Muslims were Sunnis. Then after the 4th caliph, who was a cousin of Muhammad, the She faction formed based on the argument that the 4th caliph was the first rightful caliph. This faction known as Shiites has since become more focused on the righteousness of leadership to include the inner faith of their immediate religious leaders, the imams. The Sunni faction, which

coexists with the Shiites, remains the dominant group in Islam (Aslan, 2006).

From the 8th century, the empires of the Middle East have embraced the power of Islam and laid claim to the authority of the caliphs. The Islamic Seljuk Turkish Empire defeated the Arab Empire and attacked the lands of the Byzantine Empire to instigate the first crusade in 1095. The crusades, supported by the Christian kingdoms of Western Europe, only managed to regain some of the lost Byzantine territories and did little to counter the ideological success of Islam. Mongol invaders then defeated the Turkish Empire in 1194, captured Jerusalem in 1250, and collapsed the crusader state by 1291. Yet, the Ottoman Turkish Empire was able to regain power in 1302, and the empire endured until 1922. The Ottoman Empire expanded into Europe and threatened the stability of all the Christian kingdoms until the Battle of Vienna 1623. The Christian kingdoms of Europe began to push back into Turkish conquered lands after the mid 1500s, but the Turks remained a part of European affairs.

By the 20th Century, Western European influence in the Middle East began to escalate and the Ottoman Empire rapidly lost control due to inferior technology and infrastructure. The Arab revolt against the Turks in 1916 and against the British in 1920 further destabilized the situation. Finally with European backing, Turkey became a secular state in 1922 and the authority of the caliphate was abolished in 1924. This marked a tragic point for conservative Muslims as the days of Islamic supremacy finally came to an end. The loss of caliphate authority across the Middle East was further validated by the creation of more secular states under European and U.S. influence. Ethnic groups were divided the artificially set boarders of the secular states, and Israel was established on Palestinian lands in 1948. The secular states of Egypt, Syria, and Jordan began to oppose the growing success of Israel in the 1950s and 1960s, but their rapid defeat by Israel in the Six Day War of 1967 further emphasized the limitation of Arab nationalism

and the importance of the caliphate. Sunni Muslims hoped for the coming of the Mahdi "the rightly-guided one" to establish a global caliphate and She Muslims believed that a Madhi like Ali the 4th caliph will return.

Many scholars have argued that the failure of Arab nationalists promoted the rise of non-state organizations to take action, and terrorism became their primary means to challenge Israel as well as western influences. However, the turning point in the revitalization of Islam, for the majority of Muslims, was the collapse of the secular monarchy of Iran and the rise of Ayatollah Khomeini as the religious and political guide for the Iranian people in 1979. The movement to return the people of the Middle East to a more religious way of life, commonly referred to as Islamic Fundamentalism, would continue to grow over the next three decades. This movement both in Sunni and Shiite territories gave rise to the global terrorist organization of Al Qaeda, which has troubled the U.S. and other state powers. But more importantly, this movement has promoted the expansion of Islam to regions across southern Asia and the world that share a frustration and envy of western dominance (Allawi, 2009).

As the United States got more involved in Middle East affairs, it made itself the center of attention for Islamic and radical Islamic activists. Al Qaeda did not care that the United States fought the First Persian Gulf War in 1991 to protect the Arab state of Kuwait. All that mattered was the continuous presence of U.S. troops on Arabian soil and the misalignment of the U.S. self-indulgent culture with traditional Islamic culture. Clearly, the United States and many European nations are ideologically against the Islamic view of religion's role in government, the government authority to enforce religious practices, the position of women in Islam, and people's inability to speak out against or leave Islam. However, does this mean that Islam must be inherently in conflict with the West?

The Qur'an states that Muslims can coexist with the West as long as Islam is respected by the West. Therefore, Muhammad already embraced relativism in his teachings, and the dark forces can reshape the ideology of Islam based on this comprise. If the Islamic states of the world are allowed to unite in the future under a restored authority of the caliph, then the Muslims under the authority of the caliph can be changed to accept the rising global systems. After all, as long as Muslims are respected as a major world power, what does it matter if Islamic science, education, economic, and social activities start to align with the rest of the world? Preserving basic Islamic practices is instead quite easy.

The current Muslim rejection of western culture is in part because they see it as an ideological invasion. The spread of western entertainment, technology, and education motivates women, students, and scholars to rebel against the perceived backward and impoverished ideology of Islam. However, if Islam is popular, stable, and considered an ideology of the leading world, then the new caliph merely has to embrace the entertainment, technology, and education of the West and East as Islamic to make it acceptable.

The past anger of the Muslims can then be diverted toward Christians only. Under the guidance of the caliph, Islamic scholars can easily create a legalistic interpretation of how to embrace the global systems while blaming Christians for all the corruptions of the world. A new Hadith could proclaim that Christians like the Jews have betrayed God's covenant and that a future leader of the world who rejects Christianity would be the Mahdi. Deep in the hearts of Muslims may lie a great capacity for indulging in what the world can offer.

Since the Islamic ideology has been based on laws and never the concept of love, Muslims can be unusually cruel to Christians who are not a part of the beasts' world order if they are so instructed. The legal persecution of Christians backed by the caliph and the world would be a satisfying way for Muslims to deal with centuries

of jealousy and anger toward Christian success. As more and more Christians are killed for Islam and the global systems, the Muslims' spiritual betrayal of God's truth will be solidified. The beasts will than draw the Islamic people deeper and deeper into darkness. Will there be Islamic clerics who will try to oppose the rise of the beasts? Perhaps, but their efforts will be in vain because the ideology of Islam is fundamentally vulnerable to manipulation by dark forces.

Islam is oldest and most successful external competitor to Christian truths. However, ideologies from within the ranks of Christians have also emerged to challenge these truths since the first century of Christianity. These ideologies are not merely reflections of Christian disagreements and spiritual immaturity. Instead, they are sets of teachings that challenge all the major branches of Christianity. While most of these internal challenges have already been halted over the course of Christian history, modern ideological competitors remain. For example, the denial of Jesus' oneness with God and embracement of varied religious paths toward understanding God is captured by the religion of Unitarianism (Tarrant, 2009). The denial of the Bible as the only definitive work embodying the Word of God is captured by the religion of Mormonism (Gordon, 1995). Though not nearly as large as Islam, these other religions which leverage the Christian position will also have to be reshaped to align with the global ideology. This reshaping can either parallel the reshaping of Islam or the reshaping of disillusioned Christians to be discussed below. Any ideological group that is willing to adjust its beliefs in order to gain greater stature over Christians in the emerging global systems can be easily accommodated. If Unitarianism is willing to be a part of the global systems, for example, then I am sure that the beasts will praise the correctness of Unitarianism in contrast to rebellious Christians. Any ideological group that has been impacted by the worldly forces of apathy, fears, obsessions, and desires can also be easily accommodated. If Mormons are prepared to hide from or avoid the

beasts through years of stored supplies, for example, then I will not be surprised if the beasts let them hide and evade. In the time of the beasts, whoever is not against them will be in essence for them.

4.2 RESHAPING THE IDEOLOGY OF DETACHMENT FROM LIFE

Sometimes people detach from the world because they form false conclusions about life based on misguided spiritual sensitivity or intellectual focus. This has been occurring for centuries, and people are still confused even when presented with Jesus' teaching about living in accordance with God's will. The most well-known false conclusions are those reached by the first Buddha, Siddhartha Gautama (Keown, 2000). Five hundred years before Jesus, the proclaimed "awakened one" concluded that life is about suffering, which is caused by cravings, and that suffering can be overcome by living a detached life of no cravings. Cultures based on Buddhism have endured to this day. However, even some people from historically Christian-based cultures have been detaching themselves from the world. Christian organizations such as monasteries had been formed during horrifying times to preserve Christianity while accommodating the need for detachment from the world. In modern times, people are detaching themselves from the teachings of Jesus whenever they choose to detach from the world.

The modern ideology of detachment is fragmented because people have the freedom to pursue many different ways to detach from the world. People's choices are influenced by whether they are spiritually sensitive, intellectual focused, or both. Spiritual people who cannot understand the Word, but have some insights regarding evil forces, might conclude that the world is filled with good and evil. To avoid evil in a world that is all evil, non-Christians with high spiritual sensitivity must then physically detach from worldly activities. To avoid evil in a world where evil is hard to isolate, non-Christians must spiritually detach from worldly activities.

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Intellectual people who cannot understand Jesus' teachings, but have enough insight to detect the problems in humanity, might conclude that the world is either completely cruel or meaningless. To avoid cruelty in a world that is consumed by cruelty, intellectual non-Christians must then physically detach from worldly activities. To deal with lives lacking in meaning, intellectual non-Christians must mentally withdraw from worldly activities that appear to be inane. Once a non-Christian has consciously or subconsciously made the commitment to detach, the world will offer many options for achieving the desire nature of detachment as shown in Figure 4.1.

Because detached people can still be brought back to a Christian way of living through their spiritual or intellectual quest for good, their fragmented ideology must be reshaped by dark forces for the global systems and the reign of the beasts. Many detached people already embrace the relativism and cruelty in the world. However, their rejection of a Christian lifestyle, which engages the world for God, is uncertain. Attempts by dark forces to rally these people into a consolidated ideology that is aligned with the global systems could actually cause these people to ponder about living a Christian life. Therefore, the best strategy for dark forces is to trap them through their individual ways of detachment and to incorporate the ways into the global systems. If modern Buddhists want to live in monasteries for example, the global systems will probably encourage the construction of well furnished and tax paying monasteries that guard against Christian entry. We can explore and explain the various paths toward detachment based on the initial false conclusions and people's instinctive responses.
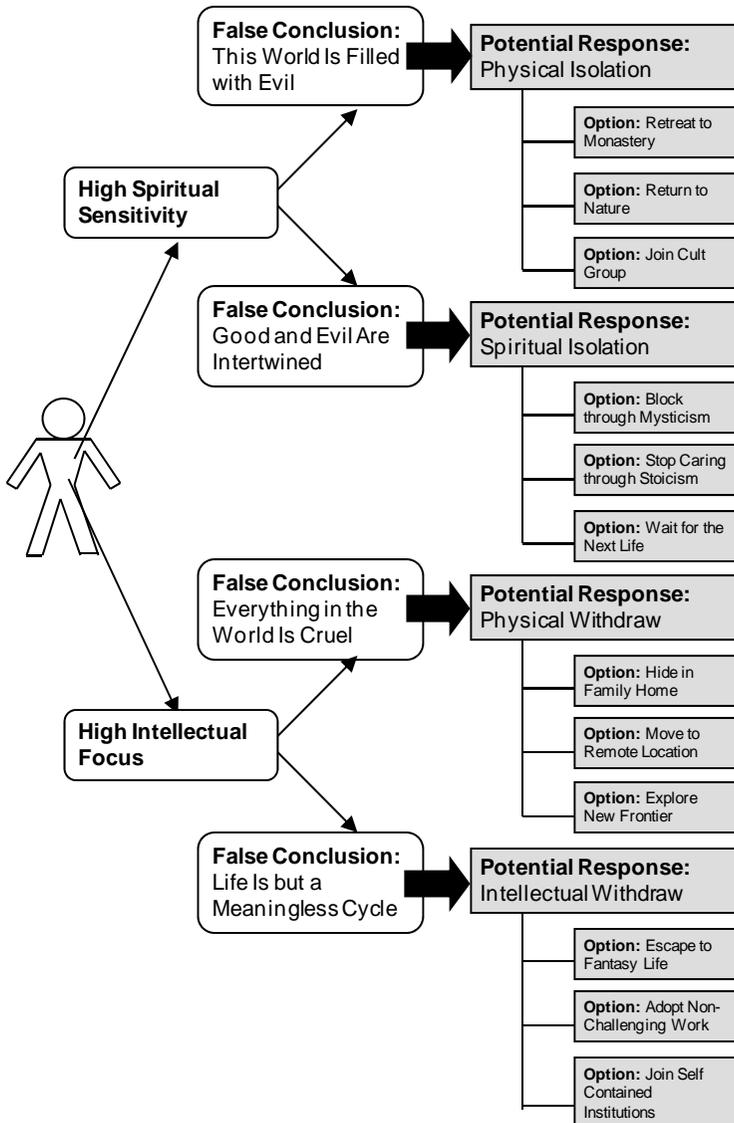
Figure 4.1: Reasons and Options for Detaching from the World

4.2.1 Reacting to the False Conclusion of the World Being Filled with Evil

If this world is truly filled with evil, then the decision to physically isolate oneself from the world will appear reasonable to those who cannot see the wonders of God's creation or comprehend God's plan

against evil. Today, there are many people who cannot see the good and evil in this world because they are blinded by worldwide prosperity. As people are required to compete more for limited resources in the future, the evil in the hearts of men will become more apparent. The last thing that dark forces want spiritually sensitive people to see is how evil can be defeated by the power of the Holy Spirit, Christian love can spread across the land, and the world will be restored with the return of Jesus. Therefore, the emerging global systems will continue to enable people seeking detachment to take the following options. Dark forces will then try to make it harder for detached people to return to society.

Option of Retreating to Monastery: Even though Buddhist concepts have become more popular around the world, not all are fleeing to Buddhist monasteries. However, more luxurious places where one can hide from the world to seek spiritual renewal have been established for the affluent. The middle class is following suite by isolating their neighborhoods and homes from worldly contact to create sanctuaries. As the world becomes more dangerous, more will try to find a place to hide. Unfortunately, people will bring the evil within them to the hiding places, and they will not be able to find an understanding of God's will until they are committed to opposing evil back in the world. To maintain the trap, dark forces will use financial and community commitments to keep people from looking beyond their hiding places as the beasts claim the world.

Option of Returning to Nature: The belief that nature is free from the evils of man has led some people to detach from society by moving to the wilderness. Right now, many remote places are just vacation spots for weary people to find rest and relaxation. However, as crimes, inhumanity, meanness and selfishness continue to increase in the world, some people might decide to permanently relocate to log cabins, underground bunkers, and islands. Those returning to nature

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might rely upon massive supply storages and / or locally grown foods to complete their isolation. This isolation driven by detachment is different than people seeking safe places from natural disasters. In order for dark forces to keep people in nature while their intact society is being taken over by the beasts, the natural lifestyle must be reshaped to truly make the spirit feel good. In spiritual tranquility and happiness, the spirit will become blind to the will of God for people to live as Christians in the world.

Option of Joining Cult Group: Finally, the attempt to flee from evil in this world may cause people to flee to places of even greater evil. Cults are often formed around false prophets who promise sanctuary from the world's horrors. These false prophets would then lead the brainwashed flock into a nightmare of emotional dependency and spiritual betrayal. Cults are nearly perfect traps for people who might have one day found enough clarity to oppose the beasts. To eliminate such future threats, dark forces merely have to encourage the rise of cult leaders and help them gather the young who became spiritually disillusioned. The young may fancy that they have escaped the world, but they will become corrupted.

4.2.2 Reacting to the False Conclusion of Good and Evil Being Intertwined

If good and evil in this world are truly intertwined, then the decision to spiritually shield oneself from the dangers of worldly activities will appear reasonable to those who cannot see God's meaning of good. These people may not see the world being as dangerous as those who see it being consumed by evil, but why bother with doing good if all the events cycle around? The complexity of life in the modern world makes evil hard to quantify, but this does not intertwine evil with good. As the global systems gain power, evil may appear to be good and enduring. The last thing that dark forces want the spiritually sensitive to see is how God is the embodiment of

good, the Word separates good and evil, and only the Holy Spirit can defeat the evil in one's spirit. Therefore, the emerging global systems will also continue to enable these people to take the following options, and dark forces will continue to trap people.

Option of Blocking through Mysticism: A classic way for people to detach themselves from the troubles of the world is to keep their spirits occupied in chants and pursuit of mystical states. Many new age practices, such as the use of incense, crystals, music, and gardens, are designed to separate the spirit from worldly awareness. Temporary spiritual detachment and rest can be beneficial for non-Christians. However, an enduring state of detachment will cause the spirit to neglect its responsibilities in the world and be blind to Christian truths. Christianity can offer rest and comfort to weary spirits confused about the good and evil in the world, but the spirits have to accept the help of the Holy Spirit. Therefore, dark forces will try to promote mystical practices that are pattern forming and addictive in order to steer people away from the Holy Spirit. If everyone who is spiritually confused decides to numb their spirits through a particular set of exercises and chants, then Christianity will appear obsolete.

Option of Stop Caring through Stoicism: As the spirit is tied to the mind and body, the disciplining of the mind and body not to care can cause the spirit to do the same. Thus, even when the spirit wants to love, the mind can easily suppress it. When the spirit wants to help, the body can stop the spirit from helping. If the mind focuses on logic and processes, the emotions can be controlled. The power of the mind can be made supreme by disciplining the body to set aside emotions all together. As the spirit is forgotten, the mind will only be able to assess benefits and harm based on observable information, not good and evil. Such people may still be able to fake emotional warmth. But, their cold minds are easily influenced through the

control of surrounding information. Dark forces will work hard to push people who perceive the coexisting of good and evil to conclude that good and evil do not matter. This push can come from educational institutions, the work place, and mass media.

Option of Waiting for the Next Life: If the spirit is focused on the next life, then it can be detached from the concerns of this life. The Christian understanding of life after the death of the body compels the spirit to take responsibility in this world. However, false understandings of the next life, to include reincarnation, returning to the spirit of the earth, and ascension to higher states, can cause a person to not care about worldly activities. Once a person reaches a wrong conclusion about the next life, correcting the course can be very hard because his or her spirit will have difficulty sensing the right path. Therefore, dark forces will want to push people who are very sensitive about the next life in a wrong spiritual direction.

4.2.3 Reacting to the False Conclusion that Everything in the World Is Cruel

If everything in the world is cruel, then physical withdraw from the world will appear reasonable to those who cannot see the teachings of Jesus, endeavors of Christians, and God's plan to end human cruelty. The last thing that dark forces want these people to see is how Christians can rise above cruelty, how the cruelty of the repentant can be forgiven, and how Jesus will end cruelty in this world. Therefore, the emerging global systems will help these people take the following options.

Option of Hiding in Family Home: As life becomes harder in this world, more and more young people are opting to leave their parents' homes at later ages. Extremely troubled people may decide to never leave home. The ability to work at home, play at home, and even form relationships at home will further increase with

technologies that connect people at home with the outside world. Yet, all these connections still cannot compensate for the fact that some people are intentionally fleeing from the physical world. Connections from home to the outside world, such as by telephone and Internet, are always shielded by one's ability to stop communications. The mind and body are thus never committed to the world. Tragically, people in boxes are very easy to control. Therefore, the emerging global systems will find better ways to lure people into comfortable boxes that they can call home and that the systems can manage. If there is no family to provide a house of refuge, then maybe enclosed communities where food, shopping, and services are within walking range can create the feeling of refuge. If there is no family to take care of basic life challenges, then maybe home service providers can take care of these challenges.

Option of Moving to Remote Location: For people who cannot or do not want to hide in a box, there are places of fewer people and simpler relationships where human cruelty is constrained. These isolated places allow one to still believe in people while giving up on humanity. Even as the native people of isolated places are struggling to keep in touch with humanity, those fleeing to remote places will relish in the isolation. Remote places of refuge may become more popular as scientists and scholars start to better understand the dangers of the future. The beasts will actually try to encourage those who see the dangers of the future to hide, because hiding is better than fighting the global systems. So, even as the global systems start to control the world, some will be allowed to escape as long as they do not interfere with the activities of the world.

Option of Exploring New Frontiers: The noble way for the intellectually focused to put the cruel world behind them is to journey into new frontiers. This journey can be physical as in the case of archeologists, anthropologist, biologists, and historians who

would rather spend their lives in ruins, jungles, and distant lands. However, this can also be a mental journey where scientists will spend their entire lives in labs isolated from the world. The lure of a new frontier is a trap for the most intelligent. In this trap, the intelligent will believe that they are finding solutions to the problems of the world. Yet without the power of Christianity, they will be contributing to the rise of global systems.

4.2.4 Reacting to the False Conclusion that Life Is but a Meaningless Cycle

Finally, if life is but a meaningless cycle, then the decision to intellectually withdraw oneself from worldly activities will appear reasonable to those who cannot see meaning in Christianity. The last thing that dark forces want these people to grasp is the importance of life, the power of the Holy Spirit, and the criticality of being disciples of Jesus Christ. As with other fleeing people, the emerging global systems will want to enable these people to take the following options and traps.

Option of Escaping to Fantasy Life: For decades, youths who could not understand the repetitive cycle of school, work, family, and house have escaped through comic books, role playing games, computer games, and building models. While most ultimately surrendered to life's endless tasks, some would only deal with the real world just enough to sustain their fantasy life. Those who seek this form of escape have at one time been labeled as nerds, geeks, and dorks. Therefore, the fear of being a social outcast has kept many from questioning the routines of life. The ability for people to now escape quietly in their own homes through the Internet has changed the entire situation. Every person young and old can now go through the motions of life without being a social outcast and then secretly flee into fantasy worlds where they start to care. This trend is uniquely tragic because more people are becoming intellectually

aware of the world's issues, but their awareness is being diluted by the surreal world of technology.

Option of Adopting Non-Challenging Work: Many youths escaping into fantasy lives end up adopting work in real life that is far below their capabilities. However, one does not need to have a fantasy life to let non-challenging work help one intellectually detach from the world. If one has the potential to be a great Christian missionary, why would he or she choose to work in an office executing the same process over and over again? The steady processes of life allow the body to be active and mind to be numb to the meaning of life. This numbness can be enhanced by perceived dependence on one's work and assumed financial tragedy if one loses the job. The mind would then rationalize the work as being important. The global systems can then praise the importance of all people in jobs below their potential so that many will remain trapped living against the will of God. Sometimes when a trapped person has awakened to his or her destiny in God's plan, dark forces will work aggressively to create barriers against change. Doing the same work each day can therefore be simultaneously the easiest and hardest task.

Option of Joining Self-Contained Institutions: People can intellectually detach from the world by joining institutions where like mindedness is celebrated. In these institutions, they can ponder the world's problems without getting involved, create narrow minded schools of thought, and establish new meaning for life that ignores the will of God. Some institutions have achieved great prominence in society, and the emergence of the global systems is in part due to the intellectual output from these institutions. Many people trapped in such institutions have very little worldly experience. Yet, they will have no hesitation in creating ideas to change the world. Their foolishness makes them valuable assets for dark forces, and the way to increase their foolishness is for the

global systems to further contain their institutional environment. Even as the world is going through turmoil, institutions of thought will be protected by dark forces to prevent people from questioning the global systems. In turn, the support of the global systems by the most respected institutions of thought during times of crises will help sustain the power of the beasts.

4.3 RESHAPING THE IDEOLOGY OF ISOLATING CHRISTIAN INFLUENCE

The dominance of the institutional church in the affairs of European states for hundreds of years caused free thinkers during the Age of Enlightenment like Voltaire, John Locke, and Thomas Jefferson to ponder whether religious involvement in the government hinders the advancement of humanity. One type of hindrance is the suppression of alternative religious views and practices. Another type of hindrance is the suppression of scientific and philosophical thought. This negative view of church authority was in part due to the feud between Catholics and Protestants that divided Western Europe and launched decades of warfare. As governments aligned with the Papacy in Roman or with their own Protestant churches, they further oppressed less influential Christian groups, such as the Quakers and Anabaptists (Jones, 2009). Convinced that God's intent for humanity was far from being understood by the church powers and that the divine right of kings was counter to the well-being of humanity, the leaders of the enlightenment advocated revolution for democracy and the separation of church and state. The barrier between government and church in United States and eventually across Europe appeared to have helped smaller Christian groups that never had political power to grow. However, the enlightenment thinkers actually wanted the entire question of human existence with or without God to be opened for consideration and the entire restructuring of societies to be based on human capabilities. Therefore, the barrier between religion and the rest of society in

practice stretched across the government, educational institutions, businesses, public institutions, and entertainment.

The ideology of secularism allowed all other beliefs to thrive except for the belief in God. In public schools, teaching students about the Bible is strictly forbidden, but it is acceptable to ponder the belief in human origins as a result of random natural selection. In businesses, Christian activities in the office can lead to a loss of employment, but aggressive actions based on a belief in acceptable cruelty, such as deceiving competitors and betraying colleagues, are often condoned. In public places such as a train station or shopping mall, preaching the word of God can get one expelled by security guards, but people marketing the belief in self-indulgence and material excesses are protected by security guards. Finally in the entertainment industry, shows with a Christian perspective are carefully limited to special times or forums. However, shows that endorse the spirit of nature or the power of lust are presented as cartoons and televised during primetime hours.

Ever since George Jacob Holyoake coined the term secularism in 1851, the ideology for isolating Christian influence has been steadily moving from the government to all parts of society where Christianity was once dominant (Collet, 2005). Ironically, many Christians today support this ideology because it protects the Christian enclaves as the world is given to the non-religious. Now as Christian influence on society has been reduced to nearly nothingness, secularism is ready to be reshaped by dark forces. The final convergence of secularism with the emerging global ideological system will be achieved by attacks on Christianity through the barrier of separation as shown in Figure 4.2. These attacks will cleverly preserve the barrier, which is important for preventing Christians from influencing government.

Freedom from Religious Control of Society

Freedom from Government Enforcement of Religion

Government

Education

Business

Public Institutions

Popular Entertainment

Government Rules on Church and State Separation

Secondary School and College Teaching Agnostic Approaches

Exploiting Religious Characteristics in Marketing

Religion

Limit Open Religious Expression

Movies, Songs, and Shows That Promote Anti-Religious Ideology

Attacks through the Barrier of Church and State Separation

Figure 4.2: Attacks on Religion through the Barrier of Church and State Separation

Jealousy is the force that will shift the ideology of separating government and church for the protection of both sides to the ideology of isolating and destroying the church. Laws, education, business practices, public gathering places, and even television shows were all conducted with a respect for Christianity in democracies where Christian values have been an integral part of people's lives. The reality was that the people were religious and religious views penetrated society through the people. As Christians began to pull back due to their own spiritual immaturity and the rising ideologies that reject Christianity, the opportunities for secular elements of society to attack across the barrier of church to state

separation emerged. These attacks are occurring today to pave the way for the global systems of the beasts.

4.3.1 Government Attacks on Christianity

At one time, conservative Christian values can be found codified in the laws of national and regional governments. There were even laws that prohibited the operation of businesses on Sundays, restricted the physical relations between husband and wife, enforced modesty in dress, and banned the drinking of wines. Despite the fact that the Apostle Paul taught Christians to be free from laws, Christian members of democracies managed to control every aspect of their society with laws that were perhaps even more restrictive than the laws of the Old Testament. The response by those ultimately frustrated with Christian conservatism was far crueler. By the end of the 20th century, most of the laws based on conservative and sometime immature Christian values have been reversed in modern democracies to permit atheism, agnosticism, hedonism, false religions, and cults to flourish. In this wake, new laws emerged to control the people based on anti-religion principles. These laws included much greater restriction on Christian expression in public places, the classification of decisions based on Christian values as illegal discrimination, and the definition of which Christian organizations are eligible for nonprofit tax status. Through tax laws, Christian pastors are prohibited to speak out against politicians and use church resources to counter the impact of secularism.

Christians are now being forced into enclaves by laws and government regulations, but whether these enclaves can unite is a Christian choice. We may not have long to make this choice because the next step in the reshaped secular ideology is to attack the Christian enclaves. In the days to come, Christian organizations may lose their nonprofit status for the following reasons:

1. Distinction between the roles of men and women in the church exists

2. Church teachings discourage the acceptance of other ideologies
3. The congregation refuses to accept the secular marriage of homosexual members
4. A set percentage of church resources are not devoted to humanitarian activities, such as helping victims of global disasters
5. Church writings are not approved by government reviewers to ensure against the promotion of disruptive behavior

As the worldwide situation becomes tenser with disasters and human threats, greater secular restrictions on all religious institutions might appear reasonable. Progressive Christians are already starting to align with humanistic and relativistic views. Churches conforming to the expectations of the emerging world order will gradually and subconsciously become a component of the global systems. Once the first compromise is made, churches are at the mercy of the global systems. The secular reviews of the church can be gentle at first. But in the end, churches requiring the approval of the beasts will not be acknowledge by God.
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4.3.2 Educational Attacks on Christianity

At one time, Christians were the leaders in higher education. Secularism then allowed public schools to thrive without religious interference. The successful penetration of secularism into the academic world was in part supported by the views of scientists, philosophers, and political leaders from the Age of Enlightenment. This success was so great that many historically Christian schools had to reduce their emphasis on Christianity to gain academic acceptance. In contrast, dedicated Christian schools faced difficulty attracting talented faculty and students because of the dominance of secularism in academia. If secular scholars had remained focused just on the sciences, Christian enclaves might still be safe. However, scholars are increasingly trying to undermine Christianity through

their analytical methods and the manipulation of their research results.

One of the most dangerous scholarly endeavors to the enclaves of Christianity is the Historical Jesus movement (Beilby, 2009). In this movement, historians and self-proclaimed Biblical scholars, jealous of other's spiritual relations with the Lord, seek to recreate Jesus as a man living within the constraints of Roman and Judean society thousands of years ago. Biblical claims of miracles and divine interventions are challenged based on a lack of physical evidence. Biblical claims of Jesus' status and authority are challenged with interpretation of the authority as being created by the disciples to propagate Christianity. Jesus' teachings in the Bible are placed into the context of people's cultural behaviors. And, the language of the Bible is placed under linguistics analysis to determine hidden meanings from original texts. A strong body of scholarship is forming to convince Christians that Jesus was a carpenter who became an apocalyptic prophet during a time when the Jews were desperately hoping for the arrival of their messiah. They redefine Jesus as a person of remarkable wisdoms. If Christians start to think that living by the teachings of Jesus the wise man is enough, then the triumph of secularism will be complete.

4.3.3 Business Attacks on Christianity

While the expression of Christian beliefs in the business world is often frowned upon, even extremely secular businesses have not lost sight of the wealth that can be made from Christians. Stores owned by non-Christians will have Christmas sales and companies owned by non-Christians will design entertainment and other products that appeal to Christian tastes. The characteristics of Christians can be a target for business predators. Currently, many businesses supplying the unique needs of Christians are still owned and managed by Christians. However, almost all business products and services, from toys and clothing to restaurants and vacations, can be marketed to

Christian families as a unique demographic. The Christian fear of sins, dedication to spreading the gospel, and love for humanity can all be used in business marketing strategies. The most predatory of the businesses actually disguise themselves as Christian businesses to gain the trust of Christians. Some have even created false churches and charities to rob and lead Christians into spiritual downfall.

As business practices penetrate deeper into Christian activities, all Christians and Christian organizations can be pulled into secular behaviors. Churches once focused on the Lord can become overwhelmed with financial concerns. Pastors once committed to the Word can start to bend it to gain more congregation or parish members. Christian organizations once dedicated to our Lord's mission can start to devote more time and resources toward getting greater donations. The success of churches and organizations that have better business strategies is a corrupting force within Christianity. As other Christians, jealous of these business strategies, begin to prey on their Christian brothers and sisters in order to keep up, the triumph of secularism will also be complete.

4.3.4 Institutional Attacks on Christianity

Most Christians living in modern societies cannot avoid institutions throughout the course of even one day. Vast portions of our social infrastructure from transportation and homeland security to health and public services are maintained by institutions. We are monitored by traffic cameras the moment we drive on to highways. We are watched by security guards the moment we get on trains, ships, and air planes. Our financial reliability is tracked by credit scores. Our homes are evaluated by community groups or homeowner associations. And, our children are assessed by teachers and school officials. In short, there are thousands of ways for institutions to control our lives.

Right now, the institutions are merely preventing Christians from overtly offending non-Christians within their spheres of influence. As others in society grow jealous and resentful of Christian presence, institutions can be reshaped through secular ideology to block all awareness of Christians. Wearing Christian symbols as small as necklaces can be banned in public places. Displaying Christmas and Easter symbols can be banned from homes. Offering funds to Christian churches can lead to lower credit scores. And, teaching values to children must not be noticeable in public schools. In the future global systems, secular institutions reshaped by dark forces can contain Christians in smaller enclaves.

4.3.5 Entertainment Attacks on Christianity

The entertainment industry has always catered to the desires of people even and perhaps especially to those who are worldly, dark, or anti-Christian. The only thing that constrains the industry is the opinion of the general audience. When the general audience exhibited conservative Christian values, the contents of television shows were tightly screened and the ratings of movies were important to the viewers. Even so, the sensors established limits and ratings based on the priorities of each culture and region. Thus, the control of content on extreme violence, sexuality, and vulgar language can vary greatly. The control of content began to loosen after the sexual revolution of the 1960s and the slasher film obsession of the 1980s. However, Christians do not need to shun secular entertainment as long as they keep themselves pure on the inside. If television, movies, and the Internet cause us to form impure thoughts, we just have to wash them away as if we are dusting off our shoes. Just because many shows glorify promiscuity, it does not mean that Christians cannot remain faithful. Just because many shows condoned rationalized revenge and destruction, it does not mean that Christians cannot pursue peace and forgiveness. In short, Christianity is being threatened by the persistent attacks of the

entertainment industry, because weaker Christians and non-Christians are subcoming to the expressed values.

The concept of free speech can be distorted to be used as a weapon against Christians. In democratic societies, there may be laws against slandering individual people but not religion. Disguised as fiction, television shows and movies often portray Christians as misfits detached from reality, cultists that brainwash the young, hypocrites in their way of living, and fanatics who oppose the progress of society. Sometimes, the attacks can be established as documentaries, which focus on the weak points of Christianity. Secular producers are becoming clever at finding Christian leaders who will make statements that can be presented in the wrong context and Christian fringe groups that will brag about their faith in easily misunderstood ways. As many Christians distance themselves from secular entertainment, what they do not realize is that these attacks are deterring non-Christians from giving Christianity a chance while increasing the doubts of marginal Christians who want to be accepted by mainstream society. If Christians unite to oppose the beasts of Revelation, the secular entertainment industry will probably establish a wave of propaganda to vilify these Christians who are outside the global systems. When the beasts defeat these Christians, the secular media will broadcast their martyrdom to a cheering world.

4.4 RESHAPING THE IDEOLOGY OF OPPOSING CHRISTIANITY

Christianity is all about the will of God. Those who refuse to believe in the existence of God or worship idols in their many modern forms are in direct opposition to Christianity. As atheism believes that there is no god, reshaping it to integrate with the other ideologies of the global systems will be challenging. Yet, the potential willingness of atheists to persecute Christians in the name of global security has unique value for the beasts. As the beasts seek to trap the entire

world in the worship of evil, those who have already rejected God and thus what is good merely need to have the evil within them align with the global systems.

Atheism thoughts extend back to the Greek philosophers. However, it was not until men of science and philosophy rose from the tragedy of the inquisition process that atheism gained acceptance. Early proponents of atheism, such as Ludwig Feuerbach and Sigmund Freud, argued that God is a psychological creation of man to satisfy emotional needs for security, certainty, and authority (Nicholi, 2003). Political thinkers, such as Karl Marx, then argued that God and organized religion have become a collective creation of society to enslave the people (Rossig, 2009). People were urged to free themselves from obsessive religious practices and realize their potential. This line of reasoning supported the rise of Fascism and Communism in the early 20th century. The pure belief in the authority of nation without the constraints of religion based morality led to great power and capacity for cruelty.

While a large percentage of the people in formerly Fascist and Communist states are still atheists, the intensity of atheism is greatly varied across the world today. Some atheists aim to nullify religion by attempting to identify logical inconsistencies in religious teachings as well as physical evidence supporting a world of explainable causes and effects. Other atheists simply argue that humanity does not need God, because the advancement and the preservation of the world can be accomplished by human ingenuity. For all atheists, however, the denial of the human spirit is critical to the ideology, because the existence of the human spirit would challenge all the arguments. It is currently impossible to scientifically affirm or deny the human spirit although millions of people across thousands of years have testified to the personal awareness of their spirit. Therefore, the atheist denial of God is falsely placed faith in the pure physicality of life.

What would make a person deny his or her own spirit? One reason would be that the person is suppressing spiritual awareness. A person could have been hurt by people of proclaimed religious conviction, religious institutions as a whole, or the consequences of religious activities. And, people failing to meet the religious requirements of one church might reject all of Christianity. For example, the only person in a church who cannot speak in tongues might start to believe that there are no gifts from the Holy Spirit, and the one person exposed as a sinner in a church might flee from all Christian truths.

Besides the suppressing of spiritual awareness, some may simply lack such quality. A person may have grown spiritually numb to the evil that dominates this world, especially if the person is fond of the world. In the middle of refugee camps, crime scenes, and war zones, suppressed disillusionment may be the self defense mechanism for those not strong enough in faith to gain the support of the Holy Spirit. Finally, a person can also lack spiritual awareness because he or she has been overly tainted by evil. Evil in our minds and actions will invade the spirit. When someone has been unspeakably evil, his or her spirit may become unrecognizable and ineffective. The spirit may want to turn the person toward good, but the mind and body will hear nothing in the embrace of evil. The spirit may want to reach out to God, but the mind and body will be firmly attached to the physical. Such people may not always recognize that they are atheists. Some may actually turn toward Satan while believing that God either does not exist or is ineffective. Others may simply adopt perversions of Christian truths to match their physical needs.

Christianity has the power to reawaken the spirit in all the above situations. However, Christianity is not always delivered or received in force. Once the ideology of opposing Christianity is embraced, the Christian mission becomes very challenging. Living as an atheist is essentially about focusing on one's state in the world.

The science of studying human decision making based on self is termed rationalism. Rationalism studies have led to immense game theory models of political, military, and economic scenarios. However, rationalism does not imply that all human actions are self-centered.
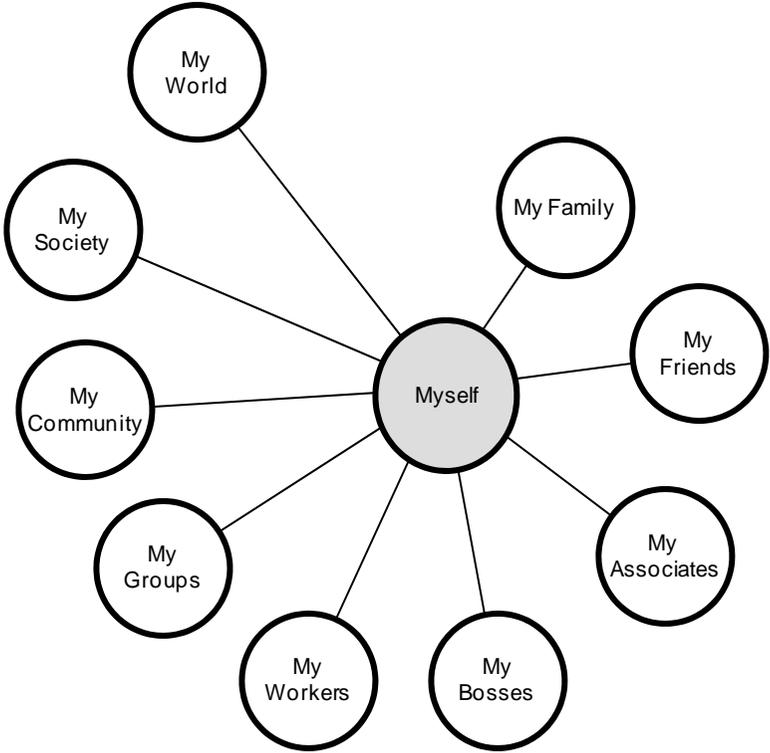
Figure 4.3: The Complex Relationships of an Atheist

As shown in Figure 4.3, one's state in the world has many complex relationships. The nature and prioritization of these relationships help determine an atheist's endeavors. Atheists who see human society as the result of individual competition might focus more on self, family, and friends. Atheists who see human society as the result of group collaboration might sacrifice more of self and family for the benefit of the whole. And, atheists who see

the health of the natural world as critical to all human existence might prioritize environmentalism over humanism.

The diversity of atheist priorities makes it hard to project their role in the emerging world order. Some atheists might oppose the emerging global ideology while others might see it as the ultimate triumph of human existence. Atheists hurt by religion or disillusioned by evil in this world could suddenly awaken in spirit when faced with great tragedy or horrors. The disasters levied by God or the emergence of the beasts could turn atheists into believers. In contrast, atheists consumed by evil or those failed in faith might rush in to exploit a world in crisis and be the first in line to be servants of the beasts. To manage this uncertainty, dark forces must draw atheists quickly into the global systems during formation and delineate their participation based on their ideological priorities and unrecognized spiritual quality. Drawing atheists into the global systems simply requires the leveraging of all atheists' common weakness – a complete dependence on worldly relations. Christians are taught to remain faithful to the Lord even when all others have turned away. Husbands must choose God over wives. Children must choose God over parents. Finally, all people must serve God over friends, bosses, and governments. No atheist has the anchor of God. Therefore, tugging at the atheists' key worldly relationships, as shown in Figure 4.4, is the easiest way to move them. If the global systems tug at all people during their formation, then atheists will surely be drawn in. As the global systems become instruments of the beasts, they will develop severely evil elements that can pull in all those who have been corrupted by evil.
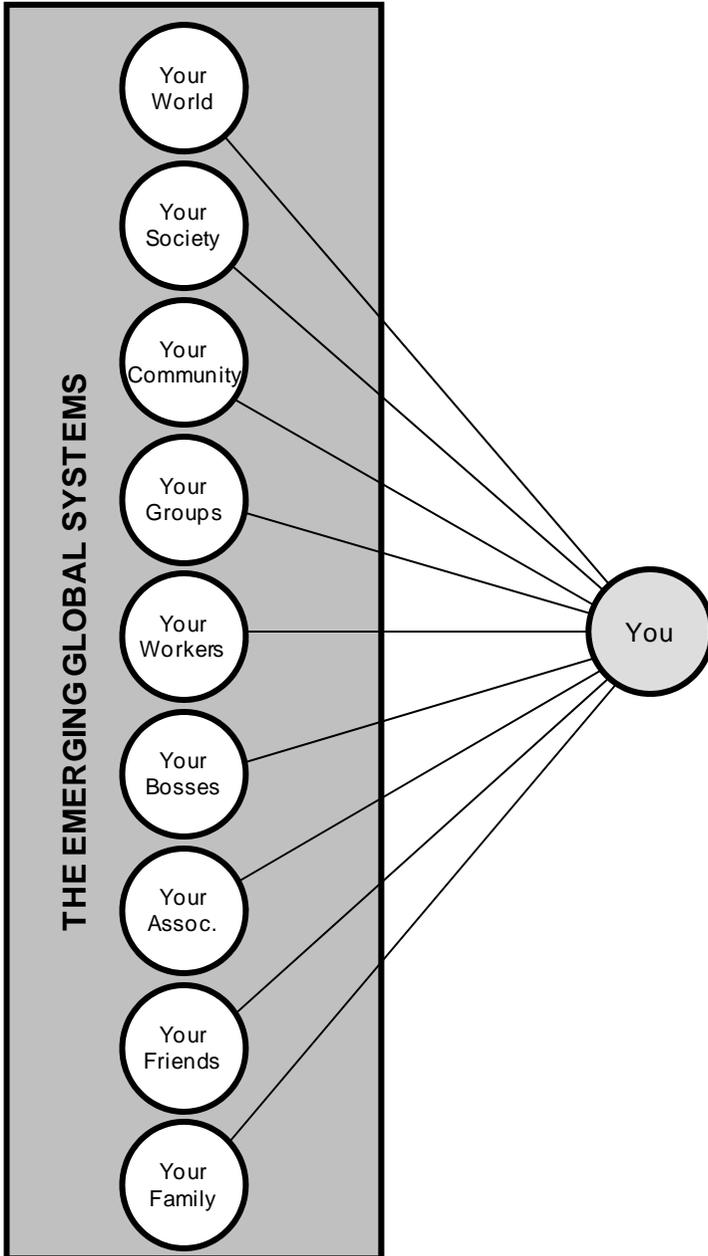
Figure 4.4: Drawing Atheists into the Global Systems

Once atheists and those corrupted by evil are in the global systems, those loyal to the global ideology of the beasts can be

promoted into service for persecuting Christians. With the persecution of Christians being the way to unite people, the rewards of the beasts can match each group's worldly needs. White supremacists, for example, can get their racist communities as long as they serve the beasts. Socialists can get their resource controlled communities as long as they participate in the global systems. Anarchists can live in regions of chaos and even violence as long as they generate more evil for the beasts' army. And, terrorists can satisfy their blood lust as long as they attack places and people that are designated by the beasts. Those who are uncertain about the ideology of the beasts, on the other hand, must be: 1) further corrupted with evil, 2) reshaped to be agnostics so that they can better coexist with others in the global systems, or 3) pushed to be self-centered and indifferent to the state of the world. The global ideology of the beast is served as long as there are no atheists who oppose the beasts for the benefit of humanity.

4.5 RESHAPING THE IDEOLOGY OF IGNORING CHRISTIANITY

Since the beginning, some have challenged the validity of Christianity, but more have ignored it. The ideology of hedonism pushes one to ignore spiritual well-being in order to pursue pleasures. The ideology of realism pushes one to ignore the well-being of others in order to serve oneself. The ideology of individualism pushes one to ignore God's plan in order to execute one's own plans. And, the ideology of materialism pushes one to ignore long-term outcomes for near-term gains.

Most people ignore the Word simply due to the momentum of life. Figure 4.5 presents a notional map of how an average day or two in a person's life can become incredibly complex.
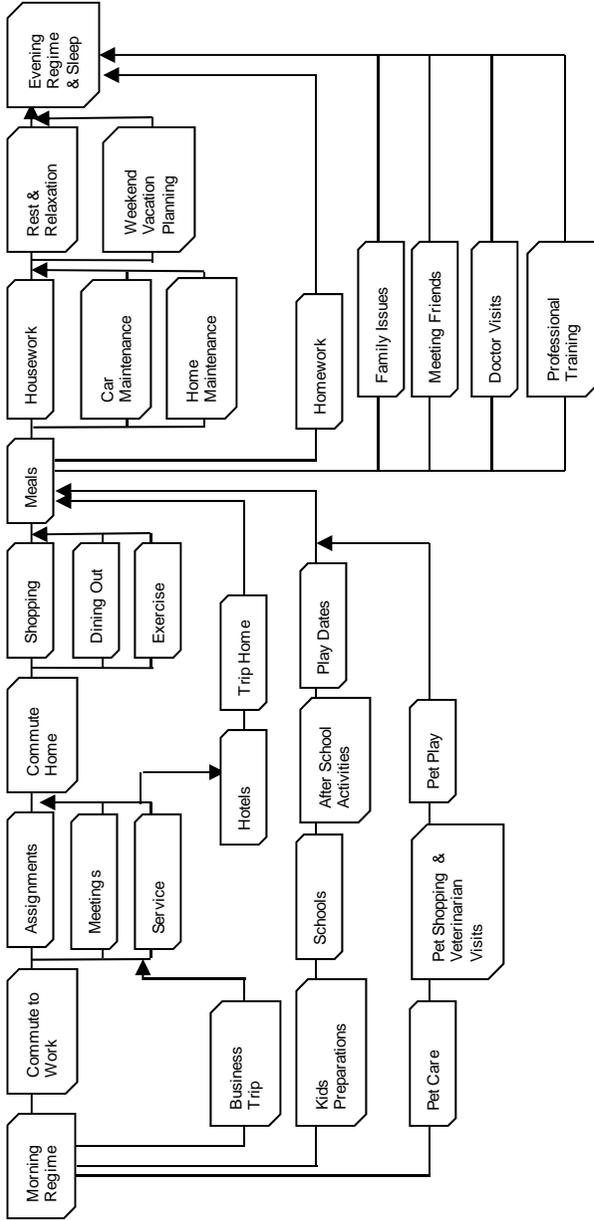
Figure 4.5: Notional Map of Activities in Daily Life

Each activity in the course of a day will have its process, personal energy requirement, level of stress, and degree of impact on other people. While all our lives are different, escaping the processes

of living seems to be impossible. The rich struggle with complex processes with all their resources, and the poor struggle with processes that enslave them. The very intelligent tend to add more activities to their lives, and the less intelligent are challenged with the essential activities in this complex world. Not having time or energy for God is often the first thing that is accepted in the course of living in our modern world, and jealousy over the material wealth of others can completely erase any priorities to regain faith. Even as people try to balance our lives to meet personal objectives, it can be incredibly hard for non-Christians to achieve enough balance to explore Christianity and for Christians to set the objectives of our Lord above daily needs.

The rise of global systems to impose processes into everyone's lives will eventually push people to succumb to godlessness. Dark forces will preoccupy people with worldly affairs to make them forget and ignore God even when He shakes the world to awaken lifeless spirits. This ideological manipulation and denial of God can occur in the following ways.

4.5.1 Ignoring God Due to Work

Simplifying the processes of life around work is easy for many people because they are concentrating on what they know best. Tangible results, promises of wealth, and clear recognition can also convince people to sacrifice family and personal life for work. The desire to be more successful than others may also be a strong motivator. Because of the limited time and energy that are available for other activities beyond work, increasing the intensity or finding substitutes for other activities by expending money are often seen as viable solutions. For example, if one has only a week to spend with family each year, then perhaps it is far better to spend the time in Paris or some other intense vacation spot. If there is no time for home care, child care, and even shopping, one can pay someone else to do it. Consumed by work, spiritual development is easily

forgotten. For Christians, attending church can become an hour long ritual each week with the cell phones coming on the minute they walk out. After years of working and becoming distant to God, people will readily embrace selfishness, insensitivity, and cruelty in their work to betray Him. Those not realizing their spiritual depravation may also attack the Christian lifestyle out of jealousy and despair. Even Christians working for Christian or humanitarian organizations can become individualistic and lose sight of their spiritual relationship with God.

4.5.2 Ignoring God Due to Play

Simplifying the processes of life around play is easy for many people because our minds and physical bodies enjoy pleasures. The pleasures of the mind and body can, however, become addictive, causing people to avoid or ignore work, family, and social obligations. Many addicted to pleasures have selected careers to maximize time and money for their addiction. Others have delayed marriage and having kids so that times of carefree pleasures can last longer. While few will openly admit that they have become hedonistic, most non-Christians and Christians do not understand to what extent they relish the secular. For the addicted, if the Word does not offer instant gratification, it might be ignored. Christians might turn church gatherings into social events and church missions into vacation events. Life should be pleasurable when the pleasures do not conflict with our calling to God's service. However, those serving God can become jealous of those non-Christians who are free to indulge in the senses of the mind and body at will. Even very dedicated Christians can be led to either abandon their calling or feel resentful about the world if they are not mature in faith.

4.5.3 Ignoring God Due to Family and Friends

Loving one's family and friends in life is a noble commitment. This commitment can appear ever more important as the world becomes

increasingly dangerous and lives become more complicated. Careers have been sacrificed for families just as families have been sacrificed for careers. Resources have been surrendered for friends in need just as the selfish have exploited the resources of friends. This noble path in life can be a trap if one lets the near-term priorities overwhelm what is required to follow God's plan. Responding to all the near-term demands of family and friends at the expense of God is a hidden form of materialism and individualism. Just because one is buying luxury items for the wife and children instead of oneself does not mean that one is not materialistic. Just because one is spending hours each day chatting and being with friends does not mean that one is not individualistic. The expansion of social networks over the Internet, proliferation of cell phones, and escalation of needs for all members of the family are all mechanisms that can be exploited by dark forces to draw people into ignoring the Word. The nonstop activities of friends and family in the emerging global systems could trap many in the betrayal of God. In the worst case scenario, spiritual issues from family and friends can flow into us as we care for them.

4.5.4 Ignoring God Due to Possessions

Indulgent people just want access to places and things that give them pleasure. However, people with the need to control life will want to possess places, things, and even people. Ownership presents a degree of certainty, and a life built around ownership will seek to own more things. Relationships with people and the chaotic world can be confusing and disappointing. However, returning home to a mansion filled with beautify things is like entering one's own world. One can even take one's world into the real world with a luxury car, boat, or plane. These items can serve as a proclamation of status and a shield against the world's judgment. Ownership, however, cost time and energy. The maintenance of property will generally require either the direct involvement of the owner or the owner's wealth.

Either way, the owner is controlled by the property that he or she seeks to control. If the level of control becomes all consuming, then God is forgotten. Christians obsessed with ownership might even think of the church as something to own. Since the church indeed belongs to all Christians, the sense of ownership can be satisfied through monetary offering, fancy church building, prominent congregation, and accomplishments of the church.

To encourage the growth of ownership, the rising global economic system has made access to luxury items feasible through lowered prices and the intention of handy credit cards. Types of luxury cars and homes are now designed specifically to capture the young and middle class. Once on the path of accumulation, many will be trapped to the point where they will accept the mark of the beasts to keep what they have.

Finally to gain more control, people have attempted to rebalance their lives by accelerating the way they do things or moving to environments where they can slow down. Some have tried to rearrange or change activities daily. If people cannot specifically balance their lives around Christ, the processes of life in the global systems will squash their spiritual awareness no matter how many changes are made.

4.6 RESHAPING THE IDEOLOGY OF CONFUSION ABOUT LIFE

Men of religion, science, and philosophy have been pondering about life since the dawn of human history. The difficulty or impossibility of knowing the answer is a concept found in the writings on ancient Greek philosophers, such as Protagoras (Lee, 2008). This concept can be described through the complexity of the decision process for someone to discover Christ based on pure logic and deductive reasoning.
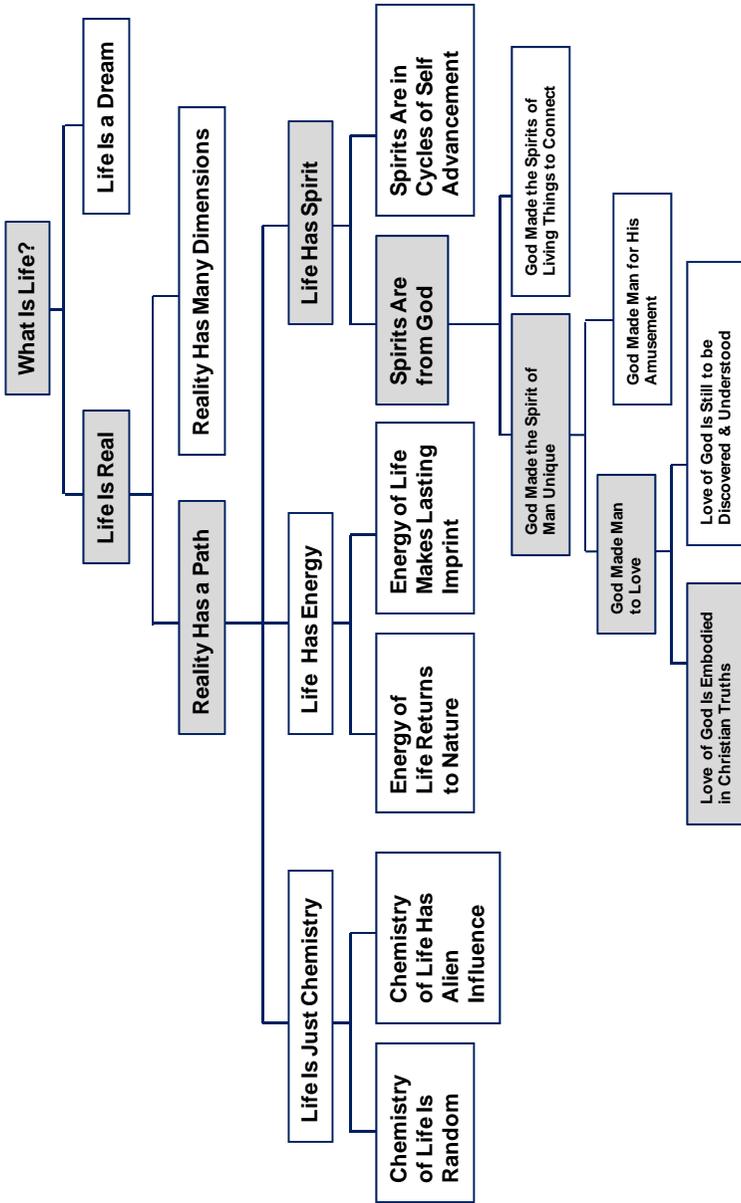
Figure 4.6: Partial Decision Tree on the Question of What Is True in Life

As the partial decision tree in Figure 4.6 shows, the avenues to the question of life can have many deep branches. Each branch is

filled with confusing physical evidence and poor information to make any definitive conclusion based on logic nearly impossible.

Based on the complexity of questioning life and the confusing evidence regarding what is true in life, Thomas Henry Huxley coined the Greek term of without knowledge (agnostic) as defining an ideology of accepting the question of life and the existence of God as unanswerable in our current human state (Huxley, 1889). Those who follow this ideology tend to either believe that the truth is unattainable, feel that man should still be questioning all portions of proclaimed truths, or care little about whether the truth is attainable. Some have strayed from the pure embrace of uncertainty to believing that certain regions of the decision tree are more correct than others. One can be agnostic but feel that the confusing evidence leans toward there is no God. Or, one can be agnostic but feel that the confusing evidence leans toward there is God. While traditional agnostic philosophers, such as Huxley and Robert Ingersoll, would argue that the position must reject the claims of spiritual insights and mystical conclusions, the fundamental power of the agnostic ideology is its ability to capture all who are confused (Hubbard, 2005).

When fitting physical and spiritual evidence into the decision tree on the question of life, the complexity starts in determining at what level of the tree and for what branches does each piece of evidence support. People with doubts will also want to question the accuracy, completeness, and relevance of the evidence. Doubt is reasonable because even Christians are taught be shrewd and weary about the dangers of false teachers. However, what would make doubters reject the single most connected path of evidence about life, which is presented in the Bible and affirmed by thousands of Christians to this day? The understanding contained in the Bible is consistent across its many authors, complete in presentation of meaning and personal witnessing of God's power, and tested by Christians for two thousand years. To say that Christian truths do not

present the most likely branch of answers regarding the question of life is to deny that millions of Christians with spiritual insight can see the truth simply because the doubters do not have similar spiritual powers. Perhaps a great deal of jealousy is disguised in the form of rationality.

Choosing any path is better than the Christian path for those lacking spiritual powers and are jealous of powerful Christians. So, one might find doubters eagerly exploring the existence of aliens, trying out new age practices, communing with nature, and researching the rites of ancient religions. These are interesting intellectual experiments unless they are mere excuses for betraying Christianity. In the end, confusion fits perfectly with relativism, and so very little ideological reshaping is required by dark forces. Many agnostic writers are already leaning toward atheism and openly criticizing Christianity. At the same time, a global ideological system that incorporates all the other ideologies except for rebellious Christians might be much praised by agnostics as being human focused. The most beneficial state of agnosticism for the beasts is perhaps that of not caring. The beasts can easily slip into power if the whole world would stop caring too much about their ideological positions. When everyone is lukewarm, cruelties can be overlooked, the persecution of Christians can proceed, and the spiritual corruption of humanity can be completed.

4.7 RESHAPING THE IDEOLOGY OF DISTORTING CHRISTIAN TRUTHS

The beasts of Revelation can persecute Christians, but the Body of Christ will not be vulnerable until Christians start to yield to false teachings and non-Christian perspectives. It is possible that the Christian betrayal of God will become so high under future conditions of persecution that God will eventually only count those Christians who are still in the temple, a symbol of their unwavering faith. Jesus, after all, taught us to hold on tight to our faith during the

End Times. My study on Christian unity has revealed that the seeds of betrayal are already being sown by the worldly forces attacking Christian enclaves. I have devoted one book toward exploring how to resist these worldly forces to unite Christianity. Now, I will explore how the dark forces can manipulate the Christians who are already at the brink of giving up Christian spiritual characteristics for spiritual characteristics that match the apathy, fears, obsessions, desires, hate, and lies in the world. Through these fallen Christians, the truths of Christianity can be reshaped into a false ideology that aligns with the systems of the beasts. Thus as the beasts arise, a port of Christians across the world will not need torture and threats to make them surrender their faith. Instead, they will follow a corrupted faith believing that they are still Christians.

The worldly forces of apathy, fears, obsessions, and desires are struggling against the Christian truths everyday for the spirits of Christians and the integrity of the Christian churches. As Christians are not united, the Christian enclaves are easy targets for dark forces. The disillusionment among Christians can be pushed to escalate, and disillusioned Christians can align with the emerging global systems. This can start long before the Christian enclaves collapse. When the churches are pulled further apart from one another, jealousies will increase. The Apostle Paul warned us about the jealousies that may emerge over the gifts of the Holy Spirit as well as God's plan for each person's status in life. There can also be great disagreements over Christian groups' varying interpretations of the Word. When the disciples were all guided by the apostles, misinterpretations of the Word were quickly corrected. Paul, in his visits to the early churches, was quite busy correcting Christian practices. However, we are now left to our own spiritual strength and the power of the Holy Spirit to face the rising beasts, and the betrayal of Christianity can be established in several ways.
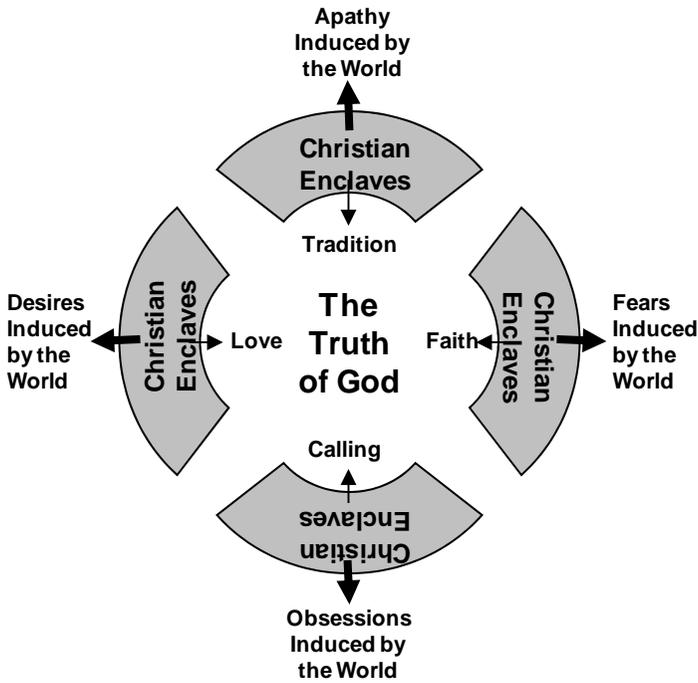
Figure 4.7: The Forces Manipulating Christians into Supporting the Beasts

4.7.1 Christian Truths Distorted Through Apathy

Christians attending churches steep in tradition can become bored and apathetic to the repetitive rituals. Not understanding the origins of traditions, they might start to wonder and become envious of those in progressive churches who are free to experiment, those in evangelical churches who appear to be burning with spiritual fire, and those in fundamentalist churches who are sure of their correctness. Then, as some in their ranks begin to join other branches of Christianity, the disillusioned might start to adjust rituals and dogma to placate. Churches that did not accept women and married clergy members for the past many centuries might change their rules out of necessity and not out of understanding. Churches that did not sponsor mission activities might start to compete with other churches regarding missions. And, churches that

did not have many rules might enact many additional rules to declare their correctness. The originals of rituals and dogma in a church must be pure. Even if new practices are acceptable as Christian activities, wrong reasons for the changes will lead to Christian betrayal. Once a church makes conscious or even subconscious compromises to appease its members, making compromises to survive in the world becomes easier.

As the global political system starts to form, Christian practices can be adjusted to be accepted by the new state of political correctness. If the world can declare morality to be relative, then Christians can also follow as long as the uniqueness of Christianity through rituals is preserved. Lost in rituals and affirmation of self-identity, defeated Christians can live blindly in the belly of the beasts. Defeated Christians can partake of the emerging global economic and social systems without self-reproach as long as they engage in periodic prayers of repentance. They can even join the global political process, and all that might be required is some periodic songs of worship. If the world can be cruel, defeated Christians can also embrace the cruelty as long as no dogma is violated. If the world wants to declare some Christians as having violated laws and thus subject to persecution, Christians lost to apathy might say "so be it", because the laws must be upheld. Step-by-step, Christians within churches steep in tradition might let their churches become mere shells, perfect fit for the beasts.

4.7.2 Christian Truths Distorted Through Fears

Christians belonging to churches deep in faith can gradually have their faith misdirected out of fears for what may come. Faithful Christians who live somber and restrictive lives imposed by their church or their own sense of guilt might become jealous of the accomplishments of evangelical Christians, freedom of progressive Christians, and the simplicity of traditions-based Christians. The first instinct of the faithful, when faced with such temptations, can

be to further entrench in their commitment to God. They will separate themselves more from the other Christian branches and the world. As the global systems begin to emerge, Christians in hiding will start to see everything as sinful. However, they will learn to compromise in order to survive, and criteria for acceptance of the global systems will emerge much like the way the Amish people adapted to the technology filled world around them. These criteria will most likely center on separation from the global systems while permitting Christian political and economic involvement. The reshaped rules of faith might declare that it is acceptable to be a part of the government of the beasts as long as each Christian member of government presents himself or herself as a Christian. It might also become acceptable for Christians to indulge in luxuries from the global economic system as long as each Christian provides the right level of church offering. While the world becomes intoxicated with the wonders of the beasts, Christians can be home comforted by their material goods while praying for deliverance.

This betrayal of Christian truths is perfectly acceptable by the beasts. For, why should the beasts care if Christians want to hide? In an ideology of relativism, Christians who do not interfere with the activities of the beasts can be left in their own self created prisons. As the beasts start to persecute the Christians who oppose them, Christians in hiding might start to look the other way. After all, it is easy to find ways to say that those persecuted Christians have a difference in faith. Maybe they are persecuted because their faith has been corrupted? So, the cruelty of inaction among Christians, which took centuries for dark forces to nurture, will ultimately be directed at the Christians in the temple doing God's work. The hiding places for Christians with misdirected faith would in realty be within the belly of the beasts and such hiding places will not be counted.

4.7.3 Christian Truths Distorted Through Obsessions

Christians belonging to churches filled with evangelical zeal might increase focus on the fringes of humanity even as the core of our world is being consumed by the systems of the beasts. Their solution to being jealous about the easy life of traditions-based, progressive, and fundamentalist Christians is to work harder for the Kingdom of God. However, if dark forces can change their Christian zeal to obsessions about personal accomplishments, then they may become obsessively focused on the remote regions of this world where the message of Christ has not been clearly delivered and where immediate gratification can be gained. As more and more regions of our world become exposed to Christ's teaching, excessive amount of missionary energy might be spent on the few remaining places when it can be used to confront the rising beasts. As the global systems start to hinder missionary efforts in countries that have surrendered the beasts, obsessed Christians might travel to the most remote places just for the sake of going. God may want a million Christians to be persecuted in Muslim lands for the sake of the Word. Yet, a million Christians may end up in the Amazon region or the jungles of Africa as demonstration of their missionary commitment.

The beasts of Revelation would be amused by misdirected Christian energy. Toward this end, the belief of some Christians that parts of this world cannot benefit from missionary endeavors actually plays into the ideology of the beasts. Does it matter why Christian evangelicals abandon politicians, scientists, Muslims, atheists, and others to their fates as long as they do so? These evangelicals can worry about how the world is being lost to Satan, and their non-productive worrying will make the beasts stronger. Dark forces merely have to fan the perception of worldwide corruption to reshape the attitudes of obsessed evangelical Christians. When God shakes the world with disasters to motivate people to turn to the Word, a distorted Christian ideology might declare that the places hit by disasters were being punished by God

for their sinfulness. Christians bringing a few people to Christ after surrendering thousands of people to the beasts may not be counted.

4.7.4 Christian Truths Distorted Through Desires

Christians belonging to churches filled with progressive views can open themselves up so much to the world that they become jealous of what it has to offer. At first, Christian tolerance of politics, scientific secularism, capitalism, and social indulgences can be for the presentation of Christian love to the world. However, power, intellectual elitism, wealth, and the pleasures in life can be appealing. What harm is there in bending Christian values just a little to adapt to the realities of the world? The world after all is changing, and Christians must still live in this world. This willingness to adapt can lead to the betrayal of the Word once the global systems start to form. Progressive Christians have already changed the definitions of sins based on a modern understanding of the world. While some of these changes may be correct and Holy Spirit inspired, the ease in which changes can be made compels us to wonder how Christian truths might be reshaped when dark forces, not the Holy Spirit, are at work.

Jealousies can blind some Christians to the rising of beasts. The emerging global ideological system can be regarded simply as a step in worldwide advancement. With so much opportunity in science, technology, and industry, even committed Christians can find it hard to believe that the world is approaching the End Times. The world situation, however, will change in the face of disasters. The beasts will tell Christians caught in disasters that they can protect lives, bring about global prosperity, and ensure worldwide stability. What they will not say is that many souls will be devoured in the process. Once Christians have been lured away from the protection of God, every step deeper into the ways of the beasts will be easier. Surely, Christians who have accepted the ideology of the beasts will be greatly rewarded as key examples of the beasts'

power, correctness, and supremacy. They will be the beasts' final ideological triumph. From the safety and prosperity of the global systems, corrupted Christians looking out at the persecuted Christians might turn away and call them foolish rebels. If Christian rebels merely have to accept the global systems to escape persecution, then why do they deserve any help? Corrupted Christians might also deny that the global systems are a part of the beasts of Revelation, arguing that the world is simply experiencing a difficult period and that technology will eventually triumph. So, Christians opposing the beasts will be betrayed and defeated by other proclaimed Christians.

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Chapter 5: The Rising Global Economic System

Many Biblical scholars have speculated over the years that the power of the first beast in Revelation will be based on the rise of a global economic system that enslaves the nations and populations of the world. They are led to this consideration by the following verses:

Revelation 13: 7 & 17 It (the beast) was given authority over every tribe, nation, language, and race. .... No one could buy or sell unless he had the mark of the Beast

Revelation 17: 8 The beast was once alive, but lives no longer

Revelation 18: 11 The businessmen of the earth also cry and mourn for her (fallen Babylon), because no one buys their goods any longer

I have proposed earlier that this system within a group of five mutually enforcing global systems will be driven by human arrogance in believing in their economic processes and human greed in the distribution of resources. In studying different economies leading to an economic configuration that can be controlled by the beasts, Christian researchers must explore the state of economic scholarship and question the limitations of economic scholarship that would allow economic institutions and processes to be high-jacked by dark forces. Since economics is an essential component of human society, better research could result in the determination of an alternative global economic configuration that will either prevent the beasts from gaining economic power or replace the corrupted economic system of the beasts.

Our study of the dynamics of economic change must take into account the current reference frame of macroeconomic theories.

However, economics is also driven by the specific actions of individuals. To understand the effects of individual greed, we are not going to challenge the processes of microeconomics but focus on how greed can manipulate effective processes to yield outcomes that corrupt the human spirit. Some have argued that greed is the sustaining force within economics. I will show instead that greed actually attacks the instruments of prosperity and feeds into the power of the beasts. It is not wrong to want to work hard for the prosperity of one's family, and it is not wrong to want to control great wealth for the prosperity of all. Therefore, love for people can be a driving force in the economic activities of people. Greed is not love and is not necessarily easy to understand. We all understand the greed for financial wealth as embody by Wall Street, but can people who do not want much money also be greedy? Ultimately, greed is want with the absence of love. Someone who wants personal time without regard to the impact of neglected responsibilities can be greedy but not financially rich. Someone who wants items of no monetary value without regard to the energy wasted in acquiring the items can be greedy but not financially rich. All these other forms of greed still impact the economy and therefore should be studied together in understanding the rising global economic system.

5.1 PATTERNS OF CHANGE LEADING TO THE GLOBAL SYSTEM

We can discover patterns of changing economic forms and systems extending back into history for thousands of years by researching economics with Christian spiritual insight. These patterns can give rise to a future global economic system that empowers the beasts. However, they have gone unrecognized by economists because they dwell at a level of economic dynamics where quantitative data is almost impossible to gather. Also, these patterns are probably uninteresting to economists because their historically long cycle of change bears little relevancy to immediate economic issues.

Nevertheless, we can use the interdisciplinary application of systems analysis techniques on qualitative economic information presented as a part of general history to identify these patterns. The implications of these patterns are of critical importance to Christians because they explain precisely why God allowed human civilization to develop on its own for so long before letting the forces of Revelation take hold.

Surveying the current terrain of scholarship on economic transformations, the notion that economies go through longer multi-decade patterns of change was argued by Joseph Schumpeter (1939). Yet even today, the existence of Kitchin, Juglar, Kuznets, and Kondratiev economic cycles are still greatly debated by economists. While the majority of the economic research community is still focused on stabilizing economic systems against near-term recessionary and depressionary forces, the concept of unavoidable long-range changes in economic systems has taken hold within the sub-disciplines of *evolutionary economics* and *economics of development*. *Evolutionary economics* builds upon the controversial work of Schumpeter by seeking to model the natural forces for changing capitalistic economies (Reijinders, 1998). In contrast, *economics of development* seeks to understand the system changes required for developing nations to reach successful economic states. The Modernism Theory of development popularized by Walt Whitman Rostow (1959) argues for set stages of growth and the benefits of external influence. In opposition, the Dependency Theory of development argues against external influence and for natural self-determined growth paths (Larrain, 1989). Beyond these efforts in studying system wide changes, more specific changes within economies are often studied through other sub-disciplines such as *political economics* (Drazen, 2000).

The one struggle that links all the current scholars of long-range change appears to be identifying continuous stretches of

economic data to which quantitative methods within their sub-disciplines can be applied. Falling into the trap of modern scientific practices, patterns of economic behavior not verifiable through quantitative methods are often discarded or rejected even when such patterns are sitting in front of scholars from the pages of history.

With completely different priorities for research, I looked at all the different economic and proto-economic systems across history to ask the question of whether there are unidentified threads that connect economic systems. These threads must endure even when traditional macro-economic parameters such as unemployment, inflation, total output, and balance of payments have become discontinuous or invalid. The answer appears to be that economic systems separated by time and geography are still connected by the flow of knowledge and attitudes between systems. In the flow of knowledge, successful processes / methods from collapsed systems are often incorporated into later systems to create a connection between old and new system configurations. In the flow of attitudes, people's understanding of labor conditions in collapsed systems are often passed to other population groups to shape the way workers drive the nature of the new economies they are in.

While there may be no way for us to establish numerical metrics for these two threads, we can however describe the types of processes and attitudes that have been passed across major forms of economic systems throughout history. With this linkage, we can then show that the current contending schools of economic thought and major transition points in the history of economic thought are actually more localized models of economic behavior that sit on top of behavioral patterns stretching across economic forms. The extrapolation of these patterns and the forces that drive them leads ultimately to potential economic states in the near future where Christian concerns come into play.

5.1.1 A Method for Connecting Economies

If we are to analyze different economies at the broad level of knowledge and attitudes flowing across total systems, we must establish a method of describing economic systems to capture the resulting macro-dynamic behaviors. This can be accomplished by using systems analysis-based node and link construction techniques to represent different forms of economy in a high level manner so that a prevalent taxonomy of structural conditions, governing forces, and behavioral characteristics can be established (Dennis, 2002). Through simplification of complex systems, a level of modeling can be discovered where vastly different economic forms will reveal the systems' behavioral patterns induced by the flow of knowledge and attitudes.

For our research, nodes in establishing the configuration of economic forms are therefore defined as any spatial or functional bundling of human endeavors with recognized value. The nature of bundling will shift from the geographical dependencies of ancient mercantile economies to the functional dependencies of modern logistics driven capitalistic economies. But, all economic forms and systems will have nodes by this broad definition. Links to connect such nodes in economic configurations are then defined as any relationship of exchange between economic nodes that is integral to the success of the total economy. The most important characteristic in links for modeling our connectivity of economies is whether links are immutably formed to give the system a very rigid configuration or adaptively formed to give the system a very flexible configuration. Rigid configurations tend to be favored by the system in response to environmental forces that push economies to transform as a whole, and flexible configurations tend to be favored when reacting to forces from within the nodes that push economies to transform.

As we take different economic forms across history and translate them into a representative configuration based on the above

definition of nodes and links, we can formulate the constraints on configuration change imposed by 1) the threads of knowledge and attitudes, 2) the barriers against transformation to more advanced / economically productive configurations, and 3) the paths of stagnated economic form transformation for when barriers cannot be traversed. Specifically, this model can explain through historical economic forms and associated configurations that the threads of knowledge and attitudes tend to play against one another, compelling economic systems under progressing forms to seek configurations of flexibility and rigidity to yield an oscillatory pattern of change. This pattern extends all the way from pre-Cantillon proto-economies where the value of work debated since the days of Aristotle (McKeon, 2001) can only be determined by bartering power plus acquired social leverage. Further, it has governed five economic forms as they fought past the barriers of isolation, distance, time, and compatibility.

This advancement now places the leading edge economies of the world at the configuration of financially driven capitalism. Along the way, trapped economic configurations have fallen onto the stagnation paths of serfdom, slavery, fragmentation, and monopolies. For those societies and economies that have fought past these traps, there is finally the barrier of insight left to prevent human economies from reaching an optimal state where the needs of the individual workers and the needs of the whole society are simultaneously addressed. The last barrier is insight because, once compatibility issues that prevented economic elements from firmly connecting with one another have been resolved, understanding how to improve the total performance of all the elements is deductively the last objective. The defeat of this last barrier through man's spiritual growth toward working together may be one of the reasons why our Lord has allowed human society to be independent for so long. And, the fall of human society onto the final stagnation path may be why the beast of Revelation will eventually gain power for a

short period. This concern will come to light as I present the advancement and stagnation paths for economic forms.

5.1.2 The Pattern in the Advancement of Economies

The proposed path of economic configuration transformations in moving from work activities within a tribal society to financially driven capitalism can be very straight forwardly diagramed. As shown in Figure 5.1, there is a back and forth struggle between the economic systems wanting to solidify their total processes to enhance performance and the workforces wanting more flexibility in the system to allow for personal advancement. While no single society has managed to cross all four of the barriers without slipping onto the stagnated paths to be discussed, the case for each individual transformation step can be defined through historical information. Many tribes have grown into mercantilism. Many mercantile kingdoms have advanced to colonialism. And, many of the colonial states have shifted to modern capitalism economies. From their activities, we can capture the effects of both the economic knowledge that are passed on and the frustration of workforces that demanded change.

Configurations that promote increasing frustration in the workforces will eventually have to change to alleviate that frustration. If that change can simultaneously help push the troubled system or a successor system across the next developmental barrier, then the advancement path is sustained. Likewise, configurations that allow economies to become progressively more flexible will eventually have to change to establish control mechanisms for stability. If that change can also help push the unstable system or successor system across the next developmental barrier, then the advancement path is again sustained. Although the successor economic system may be separated by a period of economic upheaval or by geographical distance from the past system, the following discussions of historical changes and how different

economic theories can elucidate portions of the advancement path compel us to deeply consider the significance of the identified pattern.

Economic Forms And Configurations			Workforce Attitudes	
Rigidity	**Flexibility**		**Frustrated**	**Motivated**
Tribalism Tight Inter-worker Relations		*Labor-Based Force Dominant*	**Constant Status** No Mobility More Apparent With Population Size	
ISOLATION BARRIER				
	Mercantilism Loose Trade Relations	*System-Based Force Dominant*		**Relative Advantage** Mobility By Supplying Demands
DISTANCE BARRIER				
Colonialism Regional Dependence		*Labor-Based Force Dominant*	**Social Constraints** Mobility Limited By Regional Hierarchy	
TIME BARRIER				
	Market Capitalism Agile Logistics	*System-Based Force Dominant*		**Absolute Advantage** Mobility By Mastering Market Dynamics
COMPATABILITY BARRIER				
Financial Capitalism Firm Connectivity		*Labor-Based Force Dominant*	**Functional Constraints** Mobility Reduced By Standardization	

Figure 5.1: The Pattern in Economic Configuration Advancement

Economic Form and Configuration 1: Work and Recognition of Value in Tribal Societies – I have proposed that the forces and threads that influence future economic structures extend to the point when people first began working for the group. In recent studies of modern small group dynamics, core behaviors essential to the growth of economics emerged on an anthropological level (Henrich, 2001). In the case of isolated tribal societies, the members should equally possess some understanding of the fact that they operate as one single fully integrated productive unit where high mutual awareness of responsibilities and individual value provides great stability but very limited adaptability. Thus, the configuration of the tribal proto-economic form can be described as:

Nodes: One node of people working together with high interpersonal awareness of individual responsibilities and group needs
Links: No links
System Configuration: No formal economic structures and markets

The stability of tribes and later economies that retained tribal structures or characteristics support the theory of natural economic equilibrium (Cantillon,1732). This theory may still be very important for economies with high levels of worker acceptance of total social needs, slow rates of productivity, and minimal levels of change in capabilities and requirements. This equilibrium can, however, be disrupted by population growth, which leads to a reduction of interpersonal familiarity and a denial of responsibilities to the group. Such disruption breeds greater discontent in the workforce about the lack of personal mobility / social advancement, and mounting frustration is thus the dominant labor-based force pushing disconnected tribal systems to change. The existence of economic behaviors associated with social stratification in early societies, as identified by Thorstein Veblen (1889), would explain

this frustration. This frustration is amplified when population growth outpaces the level of increasing prosperity to cause additional hardships. We, therefore, see that the concepts of Thomas Malthus (1798) on the role of population growth in economics are relevant even when formal economic processes have not emerged. The divide between economic theories that focus on the continuation of configurations and economic theories that focus on the change of configurations can be seen from the start of our pattern.

Economic Form and Configuration 2: **Rudimentary Trade between Different Societies** – In the ideal situation, tribal societies eager for changes in their work vs. rewards structure can find change through rudimentary trade by overcoming the barrier of isolation. However, trading regions must have activities and / or products of perceived value to one another. Small tribes at the subsistence level with neither the desire nor capability to trade often end up in postures of conflict when encountering neighboring tribes. If trade starts, the highly flexible and dynamic linkages of trade between two or more previously rigid tribal units then allow for a new economic configuration centered on the core concept of mercantilism.

Nodes: Separate regions producing material of value to one another
Links: Flexible routes of trade between the nodes
System Configuration: Simple and minimal relationships between nodes that do not sustain significant economic structures

Mercantilism motivates the workforce by creating a broader outlet for productivity. As long as the growth of productivity still cannot meet the demands of new markets, the wealth within the nodes and across the configuration will reside in the capabilities and capacity of the people as explained by Adam Smith (1776). This supply driven view of economic activities is still very important in places where new markets are rapidly opening up. However, the

distance between nodes and the challenge in traversing this distance with trade historically limited the quantity and reliability of supply as well as the addition of more nodes to the configuration. This then required existing nodes to retain a high-level of autonomy, which preserves the problem of subsistence as explained for tribal configurations during population growth. Demand is thus quickly constrained in stabilized markets, and the dynamic cycles of supply and demand emerged in economies as explained by Alfred Marshall (1890). As these cycles can be rather volatile because of the slow adaptiveness of the economic nodes in mercantilism and the lack of awareness between the nodes, the economic system will want to self-organize into more rigid and efficient configurations. This force of the system seeking stability will eventually overwhelm labor advantages, but exactly when the economic transformation will occur is highly dependent on the conditions within each specific economy.

Economic Form and Configuration 3: Product Specialization and Regional Dependence – The advancement of the mercantile economic configuration to a more stable and rigid configuration is enabled by improvements in transportation between economic regions. This solidification of links then permits the growth of regional interdependence and the specialization of production. While these rigid configurations can take the form of tight trade alliances between equal partners, stable systems often favor a center-of-gravity / central node that forms a configuration reflected by colonialism.

Nodes: Regions specializing in producing specific goods or raw materials that are critical across the whole system
Links: Reliable shipping routes that deliver goods or raw materials to value added producers and end-users

<u>System Configuration:</u> Rigid links that create a rigid economic structure, often possessing a central dominant node

The phenomenon of regional specialization and comparative advantage has been explained by David Ricardo (1817) and the move away from the volatility of mercantile cycles may support the theory of general economic equilibrium as presented by marginalists such as Walras (1874) and Jevon (1871). In later economies that have retained colonialistic relationships, the concept of *laissez-faire* economic strategies may therefore still be effective. However, the dilemma of the colonialistic economic form is that workers in regions of more specialized production will again face the limitations and frustrations of their activities. To overcome these frustrations, the system must acquire an even greater capacity for wealth generation. Wealth generation by a specialized workforce is achieved through the economy of scale, and scale can only be acquired by overcoming the barrier of time – time for market awareness, time for production, and time for deliveries (Rosenstein-Rodan, 1943). Thus, the force pushing economies to cross the barrier of time will oscillate back to being labor-based.

Economic Form and Configuration 4: Products Driven Market Capitalism – To advance beyond the colonialistic configuration, rates of standardized production, integration, shipping and logistics must increase to a point where regionality only matters to those activities that depended strictly on the land. This turns segmented regional markets into a system-wide market with many geographically disbursed industry sub-sectors. Successful industry leaders are then created through competition and successful economies of scale are then reflected through captured market shares.

Nodes: Industry clusters formed by operational integration free from political and regional boundaries
Links: Flexible and highly dynamic – realigning to increase system growth
System Configuration: Numerous functional nodes cross-linked to form an adaptive structure

The flexibility of this product-based market capitalism configuration is driven by entrepreneurship, and the success of new ventures is sustained through information about market needs and the logistics to match changing market needs as explained by Friedrich Von Hayek (1945). The reemergence of dynamic markets, however, brings concerns about stability. Localized instabilities manifested through inflationary and depressionary forces support John Maynard Keynes' (1936) argument for intervention policies. Long-range instabilities that lead the system to evolve to more stable configurations support Joseph Schumpeter's (1942) argument of evolutionary forces.

In the evolution of the market capitalism configuration, Karl Marx's (1867) argument about, the growth of "surplus value" eventually changing the attitude of the workforce reflected an emphasis on the legacy effects of the colonialistic era in early stage market capitalism. The dominant force for change in the market capitalism configuration, however, is the system again seeking stability at the sacrifice of labor needs. Thus, the adoption of anti-trust laws to prevent the rise of destructively rigid monopolies is more reflective of transformation concerns (Viscusi, 2000). In order for market economies to reduce the level of volatility through advancing configurations, the incompatibilities between entities in the market that hinder interlocking behaviors must be resolved.

Economic Form and Configuration 5: Financially Driven Capitalism – During the past decades, the leading-edge market

capitalism economies of our world have crossed the barrier of compatibility with such subtlety that a change in economic form was hardly noticed. But, it is not hard to see the rise of shared institutional processes such as stock markets, global banking systems, and centralized knowledge bases. It is also not hard to notice the increase in common performance metrics and operational standards. These changes yield a new more rigid economic configuration with greater interdependencies across complex networks of established processes. This growth of processes and not the power of banks is why we can term this configuration financial capitalism.

Nodes: Industry clusters operating under standards in institutional processes
Links: Countless flexible micro-interdependencies that possess rigid qualities when view at a macro level
System Configuration: Numerous functional nodes within a global rigid structure of interlocked processes

The effectiveness of the financial capitalism configuration lies in the ability of financial instruments to regulate business dynamics more tightly against market needs. Thus, a new type of economic equilibrium based on self-correcting systems is formed that support the monetarists (Chicago School) theory of controlling the monetary supply as the primary economic strategy (Milton Friedman,1963). Despite the philosophical arguments for a new economy at the dawn of the modern computer driven information-age (Kelly ,1999), much of the effects of the information-age so far has merely been to increase the reaction cycles in a financial capitalism configuration that has been maturing across the later decades of the 20th Century.

So far, the elevated prosperity across financial capitalism economies has drawn workforce attention away from the

standardization of labor practices across the total system, which now stretches to many parts of the world. This standardization allows for worldwide shifts in hiring to get the best value on labor for businesses, reduce corporate commitment to long-term professionals, flatten management and advancement structures, and increase personal responsibilities without changes in status. If the pattern of economic transformations continues, a time will come when the workforce will realize again how trapped they have become and what conformists they must be. Our recent business history with the collapse of Internet companies, financial scandals across large corporations, and the global banking crisis / recession of 2008 has shown that connective processes do not guarantee a perfect system.

Yet, the arrogance of economists and business men may prevent the world from realizing that there is another stage of economic advancement before we can have a global system that is supportive of Christian values. The last barrier that stands against the evolution of economic configurations appears to be that of insight – the ability to correctly grasp periods of overwhelming innovation where metrics cannot keep up with growth and the emergence of inter-corporate awareness that is precisely co-aligned with business cooperation and interdependence. With insight, the economic institutions of this world can achieve a division of labor that aligns with human spiritual needs, accurately measures worth based on social contributions, and fairly distribute resources with compassion for the suffering.

5.1.3 Stagnation Paths and Economic Traps

If every economic form on the advancement path has either the workforce or the system pushing it to transform and if there are barriers to transformation, then the failure to traverse those barriers should lead to stagnated configurations. It may take decades or centuries for an economy to depart from the advancement path.

However, once the transformation has occurred, the resulting broken configuration must still respond to the forces that caused the transformation.

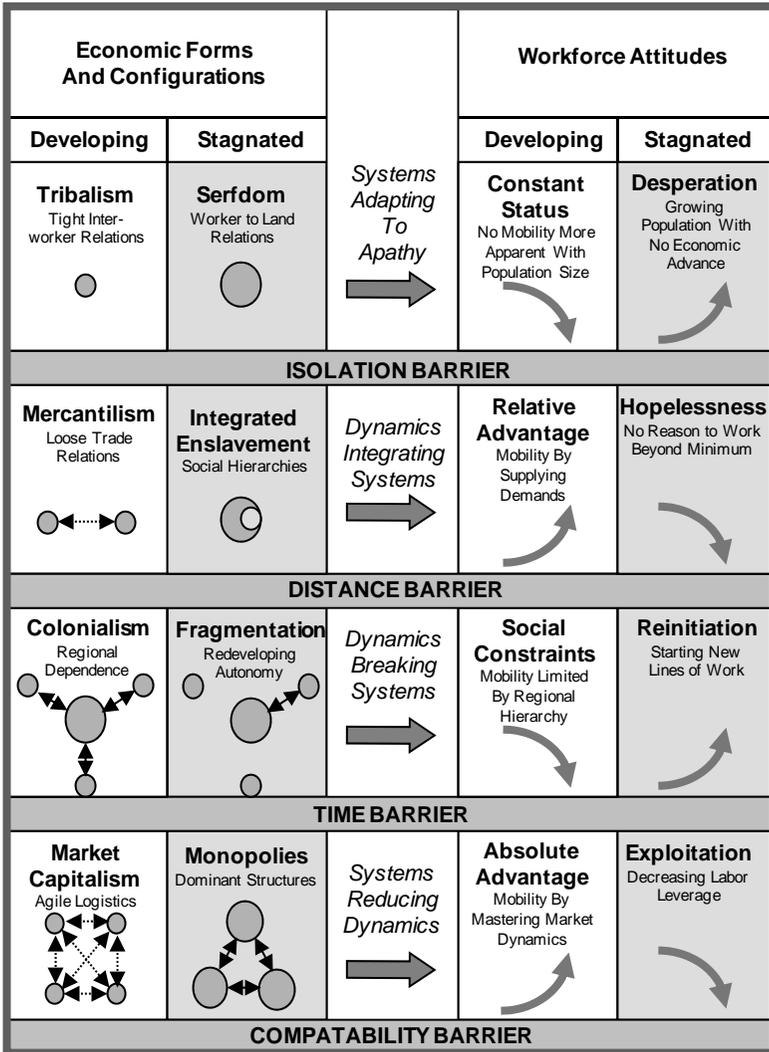| Economic Forms And Configurations			Workforce Attitudes	
Developing	Stagnated		Developing	Stagnated
Tribalism Tight Inter-worker Relations	**Serfdom** Worker to Land Relations	*Systems Adapting To Apathy*	**Constant Status** No Mobility More Apparent With Population Size	**Desperation** Growing Population With No Economic Advance
ISOLATION BARRIER				
Mercantilism Loose Trade Relations	**Integrated Enslavement** Social Hierarchies	*Dynamics Integrating Systems*	**Relative Advantage** Mobility By Supplying Demands	**Hopelessness** No Reason to Work Beyond Minimum
DISTANCE BARRIER				
Colonialism Regional Dependence	**Fragmentation** Redeveloping Autonomy	*Dynamics Breaking Systems*	**Social Constraints** Mobility Limited By Regional Hierarchy	**Reinitiation** Starting New Lines of Work
TIME BARRIER				
Market Capitalism Agile Logistics	**Monopolies** Dominant Structures	*Systems Reducing Dynamics*	**Absolute Advantage** Mobility By Mastering Market Dynamics	**Exploitation** Decreasing Labor Leverage
COMPATABILITY BARRIER				

Figure 5.2: The Patterns of Economic Configuration Stagnation

As shown in Figure 5.2, this response can be described for each barrier based on historical economic systems and

corresponding configurations. We know what happens when tribes cannot break free from isolation, mercantile states cannot defeat the limitation of distance, colonial powers cannot achieve the speed of the industrial age, and market capitalism nations cannot build integrating processes.

Stagnation Path of Tribal Configurations - As the populations of tribes and kingdoms remain isolated while growing to the point where inter-worker relationships become diluted, the mounting frustration in the workforce must be countered by internal social mechanisms that sustain some level of productivity. One such mechanism is the institution of serfdom where the enslavement of the workforce to the land creates limited economic productivity out of desperation. As the population continues to grow under serfdom, the desperation will rapidly increase to force people to work harder in a vicious cycle. The broken configuration of serfdom can thus be described as:

Nodes: One massive inefficient and slowly changing economic process
Links: None due to continued isolation
System Configuration: None

In recent history, very large and impoverished serfdom driven systems such as Russia and China as well as small non-advancing tribal regions have adopted the political economic concepts of Marx to shift their economies into socialism. Although this endeavor along with greater emphasis on technologies has reduced the suffering of the people through higher productivity and better distribution of resources, the configuration of socialism in this context still possesses essentially the same monolithic characteristics as large tribes – labor based on regulation, coordination, and personal commitment to societal responsibilities. While socialistic

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systems are by no means isolated like some tribes, more robust trade relationships will still have to be nurtured to move this configuration forward on the advancement path. The cheapness of labor in these systems may have to be the first incentive for trade until specialized products begin to emerge. Unfortunately, the arrogance of political leaders in states such as Russia and China led to the multi-decade defense of a stagnant economic configuration and prevented these states from advancing until recent times.

Stagnation Path of Mercantile Configurations - As groups of kingdoms continue to trade and war with one another in an environment where regional specialization has not emerged due to overwhelming distances, there is little incentive for dominant kingdoms to maintain the economic integrity of their conquered neighbors. This unstable situation has often ended with the enslavement of people to the economic processes of their conquerors, and workforce attitude steadily declined under the hopelessness of a slavery-based economic configuration.

Nodes: One economic group / node within another node
Links: No extended links – direct bonds between slave segments and masters
System Configuration: None – stability of system depends on the bond between nodes

Over the years, the moral outcry against slavery has overshadowed the economic discussions regarding this broken configuration. Although some literature have debated whether slavery can be an enduring configuration (Smith, 1998), our concern is with the fact that this configuration represents a much lower economic output status than if both peoples, masters and slaves, were allowed to advance on their own. The sacrificing of one economic configuration to boost another can and has been done.

However, the result is a stagnated configuration under so much continuous tension from a rebellious workforce that any external crisis could lead to internal collapse. Yet, the arrogance of slave owners in believing in their way of life often prevented slavery from dissolving peacefully before economic and political upheaval. The consequence of economic upheaval is that former slaves will remain not well equipped to come together and self-restore the system of their masters.

The establishment of slavery in later colonialistic regions for basic production still led to situations where neither the masters and nor slaves where advancing their economical potential. This contributed to the demand for change within that region and the plight of that region after the end of slavery.

Stagnation Path of Colonialistic Configurations - As regional workforces continue to demand independence and personal freedom for upward mobility in a colonialistic economic system, a non-advancing configuration will begin to fragment. Newly independent regions may feel as if they are on advancing economic paths. However, those regions have actually moved a step backwards and the economic output of the whole is reduced.

Nodes: Reversion of regions back to diverse autonomous subsistence activities
Links: Severed
System Configuration: Fragmented

Looking back at recent history, some newly independent regions were able to redevelop economic autonomy and eventually move into an advancement path through the increasing motivation of their workforces. However, many regions in South America and South / Central Asia continue to linger in disorder, stagnated within a situation of economic incompleteness. We can further suggest that

those regions that progressed did so because they were either able to regain colonial style trade relationships after the political collapse of colonialism or develop new internal forms of regional interdependence as in the case of the United States. The U.S. Civil War in this context is, therefore, a war both to respond to the demand for regional change and to preserve the interdependent economic configuration of the United States so that the United States could eventually advance into market capitalism. Yet, some former colonial regions continue to arrogantly believe that they can still economically succeed completely on their own.

Stagnation Path of Market Capitalism Configurations - As market actors continue to engage one another within an environment of dynamic freedom and chaos, the system will eventually self stabilize around the control of dominant players. This leads to monopolies within the nodes and transformation to a broken configuration (Train, 1994).

Nodes: Single dominant player / node for each industry sector
Links: Rigid links between dominant players
System Configuration: Rigid configuration that hinders economic advancement

As feared, monopolies constrain capitalistic forces and increasingly frustrate an exploited workforce. The establishment of socialist elements such as labor unions and labor rights laws can counter the impact of monopolies even after regulatory policies have failed, but such actions are only temporary remedies to an economy that is not advancing to a more effective configuration. Like the institution of slavery, the rigidity and control in monopolies make workforce initiated transformations very difficult. When a monopolistic pillar begins to crumble, the workforce, like modern slaves, will also not adaptively bolster the configuration against total

collapse as failures mount. Knowing the consequences of monopolies, corporate leaders across the world continue to arrogantly work toward monopolistic positions for near-term gains. Every leader with absolute dominance believes in his / her ability to properly use authority, and every leader doing so has failed. Companies with complete control over a resource have collapsed economies due to overpricing. Companies with complete ownership of a type of product have slowed economies due to a failure to innovate. And, companies with complete knowledge of societal processes have ignored their duties to protect the well-being of society.

5.1.4 The Economic Trap of the Beast

The patterns of economic form advancement and stagnation that I have identified reveal major implications for developing economies currently on the advancement path and leading edge economies confronting the final barrier of insight. Developing economies governed by the transformation forces discussed simply cannot arbitrarily attempt to skip over intermediary economic forms to reach modern capitalism and those trapped in stagnated configurations must recognize their state so that a strategy can be formulated to move back onto the advancement path. When pushing developing economies to transform, great care must be taken to make sure that the resulting form and configuration satisfy the patterns of change. Otherwise, a flexible economic form that transforms into another flexible form might push the economy into chaos. Alternatively, a rigid economic form that transforms into another rigid form might quickly break the effectiveness of the workforce. These constraints might explain why parts of the world will still linger in economic traps onto the "End Times".

The greatest trap, however, lies in the configuration that would result if the financial capitalistic economies of our world today cannot traverse the barrier of insight. In the coming years, the

economic institutional structures of the world will continue to grow. Global funds distribution processes, stock and bond markets, currency systems, business interaction mechanisms, and corporate operations standards will become ever more important in an integrated economy that stretches across most of the world. The localized impact of excessive structures is already being researched by the advocates of Structuralism Theory (Frank, 1994) and the behaviors of a worldwide economic system is being explored by other scholars (Wallerstein, 2001). However, there is very little research on the force for change that will result when opportunities for personal advancement is eliminated by the flattening of organizational structures, standardization of labor categories, reduction of entrepreneurship opportunities, and emergence of excessive competition. The frustration of the people can be quelled for a while by prosperity and access to material goods. However, it will be unleashed when global recession or depression strike due to resource shortages, disasters, and excessive labor pools. The current intensity of economic events in financial capitalism as felt during the banking crisis which started in late 2008 suggests that forces pushing the system into a stagnant configuration may already be at work.

As shown in Figure 5.3, if the barrier of insight cannot be traversed at the point where economic transformation is once again required, then the resulting stagnated economic form would most likely be one where the global system pushes out individuals, business entities, and local economic clusters so that they become ineffectual appendages of a dominating core. At that point, the frustration in the workforce may actually subside as people resign themselves to the reality of being set components in a pervasive system. During the banking crisis of 2008, the people of the United States allowed the government to spend nearly a trillion dollars to assume bad debts, acquire controlling interest of major financial institutions, and provide economic stimulus (Reinhart, 2009). The ease in which people and companies are willing to surrender their

control to new government regulations and constraints when there is a state of panic shows how close the world is to slipping toward a stagnated economic configuration.
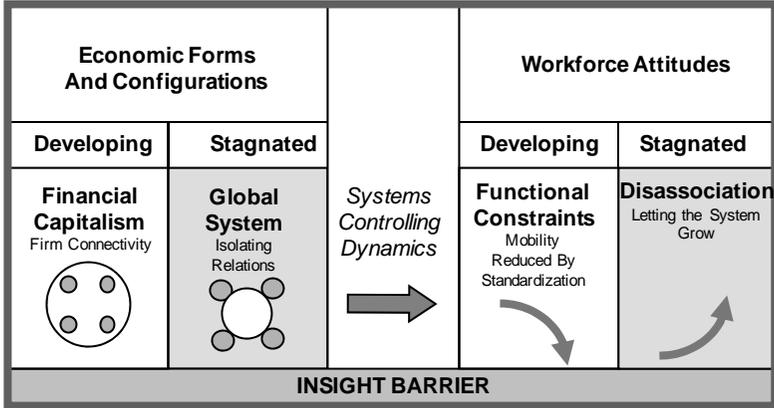
Figure 5.3: A Stagnation Path for the Financial Capitalism Configuration

Christians hopefully will recognize this new economic form and configuration as a platform for the rise of the beast of Revelation. The economic system that was on the advancement path and alive will have in essence died. The financial, trade, transportation, and communication networks that stretched across the world will shift into a stagnated global economic system that enslaves humanity. What our research has shown, however, is that this global system is not the unavoidable end state of centuries of human advancement in working together. Instead, it would be a mistake or error in human economic and social development right at the final stage where humanity is about to achieve an ideal end-state economic form where individual needs and the needs of the whole can all be satisfied.

5.1.5 Crossing the Barrier of Insight

After centuries of growth and numerous failures where whole economies fell onto stagnated paths and collapsed, the destiny of human economic progress is to finally transform into a living global system and configuration where there is total awareness of needs and activities. Based on this awareness, the demand for actually completing resource intensive competitions to discover who is right or better will diminish and the demand to treat the workforce as statistical bundles will reduce. Companies can quickly discover complimentary positions, yield on points of weakness, and move on with collaborative ventures. The workforce can be developed in a coordinated manner where individual career paths that satisfy personal interests can be converged with the needs of employers and institutions.

As the capabilities of the information age continue to grow, advances in data mining, pattern recognition, and uncertain reasoning technologies (Chen, 2001) will allow companies to achieve the proposed level of awareness. Such a revolution may feel close at hand for the diverse cast of businesses exploring real time enterprise technologies. However, a great deal more technology advancement and real business commitment to the idea of total economic awareness is required. I am not suggesting that businesses will altruistically share information with one another but that the future ability of businesses in seeing into competitors, the markets, and their workforce will create an unavoidable level of transparency. Through this transparency, the barrier of insight will be traversed and a configuration of unity will emerge as shown in Figure 5.4.

In the economic form and configuration of unity, centuries of human advancement will have basically gone full circle with the establishment of a global hypertribe. The early human tribe was a highly stable but incredibly limited proto-economic form. In a global hypertribe, we have essentially regained the stability of tribe through prevalent interpersonal and inter-corporate awareness but with the

high speed economic processes of the modern age. Some may call this a dream of utopianism. But, is it so silly to consider that a part of God's plan is for man to discover utopia through progressively maturing economic forms and for man to realize that cooperation on a global scale is the best economic end state?
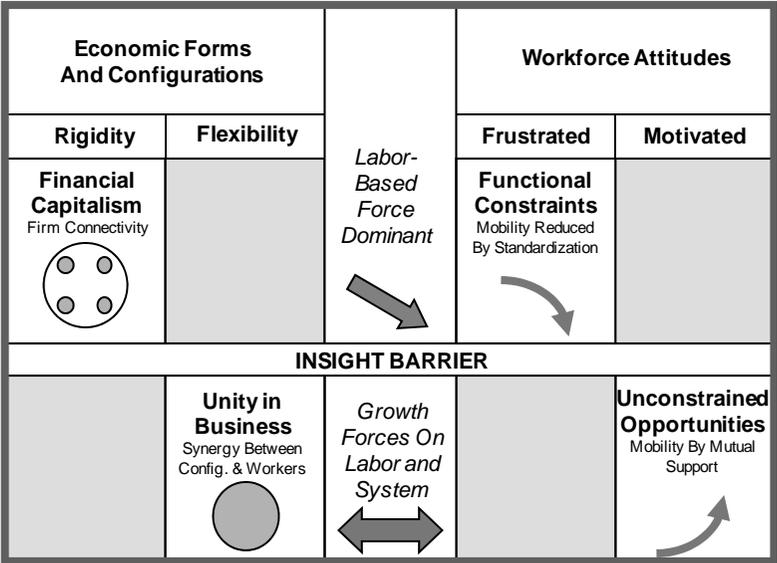
Figure 5.4: An Advancement Path for the Financial Capitalism Configuration

Christian economists must struggle to push the current linked economic systems across the world away from the stagnated global system of the beast. The arrogance within the economic community will surely try to maintain the path to that global system. Yet when the prosperity of the world begins to decline, Christian economists must help frustrated people understand the future that they can still build. If the beast does take hold to trap the people of the world so that no one can buy or sell without its control, then the mission must be to oppose the beast and the power of the core so that helpless economic appendages can return back to life. Hopefully, this research will be of some help to Christian economists in

understanding the nature and endurance of the forces at work. The results have already assured us that all the hurt caused by flawed economic processes are to allow immature man to eventually discover an economy that is aligned with Christian values. Succeeding economic research must devote more attention to the hidden associations and latent behaviors that exist beyond the boundaries of measurable economic data to covertly pull us into a dangerous future. This research requires political leaders, businessmen, and scholars to all set aside the arrogant belief that our economic system is already the perfect state and that our distribution of wealth is already ideal.

5.2 THE IMPACT OF GREED ON ECONOMICS

On a simplistic level, every person's participation in the economic system can be in one of four ways. We can be a part of the government providing social services and control. We can be a part of businesses that supply commercial goods, products, and services to the consumer base. We can be a part of non-government institutions, such as churches, colleges, humanitarian organizations, and hospitals, which serve a special social need. And, we can be criminals or a part of criminal entities that operate outside the bounds of laws and government condoned processes. In some countries, organized crime is actually a major component of economic activities.

The groups and entities to which we belong are interrelated in complex ways. Government organizations, businesses, and institutions all have specific official functions in the economic system. However, government can own businesses and businesses can augment government functions. Institutions can be within governments and businesses as well as replace government and business functions. Criminal actives can be within government, businesses, and even institutions, and criminal organizations can at times directly challenge the functions of society. Power in economic

systems can therefore be balanced between the four groups or dominated by some of the groups. Within the complex dynamics of groups and their struggle for power, there is greed. The desire to control wealth lies in all the four areas discussed and the desire for control beyond wealth also lurks within the organizations. Greed feeds upon greed. Therefore, entire sets of group behaviors as well as organized processes can emerge to influence different components of the economy. One might assume that criminal activities are essentially based on greed. There is, however, still a difference between crimes of desperation and crimes of greed. Some might argue that businesses should be motivated by greed. There is, however, still a difference between conducting a business for near-term and long-range profit and running a business based on the passion of greed.

Before we start to explore the nature of greed in government, business, institutions, and criminal activities, it is important to remember that behind the greed of groups, entities, and organizations is the greed of individuals. The greed of individuals as consumers shapes the priorities of the economic systems, and the greed of individuals as participants in economic activities drives the characteristics of economic components. Individual greed can manifest in the need to control wealth, material goods, one's time, and one's status in society. In controlling what we can do with our time, the desire for freedom can be considered a form of greed if that freedom is not meant for the service of God and others. A person who consciously decides to hoard time to indulge in his / her personal whims can impact the economic processes as much as those who seek to hoard wealth. In controlling how we are recognized in society, the desire for credentials, awards, and publicity can all be manifestations of greed. This manifestation can intermix with and reinforce other forms of greed. The greed for status may cause one to also be greedy about goods as certain items reflect success. The greed for free time may cause one to also be greedy about wealth to

gain free time. People can be greedy about both wealth and goods if those goods, such as a Van Gogh painting, retain wealth. Alternatively, people can first pursue money and then pursue luxury items or status that can be acquired with excessive money. Many wealthy people eventually decide to give their wealth back to society, but very few would do it anonymously without expectations of recognition. Transference of greed is still greed, except the economic impact is made more complex.
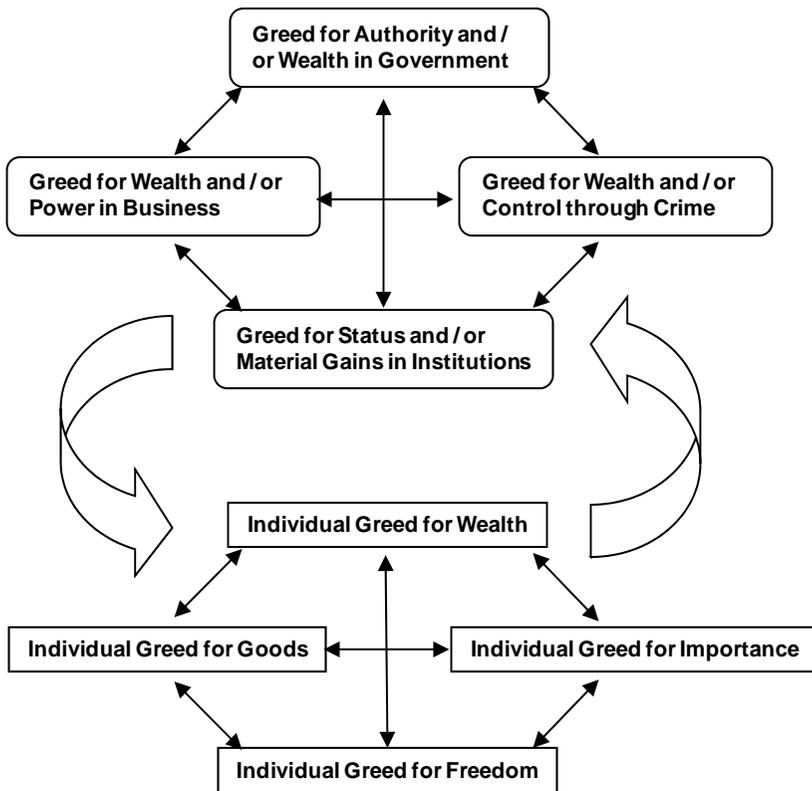

Figure 5.5: Framework for Understanding Greed

Given the framework for studying greed as shown in Figure 5.5, our objective will be to understand how greed will prepare the global economic system for the beasts of Revelation. For each of the four areas in which greed penetrates the economy, we will explore

how the cumulative actions of individuals based on greed can change the world. As a result, all the people of the world will be involved in the preparation of the global system.

5.2.1 The Economic Impact of Government Related Greed: The role of the government in the economic process has been long debated by economists. However, few will argue that the government, in its capability to regulate societal activities and provide social services, does not have a significant economic impact. In its amount of spending and regulation of currency alone, the government is a major economic component. Greed from people / citizens receiving the benefits of government and from people / civil servants entering into government contributes to the stagnation of the economic processes and creates an environment where tyranny by a future false prophet can be tolerated.

　　As I have mentioned, a citizenship ruled by greed will want the government to support their quest for wealth, material goods, free time, and status. Those without access to instruments of wealth, such as significant participation in business, will want the government to change the distribution of wealth to favor them. This is more than expecting the government to make sure that the poor and destitute have means to get shelter, feed themselves, receive medical attention, and gain education. When the poor expects the government to provide financial aid so that they can keep houses which they cannot afford, buy cars which increases their feeling of self importance, and indulge in the excesses of society, then greed is starting to takeover. The poor hungering for improved societal status may want the government to take more wealth and representation away from the rich. Also, the poor committed to living without social responsibilities may want the government to offer larger unemployment or welfare benefits even when employment is possible. I know that it is politically incorrect to talk about greed among the poor. Yet, greed spares no segment of the population. The

actions of the poor particularly in a democratic society can greatly expand the role of government as well as the government's ability to control the economy in a future world order.

For those with access to instruments of wealth, the impact of government cannot be ignored. At the minimum, they will expect the government to support their greed within business activities. This support can involve reducing taxes, eliminating regulations that can prevent financial exploitation, taking military actions to protect business interests, using trade tariffs to gain near-term business advantage, and establishing financial / lending activities that favor greed-based business activities. Because the wealthy may have better access to government, their lack of numbers can be offset by greater direct participation as government officials, control of government officials through bribes and favors, pressure on government officials through political support, and enticement of government officials through friendship with potential future rewards. The control of the government by the wealthy can lead to significant abuses. Public safety can be reduced due to lowered standards for consumer products, environmental pollution, and system operations. Public assets can be placed at risk due to the elimination of regulations that prevent financial fraud and mismanagement. Public well-being can be reduced due to cut backs in medical support, aid to the poor, education programs, and social infrastructure. The greed of the wealthy suggests that there is no need for the government to provide any services to the population because the wealthy can acquire these services for themselves. The methods of access to the government created by the wealthy could be the ways in which the forces of darkness will eventually seize control.

For participants in the government at all levels, greed can manifest in the legal and illegal use of government positions to benefit their need for control. In many government organizations, a culture has emerged that permits a vast majority of workers to do

very little. With the control of national wealth, it has become very easy for government workers to hire commercial contractors to do their work so that they can spend their time on activities of modest to no value. This greed for free time is often covered by a veneer of being busy, such as frequent meetings, attentive observation of others, many memos, and intensity of motion. The act of always rushing from office to office is sometimes effective at stopping people from questioning one's value in government. In many government organizations, their sheer size and power over societal functions fuel the greed for status. Layers and layers of management and titles can be established so that all can feel that they are important in government. Then, they can feel more important by further greedy actions. One such greedy action is to use the wealth of the nation to hire more employees under one's command. Another such greedy action is to politically maneuver one's way to higher government posts.

For those high enough in government, the greed for wealth and authority can takeover. In dictatorships, the assumption of power implies that one can pilfer the wealth of the country, but leveraging political positions for financial gains has to be more artful in democratic societies. Equally the authority of dictators can be absolute until he or she is overthrown, but the authority of politicians needs to be re-enforced by governmental policies and processes. As civil servants continue to degrade the merit systems in government and politicians continue to lay the foundation for more power and authority, the stage is set for the arrival of the second beast.

5.2.2 The Economic Impact of Business Related Greed: Businesses are based on the principle of profit, but profit can be gained either through effective contribution to the economic system or through manipulation of economic conditions. Within a business, the profit of the entity can even be sacrificed in response to individual greed among the leaders and workers.

The ways to sacrifice short-term and long-range profit include:
- Underpaying and / or overworking the workforce to maximize near-term executive compensation and shareholder value. Long-term profit will as a result decline due to a loss of talent and workforce incentives.
- Reducing cost to maximize immediate profits by reducing the quality of goods and services. Long-term profit will as a result decline due to a loss of consumer confidence.
- Artificially inflating the value of stocks through publicity and media attention knowing that stock prices will drop after shareholders have cashed out.
- Increasing executive compensation based on large business debt.
- Adopting a culture of promotion through favors and biasness. Long-term profit will decline as talented worker flee to merit based cultures.
- Promoting management confusion so that the workforce can satisfy their greed for non-productivity.
- Executives and workers stealing from the business or using the business processes to commit fraud and other crimes.

Unlike the government where there is an implied responsibility to serve the people, businesses only need to serve the people as customers to further short-term and long-term gains. Nevertheless, businesses that offer the best value and / or quality tend to support the efficiency of the total economic system and should reap the profits of this accomplishment. However, businesses ruled by greed are motivated to subvert the economic system for financial gains.

Ways to subvert the economic system include:
- Maneuvering around legal barriers to establish monopolies so that competition and demonstration of super value and / or quality is no longer required.
- Manipulating the psychology of the market place to create demand for useless products, products that users cannot afford, and consumption levels that the economy cannot sustain.
- Sabotaging the productivity and innovativeness of other companies making credible contribution to the economic system.
- Reducing innovation due to a lack of near-term profits.

A dangerous monopoly that has existed since the 1960s is the Organization of Petroleum Exporting Countries (OPEC). This global oil cartel tries to maximize short-term and long-range profits but has at times been consumed by their power over the world energy supply. Their greed has caused great economic disturbances in the past and their power may be seized by the beasts in the future.

A tragic case of marketing greed is the intentional effort of some drug companies to push drugs that do not cure illnesses but only control illnesses for as long as the drugs are taken. Gradually, large portions of modern human society are becoming drug dependent, suffering from the side effects while delivering wealth to the drug companies. While some people will need to continuously take drugs, we have to wonder how many more are being encouraged to take drugs simply to satisfy the greed of drug companies.

An economic disaster due to greed occurred during the first decade of the 21st century when realtors in the United States sold people houses that they cannot afford, mortgage processors bent the rules of lending to get people into those houses, and banks developed complex loans that trapped people in huge debt. The

collapse of this process contributed to a massive recession and may eventually be recognized as the subtle starting point of a stagnated global economic system.

As worldwide resources continue to diminish, the unwillingness of companies to invest in new energy sources, higher efficiency systems, and more socially important products could further contribute to the rise of the global system. In some cases, companies may have actually acquired better technology from competitors simply to prevent the technology from entering into the market. As the economic infrastructure gets bigger but weaker due to such greed, a series of crises in the future could easily lead to economic panic. In that panic, I fear what may rise from the darkness.

Finally, the most damaging effect of greed in business is perhaps the corruption of long-range vision. Throughout the world, businesses everyday get so trapped by near-term gains that they are sacrificing themselves and the world in the decades to come. For example, businesses in the developing world continue to rapidly build environmentally polluting factories to sustain growth. Businesses in the developed world continue to withhold environmentally safer technologies from those in the developing world that cannot afford it. And, businesses with profits associated with pollution related technologies may have tried to block the development of better technology alternatives. This blindness is the consequence of greed. While the exact consequences of clearly harmful pollution is still debated in the scientific communities, Christians should be more concerned with how this kind of blindness will eventually allow the first beast of Revelation to take control of the global economic system without resistance and protest by all the businesses. Will businesses even care if Satan is their boss as long as there is money to be made?

5.2.3 The Economic Impact of Institution Related Greed:
Institutions are ideally for the betterment of society, providing services that are beyond the scope of government and not naturally emerging through business processes. The Christian churches are institutions because most churches have deemed it spiritually inappropriate to do the work of God based on profit making priorities. Some medical and educational organizations are institutions because they are heavily dependent on grants, government sponsorship, and charitable giving. And, there are non-profit institutions dedicated to every cause imaginable by man. If institutions are based upon the noblest of human intensions, then could they be affected by greed? First, those receiving the benefits of institutions, like those receiving government benefits, can be consumed by greed. In fact, the often limited amount of institutional resources creates greater tendency to hoard what is available. Those greedy about their spiritual life might consume all the time of pastors while others in spiritual pain have to wait for help. Equally, the time of doctors and professors could be absorbed by the greedy instead of those in real need. Institutions can grant money, goods and services, and even social recognition – all coveted by the greedy.

I like to believe that all who join institutions of service start with the noblest of intentions. Some may be liberals while others conservatives, but all want to help society and those in need. However, institutions not based on a clear understanding of God's truth will eventually demoralize their participants. Humanitarian aid workers who have seen too much suffering without understanding of God's will might stop caring. Doctors and nurses who have seen too much death without understanding God's will might think less of life. Foundation grant managers who are not investing in accordance with God's plan might focus on their own authority. And, even church leaders who have seen thousands of immature Christians without a strong spiritual connection to God might lose faith. Once

the idealism has faded, greed can slip in through the cracks. Institutions can start to pay their leaders exorbitant salaries, allow leaders to indulge in the assets of the institution, reduce the accountability of workers, and grant participants unnecessary status.

As institutions get larger and more established, they may have to be managed like business entities. However, they do not have to surrender to the relativism and cruelty of the business world. The truth of God can protect the purity of institutions by keeping all participants continuously focused on the broad understanding of why we care and sacrifice. Unfortunately, if the relativism of the business world does take over, then institutional leaders might argue that their worth is similar to the worth of commercial corporate executives. Greed can then be rationalized as long as they are paid less than their commercial counterparts. Another trick of human rationality is the manipulation of the legal concept of ownership. Institutional leaders might argue that as long as they personally do not own assets, their use and abuse of institutional assets is allowable. The misuse of institutional resources further contributes to a loss of purpose in the institution. At which point, participants will start to think greedily about personal gains.

If personal gains cannot be made in financial rewards, then maybe gains can be made in free time and lack of accountability. What good are institutions that expect everyone to sacrifice in pay scale but allow nothing to get accomplished? Institutions with lower accomplishments are further motivated to justify its existence by other means. This is where the greed for status might take hold. Institutions doing great things do not need to care about status because status is earned. But, institutions that have strayed away from they economic and social value must create a sense of elitism. This can be done by compelling recipients of institutional aid to pay homage to the institution, making participants in institutions feel privileged about being allowed to join, and shifting popular perception through marketing companions. I am greatly saddened

that even Christian institutions sometimes cannot avoid the consequences greed.

5.2.4 The Economic Impact of Criminally Based Greed: All of the worldly spiritual characteristics can motivate people to violate the laws of society to become criminals. Yet, greed is a singularly powerful motivator that often permits the criminals to be rational and calculating in their endeavors. Those criminals who foolishly rob banks, break into homes, and steal from people on the streets immediately destabilize the society. Nevertheless, criminals who have learned to work within the economic processes have caused the greatest impact to economic systems. Actions of fraud could result in billions of dollars in financial loss, failure of corporations, defective products, and mass disasters. Actions of criminal organizations have enslaved generations of youths in drug addiction, armies of young women in prostitution, legions of gamblers in debt, and regions of business owners in fear. While governments and legal systems have tried to stop the most damaging of criminal activities, prevalent crimes have been unusually hard to stop. In fact, prevalent crimes have an ability to shift the perspective and value of society to the point where laws are changed to allow for the crime.

The ability of prevalent crimes to change society supports the plans of dark forces. When the beasts of Revelation want to assign their mark and persecute Christians, they may first leverage the criminal behaviors of people in a world running short of resources and facing great disasters. In a world where many are hoarding essential goods, charging exorbitant prices, and stealing, centralized government control of prices and distribution may be welcomed across society. As people start to persecute Christians for their fears and anger against the Christian God, laws may shift to allow the persecution of all who would not conform with the rules of the new economic order. Christians who surrender to this order will be safe, and those who remain true to faith will be turned from victims to

criminals. Eventually, unconstrained greed can actually emerge through the rules of a global economic system because stagnated economies do not require cooperation. Countries can be a part of the global system yet war upon one another so that humanity can relish in the carnage. Like in the days when Roman turned toward bloody gladiatorial games to satisfy the dark passions in a stagnated empire, the crime of murder on a grand scale can be used to quell frustrations in the crumbling economy of the future. Even with all the disasters levied by God, the economic system of the beasts will build armies and bring these armies together in one great show for the entire world.

Revelation 16:14 & 16 They are spirits of demons performing miraculous signs, and they go out to the kings of the whole world, to gather them for the battle on the great day of God Almighty. …Then they gathered the kings together to the place that in Hebrew is called Armageddon.

Armageddon is therefore the end state of a stagnated global economic system driven by greed. Just as the system is about to declare its ability to make war despite God's warnings, change will come suddenly through the return of our Lord.

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Chapter 6: The Rising Global Social System

The last mechanism for enslaving people to the beasts of Revelation that we will study is a social system (standard of behavior) that spreads across the world. As all the global systems of the world from politics and science to ideology and economics must be sustained by people, a social system that directly controls the people can be the cornerstone of the emerging world order. I have proposed that this system will leverage the worldly characteristics of isolation and lust. I have also suggested that a strong structure of spouse, family and friends can provide enough spiritual support to enable people to oppose this system by gaining or retaining Christian values. Unfortunately, this structure of support, which has existed however imperfectly since the dawn of humanity, is now being eroded by worldly forces. In the wake of this erosion, isolation and lust are starting to shift society.

Spiritual isolation is a self-fulfilling trap where people might first give up on love for spouse, family, and friends due to the difficulties of building and sustaining relationships in modern times. It causes people to lust for other elements of society to justify their existence, dull the pain of being lost, and annihilate the need to love. Once lust starts to takeover, people's ability to love and the desire to seek love is diminished. Even Christians can lose their love if they think that there is no love left in the world. People can yield to all the other global systems. However, there is hope as long as there is love or at least a capacity to love. As long as people maintain the capacity to love, Christians during the End-Times can awaken or reawaken the spirits of the enslaved.

Preserving the capacity for love is already too hard for some in today's world. Undeterred, what Christians need to understand is

how dark forces will shift the world to attack the human capacity for love. This attack will surely center on using the different instruments of society, such as material ownership, power and status, physical pleasures, food and intoxicants, and forms of social contribution, to increase people's lust. Non-Christians will be most vulnerable to this attack. Even many Christians, with churches that are powerless to protect them, will also fall victim to the emerging global social system.

Because the concept of love for spouse, family, and friends is common to all nations and cultures, attacks on love by the global social system can be easily conducted across the world. These attacks can spread through the linkages of television, movies, Internet, travel, trade, and literature. Alternatively, local attacks within communities across the world can be launched simultaneously based on common standards. The ease in which human society can be manipulated by dark forces once the other global systems have connected the world implies that our final analysis must focus on the vulnerabilities of people. Every person across the world living in a community has to accept the common components of society in order for the beasts to assume absolute power. Politics, science, and economics are not inherently evil. Yet, they can be used by evil to reach and leverage human vulnerabilities. In contrast, all ideologies that are not based on Christian truths are inherently manipulated by evil, and the resulting global ideology will reach and leverage human vulnerabilities once people have been spiritually isolated. This text will therefore end with an exploration of five social instruments that can be used to form and sustain a global social system that isolates the human spirit and prepares it for the global systems.

6.1 MATERIAL OWNERSHIP AS THE PROCESS FOR SOCIAL PARTICIPATION

Anybody who is an only child will understand the feeling of owning special things as a means of forgetting one's solitude and creating personal space. How pleasurable it is to be immersed in a collection of coins, dolls, or model airplanes? Without the relationship of siblings, a selected item from the world can become an instrument that connects us to the world. Even with siblings, one's own special items can create a sense of self-identity and private connection to the world. This concept of ownership does not necessarily have to start with greed or an ideology of ignoring Christian truths. Sometimes, the desire to own is simply a way to deal with isolation or create isolation by designing and organizing one's immediate surroundings. Unless we are able to live off the charity of others, ownership of things is further unavoidable in social existence. Therefore, Christians are taught to merely not indulge in luxuries. This Christian understanding implies that the issue with ownership lies in the intensity of activities and the potential lust that can come with an intense sense of ownership.

Dark forces can attack man through the instrument of ownership. One way is to create a society where people are isolated if they do not embrace ownership. In a community where everyone does not have many possessions, life can be based on simpler things, such as church, community picnics, and other gatherings. However, what if the community changes to join a society where everyone is judged by the house they own, car they drive, cloths they wear, and vacations they take? Even Christians in church sometimes accord those who own more with more respect.

This idea of we are what we own can even penetrate into the family and circle of friends to create great isolation for those who own very little. Even at a very early age, many children learn that it is hard to make friends with those of different economic backgrounds. This sad reality, which can be dispelled in a loving

Christian community, is often more apparent in adult life. No matter how old we get and to which groups we are trying to belong, there always seems to be a clique of leaders who set the standards for what to own and a crowd of followers striving to reach the standards for leadership. When men become old enough to date and find a spouse, they are often drawn to women by their beauty as a symbol of health and fertility. However, many women are drawn to men by their assets as a symbol of their financial stability. As societies change to equalize the role of men and women, men are starting to evaluate women as potential spouses based on their career or possessions. As a couple start to have children, the need for ownership increases but the balance may shift to the children. Hard working couples with less time to spend with children often use things to enhance their children's lives. In turn, children seeking to be in the right circle of friends often want more to fit in. This cycle of ownership within the family and among friends can start harmlessly but get out of control to destroy love. Love between man and woman can help them realize that they are meant to be together by God's will. Love between children and parents can help them reprioritize the needs of the family. Love between people can help build friendships across economic divides.

The second way for dark forces to attack people through the instrument of ownership is by creating a society where ownership is easy. In a time when most citizens could afford very little, the people focused on the other aspects of life. The prosperity of the world, however, has been continuously increasing for the past century, and an explosion of distributed wealth occurred after the start of globalization. This wealth is defined by more disposable income and cheaper goods due to worldwide manufacturing and shipping. For the financially struggling, there is now a plethora of bargain items to continuously feed the need to own. For the middle class, there are now productlines from all the brand name companies designed to shape their perception of what is affordable and to capture their

business. For the affluent, the luxuries simply keep on increasing. Therefore, for all people and all areas of interest, the world is gradually moving to a state where the intensity of ownership and addiction to shopping can instantly increase to each person's level of vulnerability. The availability of goods is now reaching even impoverished countries, and the need for goods can be a strong motivator for countries to join the global systems.

Table 6.1 shows some common categories of ownership across the world and the ways in which ownership can intensify in each category. Through these categories, we see that communities across the world are no longer very different despite their history and culture.

	Basic	Elevated	High Intensity
Home	Clean, safe, and comfortable place to live with essential facilities	A place to live with extra space, high quality appliances, well decorated interior, and impressive exterior with perhaps fancy yard	An estate level residence of immense size that is filled with interior and exterior luxuries which only the elite can afford
Vehicle	A means of reliable transportation, such as a car or motorcycle	A machine that embodies the desired image, comfort, and features of the owner to include unique styling, quality material, and speed or ruggedness	A top of the line machine that is recognized as among the best in class with recognizable brand name and performance characteristics
Fashion	Clean, comfortable, well maintained wardrobe	Wardrobe and accessories with high quality material, top	Unique designer items with excessive price to ensure restricted

	Basic	**Elevated**	**High Intensity**
		workmanship, and recognizable brand	ownership
Gadgets	Standard electronics for social connectivity, such as television, computer, cell phone, and camera	Best brand and better features electronics as well as more electronics for tailored functions	Top of the line electronics designed for specialized buyers with desire for high performance in speed, access, precision, capacity, and clarity
Stuff	Furniture, tools, décor, coverings, and other items that increase the comforts of living and traveling	High quality items of superior material and workmanship as well as items for unique functions	Unique items intentionally accessorized and designed to increase cost and recognition of ownership
Luxury Items	Non-essential property, such as pools, jewelry, collectables, and sport gear	Property that clearly expresses financial surplus, such as vacation homes, boats, fine art, and expensive jewelry	Property that declares affluence, such as yachts, planes, expensive antiques, and one of a kind jewelry

Table 6.1: Categories of Ownership and Ways to Intensify Ownership

The breadth of ownership categories shows that everyone in the world can participate in a global social system. When people at the far corners of the world are all using things made in China, driving the same brands of cars, and playing the same electronic or Internet games, are we not in a common society? This society, however, does not have to surrender to the beasts of Revelation,

because ownership does not have to destroy love. The definitions of basic ownership certainly seem like reasonable expectations even for devoted Christians. As people work harder to elevate their level of ownership, many may simply be trying to improve the quality of life for themselves and their family. The measure of lust is therefore the energy wasted by people to move from basic ownership to higher ownership, and the measurement of isolation is therefore the emotional tension in not being able to achieve elevated ownership. People who can improve their quality of life by balancing love and work can avoid lust. Further, people who can easily give up ownership for the sake of family and friends are not plagued by isolation.

The avoidance of lust and isolation becomes much harder when the sense of ownership reaches high intensity. This is because most people without inherited wealth must often sacrifice love and the potential for love to reach such a state. Even for those who have inherited wealth, the energy required to maintain high intensity ownership will often cause them to ignore the needs of family and to select friends who fit in with the nature of ownership. After all, how easy is it to accept people who admire one's possessions as new acquaintances, and let genuine friends with different lifestyles slip away in the bustle of life?

Christians and churches are sometimes granted authority to own many things in order to do God's work and to reflect God's blessings. This ownership should not be confused with ownership driven by lust or spiritual isolation. Yet, Christians and churches must be very careful about their spiritual status and discern the will of God. Christians who have fallen into lust, because of their spiritual isolation in a church that has surrendered to worldly forces, can deceive themselves. Only God and each individual know when he or she has gone from acquiring some luxuries to celebrate the joys of living to indulging in excess. Christians might reject the emerging global political system, resist the temptations of science,

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and avoid the power of economic processes. However, if the idea of buying things to compensate for a lack of fellowship and pastoral care takes hold, then the final barrier against the rise of a global social system might fall.

6.2 POWER AND STATUS AS THE MEASURE FOR SOCIAL SUCCESS

Human society at all levels tends to organize around those who lead, those who follow and aspire to lead, and those who rebel against the existing leadership. Beyond the dynamics of these crowds, there are also many passive members who simply want a stable existence. When stability is threatened, however, passive people can become rebels or followers. When the leaders are weak, rebels can replace leaders. When the leadership crowd does not allow the ascension of followers, followers can become passives or rebels. As people try to find their positions in society and communities, they tend to relate to one another based on commonalities in appearance, behaviors, background, capabilities, and financial resources to form cliques. Alternatively, a diverse group of people can still relate to one another in a clique if there is a common mission with definable roles.

Christian communities have not escaped this dynamic characteristic of human society. However, Christians are given an absolute standard for leadership that is based on the Word and the anointing of the Holy Spirit. Therefore, Christian leadership can change depending on whether the leaders have failed or are ready to pass on the burdens of their positions, but the nature of the leadership crowd will be the same. What is further unique about the Christian community is that all Christians are instructed to be disciples / followers of Christ and that even leaders are to be followers who have humbly accepted greater authority. Christian leaders who exhibit the worldly ability to manipulate people to stay in power are inherently not leaders, and Christian followers who do

not feel passionately about discipleship are merely churchgoers. Similar to the fact that there should be no passive / lukewarm people among the ranks of the disciples, those who oppose the Biblical standards for Christian leadership are not true Christians. Christian leaders do debate their interpretations of scriptures and this debate has in the past led to the fragmentation of the Christian churches. But, there are by definition no rebels in the Christian realm as rebels must overthrow the teachings of the Bible.

The firmness of the Christian social structure implies that the emerging global social system must label Christians as rebels in order for the beasts to seize power. The social structure of light and darkness cannot coexist in a connected world. Dark forces can attack the spiritual vulnerabilities of Christians and non-Christians through the social instrument of power and status by shifting the standards of social participation and leadership. Table 6.2 shows areas of social activity where power and status can be recognized. As people become increasingly detached from one another due to geographical distance, reduced interpersonal dependencies, and isolated personal activities, the struggle for even basic status and powers in the overall society will be more challenging. In a world where all the students are learning through laptops rather than team projects, how will the social structures change? In a world where everyone works in cubes doing virtual meetings, how will power structures shift? When everyone has another identity in cyberspace, how will that identity impact one's real social status? Finally, when family and friends are living in different towns and have diverse lives, how could one's role in this group be established? The world is already changing to isolate people, and this isolation is so apparent in large cities where millions can feel alone while living in a few square miles of space. The dark forces merely have to push lonely people to lust after power and status to bring about a common anti-Christian standard for a new world order.

	Basic	**Elevated**	**High Intensity**
School	Participant who is respected as an individual and recognized for his or her capabilities	A member of the leadership crowd whose activities and social clique are admired	Head of the leadership crowd with ability to set standards and trends
Employment	A worker of recognized value who is paid and treated well for accomplishments	An expert who selects his or her condition of work or a manager with authority over work	A star of the profession who is well-known and envied by all or a senior executive with enterprise level authority
Community	A respected member of a local community	An elected or appointed local official with authority over some element of the community	An elected or appointed national / international level official with authority over some function of the total society
Church	A respected member of a local church	An elected or appointed leader within a local church with responsibility for a church function	An elected or appointed leader within a domination with authority over a dominational function
Cyberspace	Member of a social and professional networking and chat site on the Internet	Accomplishments in Internet gaming environments or recognized actor in Internet circles	One's avatar life overshadows one's real life with cyber fame and authority
Family & Friends	A valued member of a family and	Inclusion of pets into the family	Use of pets as the only family

	Basic	Elevated	High Intensity
	friendship circle	circle as a means of elevating one's role as caretaker	and friendship structure thus guaranteeing one's supremacy as caretaker

Table 6.2: Areas of Social Status and Ways to Intensify Power and Status

Christians should understand that there is no more important status in society than to be a disciple of Jesus Christ, and there is no greater power than the ability to love with faith and hope. Therefore, when the world ignores our capabilities in schools, underpays us at work, and rejects our participation in the community, Christians should be comforted by the fact that Christ will one day restore society in a way that Christian values are recognized. When we find ourselves alone in churches that can no longer foster fellowship, on the Internet where everyone is hiding their inner self, or among selfish family members and friends, Christians should remember that our love for God and one another is what still empowers us. This Christian path to status and power is, however, very hard to follow. When faced with rejection, human tendency is to try harder to understand the rules for fitting in so that one can either play better by the rules or rebel against them with the hope of overturning the leadership crowd. The lust for worldly status and power then becomes our spiritual vulnerability.

There are two ways that dark forces can attack through the instrument of social status and power. First, the standards for basic social success can be shifted to where one must embrace all the global systems, including the ideology of relativism and cruelty, in order to be accepted. In schools, those who accept creationism would then be social outcasts. In the workplace, those who are not

aggressively selling themselves and sabotaging others would quickly lose respect. In the community, those who cannot demonstrate financial success would not belong. In the churches that are no longer true to Christianity, those who will not accept the idea of Christian relativism would be rejected for being intolerant. On the Internet, those who do not engage in secular conversations, crude language, and anti-Christian discussions would not find any more friends. Finally even among family and friends, those who speak out against the rising two beasts could experience a distancing of close relations. The fear of reprisals can cause others to reject our love, and we will have to give up on truth and love in order to belong to a society that will eventually be given to the beasts. Even if we sacrifice truth and love just to gain some basic social status, that status will not resolve our isolation. A school or company that advocates the success of the fittest cannot promote self-sacrificing friendship. A community or church that uses worldly benchmarks cannot promote trust among people. So, for Christians who decide to gain acceptance in the society and social circles of the future, spiritual isolation accompanying their status among the people of the beasts will be the outcome.

Once everyone, except for the extremely faithful, has given into spiritual isolation, the dark forces can attack in the second way of compelling people to work harder because of the intensity in wanting status and power. In schools and the workplace, this commitment to lust will often involve the manipulation of people, theft of credits, destruction of competitors, demonstrations of brutality, and superficial friendships. Society may change to such a state that no one can be a leader at school until he or she has bullied a meek Christian, and no one can be an executive until he or she has fired professing Christians. Even today, the leaders of nations can no longer act from a Christian perspective. One day in the future, the leaders of nations will have to give orders for the persecution of Christians who will not join the global systems. One day in the

future, the leaders of Christian denominations who want to avoid persecution may have to swear allegiance to secular powers and look away as fellow Christian brothers and sisters are punished for their faith.

The dangers of associating with people in a world where everyone is being watched may become so great that no one will want close relationships. Having an avatar of oneself on the Internet or interacting with computer-based characters are ways to avoid the awkwardness of human interactions and the threat of deep relationships. What if a friend is secretly a rebel Christian and there could be guilt by association? Perhaps it will be better to not have friends or even family at all. As some have concluded today, pets can calm the physical need for companionship and love. Pets can become the final instrument to trap people in a state where they feel that they are intensely needed despite the reality that they have become completely isolated from humanity.

Our society is already at the edge of this future as a result of responding to terrorism and crimes. In public schools across the United States, the fear of drugs and violence has led to the establishment of no-tolerance policies where the slightest infraction of rules will illicit extreme and cruel punishment regardless of intent. On the roads and at transportation centers, law enforcement officials will exercise extreme and violent force at the slightest suspension of terrorist activity. The new willingness of society to punish the innocent at times in order to deter and capture more of the guilty is starting to create a generation of people who will conform to the expectations of authority without questioning right or wrong. If students and teachers will stand by as a young kid is ruined for accidentally bringing something to school that looks like a weapon and if citizens will look on as the police brutally beats someone over a misunderstanding of intent, then how close are we to the global social system of the beasts?

6.3 PHYSICAL PLEASURES AS THE JUSTIFICATION FOR SOCIAL INVOLVEMENT

People should be joyous in life, for God's creation is wondrous and God's plan is coming to fruition. People can also find joy in life through many sensations and experiences.

- Our minds and / or bodies can be stimulated or relaxed to feel pleasures through many forms of entertainment.
- Our minds and bodies can be driven to feel pleasures through athletic activity and competition.
- Our minds and bodies can be bombarded with pleasurable experiences on vacations.
- Our minds and bodies can be brought to more pleasurable states through the service of others.
- Our minds and / or bodies can enjoy pleasurable relations with others.

The pleasures of the mind and body can help our spirits find rest. However, the pleasures of the spirit mostly come from our relationship with God and one another. If the resting of our spirits allows us to better embrace the power of the Holy Spirit, study the Word, pursue spiritual bonds with people, and serve the will of God, then all is well. If the forgetfulness of our spirits helps us to move past the transgressions of others and the limitations caused by our sins, then all is hopeful. Non-Christians and weak Christians, however, are very vulnerable to the physical pleasures of the mind and body. As a result, the spirit could feel more and more isolated even as the mind and body are glad about the pleasures of the global social system. A group of people can participate in entertainment, sports, vacation, and parties together and yet be strangers to one another because their spirits will not open up in fellowship. People in spiritual isolation with clear physical pleasures to be gained will be tempted to abandon the spirit for greater physical pleasures. Our society has already elevated the intensity of most pleasures in the past decades to levels unseen since the days of the Roman Empire.

Every form of excess is available to people, and the dark forces now merely has to use lust for these excesses to crush what remains of the human spirit.

	Basic	Elevated	High Intensity
Entertainment	Television shows, movies, music, Internet media, stage performances, visual art, and literature that express the drama, comedy, dreams, beauty, and fears of life	Content that expresses violence, passions, sensuality, fantasies, and horrors within the context of stories	Content that graphically and explicitly focus on extreme violence, sex, terror, and other intense human emotions
Sports	Athletic activities that promote good health, group participation, and fun competition	Intense athletic activities that release chemicals which promote physical happiness	Extreme athletics in endurance, speed, strength, and dexterity that create physical dependence
Vacation	Places where one can break free from the pace and routines of life	Places of great beauty, comfort, fun activities, remoteness, and unique wonders	Places of very limited access due to cost, distance, and even dangers that offer a specific experience for the few
Personal Services	Hairdresser, beautician, massage therapist, and other services that improve appearance and	Maid, lawn care service, financial manager, and other services that simplify life and property	Personal assistant, chauffeur, chef, estate staff, buyers, and other services that sustain the

	Basic	**Elevated**	**High Intensity**
	self-esteem	ownership	life- style of the affluent
Social Gatherings	Parties, dinners, and events where there are pleasing conversation, mental stimulation, and merriment	Events where emotions, actions, and feelings are exaggerated through alcohol and peer pressure	Events where people, just two or many, can connect for casual sex, drug use, and other mutually abusive activities

Table 6.3: Forms of Physical Pleasures and Ways to Intensify Experience

The social debate about acceptable pleasures has centered on the forms of pleasures and their impact on people. The most egregious pleasures are the ones that cause people to become dependent and withdrawn from their social responsibilities. One might argue that even the beasts would not want their subjects to be mentally and physically impaired social drop-outs. Instead, their subjects need to be participatory members of the anti-Christian world order. In this debate, the Christian argument about some pleasures being too damaging for the human spirit is increasingly going unnoticed. When Christians cannot agree among themselves about what are acceptable pleasures, why should the world care? The real concern for Christians should be helping non-Christians see the spiritual pleasure of God, not telling them how to avoid the physical pleasures of earth. When the entire mechanism of mental and physical pleasures has been usurped by dark forces, it is time for Christians to take action.

The shifting of Christian focus from forms of acceptable and unacceptable pleasures to the mechanism for all mental and physical pleasures is critical in figuring out how to counter the endeavors of

dark forces. Often, the seeds of spiritual isolation have already been planted through pleasures that are quite harmless by first appearance. Equally, pleasures that might appear to be very destructive to the spiritually immature might actually be quite harmless once a person has been cleansed by the Holy Spirit. In studying the mechanism of pleasure, the dark forces have two ways of attacking the spirit that Christians need to understand and counter.

The first way to attack the spirit is to drive everyone toward the need for pleasures. As the world becomes more threatening and our lives become more enslaved by social processes, the need for escape through entertainment and vacations, athletic accomplishments, pampering services, and social gatherings will increase. The dark forces will then make the different forms of pleasure easier to acquire to further isolate the spirit. For example, when television had only a few stations and top shows, the people watched less television, shared in the experience, and discussed the experience later among friends. Now, there are hundreds of stations creating all kinds of shows for a fragmented viewership that can access entertainment through fiber optics television, satellite television, open air transmission, Internet, and in the mail DVDs. This is paving the way to completely personalized and interactive shows that will keep people from working on interpersonal relationships. For those who still want to meet people, social gatherings are easier to assemble with chat rooms, networking sites, and special interest groups. People can go on the Internet and arrange to meet new people as dates and friends every single day. This ease of connection also makes it simpler for people to disconnect. Overtime, dark forces may push social protocols to evolve to the point where people do not want the risk and challenges of long-term relationships.

The second way to attack the spirit through the various forms of mental and physical pleasures is to elevate the pleasures beyond what would naturally occur in society. In the case of entertainment,

people naturally like conflicts to give them hope in the struggles of life, sensuality to give them dreams of more exciting relationships, and scary moments to give them a feeling of courage. However, these sensations can all be elevated to hyper intense levels where the lust of the mind either suppresses the needs of the spirit or corrupts the spirit through the evil that can seep in with lust. In Rome, lust rose to such a level where crowds wanted to see actual combat, sex, and human horrors on stage regardless of the evil such activities brought. Disregard for life can cause people to take on extreme sports as well. Our society glorifies those who would go to the extremes simply for the sake of demonstrating such excessiveness. All lives lost in a senseless manner is tragic. In an extreme sport, the amount of time and energy required to achieve proficient levels of athletic performance compel us to wonder how many have traded their opportunities for spiritual growth for worldly excitement.

Worldly pleasures, to include luxurious vacations and maids, have financial costs. For those without the money to afford such status, high intensity needs can isolate them in an obsessive quest for wealth. For those with wealth, high intensity needs can isolate them in a state of inhumanity. When people start to see the world as existing to serve their pleasures, how much love for humanity can remain? Therefore, dark forces will try to increase the concept of servitude in the emerging world order and make services more readily acquirable. When the world is trapped in the status of client and servant relationships, the spiritual isolation of humanity will solidify.

Finally, the spiritual isolation of humanity is complete when social gatherings degenerate down to the pursuit of pure physical pleasures. Once people reach that state, it will be almost impossible to turn back. The society of the United States came close that state of pursuing momentary pleasures in the 1960s, but the driving force was the turmoil of the world plagued by wars and possible nuclear annihilation. To drive the future global social system into a state of

pursuing momentary pleasures, even more intense levels of mutual disrespect and hopelessness must be established by dark forces. As God shakes the world with disasters, dark forces will tempt people to indulge today for the fear that there will be no tomorrow.

6.4 FOOD AND INTOXICANTS AS A METHOD FOR SUPPRESSING SOCIAL DEFICIENCIES

I have singled out food and intoxicants because they are the most prevalent pleasures across all human societies, and food is a pleasure that we cannot avoid. To a starving man in the jungle, a piece of bread can be the most intense pleasure in life. To the many others across the world, the pleasures of food and sometimes alcohol are abundantly present. Every person in the world thinks about food several times a day. Even if the whole world is collapsing, life would not be too bad if we can get a warm meal and something to drink. The use and abuse of alcohol has been with human society almost as long as prepared food. While not every person in the world drinks alcohol, human society cannot escape the controlled and uncontrolled pleasures of wines, beers, and distilled liquors.

The enjoyment of food and alcohol is not prohibited in the Bible, but excessive indulgence and drunkenness are not appropriate Christian behaviors. As the global social system begins to form, Christians need to consider how food, alcohol, and other consumed substances will contribute to the isolation of people. As Table 6.4 shows, there are many ways for people to enjoy their experience with consumption. While excessive consumption is known to cause various health problems, especially obesity, it could also create spiritual isolation.

	Basic	Elevated	High Intensity
Unlimited Quantity	Participate in "all you can eat" buffets as a form	Consistently over eating, excessive calorie	Continuously eating to one's maximum

	Basic	**Elevated**	**High Intensity**
	of celebration	consumption in all meals	capacity
Quality & Diversity	Periodically cooking more expensive foods, trying out foods of different nationalities	Frequent visits to fine restaurants and restaurants with different specialties	Dedicated travel to reach the finest foods across the world
Extremes in Taste & Texture	The enjoyment of very sweet, spicy, salty, sour, and / or bitter foods as well as foods that are chewy, soupy, creamy, sticky, and / or greasy	Consuming foods that reach the limits of sensations such as fiery hot, rock hard, or overwhelmingly smelly	Dependence on extreme foods without regards to health and well-being
Mind and Mood Altering Effects	The enjoyment of wines, beers, chocolates, caffeine, and tobacco	The use of distilled liquors, energy drinks, and other more concentrated substances to increase effects	Addiction to any legal and illegal mind or mood altering substances without regard to the dangers
Health and Physical Benefits	Preference for foods that lower cholesterol, control weight, increase cellular regeneration, and improve bodily functions	Commitment to healthy eating and the use of dietary supplements	Obsession with using foods or chemicals to control body shape without regards to side effects

Table 6.4: Ways to Enjoy Food and Alcohol and How They Can Intensify

There are three forms of social isolation that can come from the enjoyment of food and intoxicants, and all these forms of isolation will increase with the intensity of enjoyment. The first form

of isolation is how pursuing food, alcohol, and drugs can cause people to ignore others in society. In places where food is scarce, the competition for adequate food can corrupt the human spirit by awakening selfishness and cruelty. In places where food is abundant, the growing desire for rare and exotic foods can still cause people to ignore their responsibilities in life. All of us can remember how a good meal at a nice restaurant helped us to forget about the troubles and stresses in life. To the health conscious, the search for foods that are free from biological contamination, antibiotics, hormones, genetic alteration can even become a lifelong mission. If our thoughts toward food are not balanced against our need to pursue the nourishment of the Holy Spirit, then dark forces can easily push these thoughts to the level of obsession. This obsession is often the end result for people who enjoy alcohol and most certainly for people who have the addictive disorder of alcoholism. Alcohol obsessed people can beg, steal, abandon work, and abandon family for the pursuit of the next drink. People addicted to legal and illegal drugs behave the worst. The pursuit of illegal drugs in particular can cause people to be secretive, suspicious, and withdrawn.

Food and intoxicants can isolate people also by altering the body, mind, and behaviors. In many modern societies, over eating has led to obesity among children and adults as well as the detachment of these people from social activities. Those with extreme fears of obesity have at times deprived themselves of food to the point of physical ailments and death. Unhealthy foods have also caused heart disease, cancer, digestive problems, fatigue, and weakened immune system. The increasing incidences of illness further isolate people. Alcoholism can result in liver damage and reduced brain functions, and the erratic behaviors of alcoholics can make their friends and acquaintances shun them.

The current patterns of drug abuse tend to push addicts to extreme states where they often cannot function in society at all. Rendering people completely ineffective is not beneficial to the

emerging global social system. Instead, what dark forces may focus on in the future is creating a controlled level of physical and mental degradation in people. People slightly unhealthy and dependent on the medical system, lacking energy and mental will, or in need of mood altering drugs can be more compliant to the beasts while remaining useful to the global systems. Therefore, we might see the emergence of a new class of mood altering drugs that are legal, does not compel people to overuse, and will numb the spirit from seeing a world that is being consumed by evil. May be even the legalization of marijuana can serve the beasts' agenda.

The third and last way in which consumption can isolate people is the dilution of interpersonal bonds during social events. The most common way for people to stop caring about or relating to one another is to get intoxicated or drugged at a party. In the end, the only thing they share is mental confusion. Yet, just about any form of extreme food enjoyment can cause people to think less about one another. A gathering where people devour excessive amounts of food can be dehumanizing. Gourmet food at a fancy party can shift people's attention to food rather than others. Further, a party where the food is foreign can alienate people who do not share the same tastes. While most of these events may seem somewhat harmless, the gradual decline of spiritually fulfilling social gatherings as a result of food can even affect Christians. Imagine dark forces using food as a weapon to weaken Christian events. If Christians can be nudged to let food dominate gatherings, then the idea of praying before a meal that indulge in the excess of the global social system will seem somewhat contradictory. What do we tell God when we are about to let the intensity of a meal or the power of drinks isolate us from our Christian brothers and sisters?

6.5 SOCIAL CONTRIBUTION AS THE DEMONSTRATION OF ONE'S VALUE

The final social instrument that dark forces will use to capture humanity for the beasts is the human need to contribute to society. If people are pure in spirit and clear in mind, then those who care about society might eventually see the dangers of the emerging global systems regardless of whether they have been brought into Christianity. This is obviously an unrealistic proposition because no one can be pure in spirit without Christ and even Christians, with the help of the Holy Spirit, can sometimes falter in their understanding of the world. Christians fooled by a sense of nationalism have gone to war to kill for secular ideals. Christians fooled by a sense of humanitarianism have prioritized the physical conditions of others over their spiritual needs. Christians fooled by a sense of community commitments have cast aside forgiveness and even fairness for public safety. Finally, Christians fooled into believing that they can do good with political power have lied, cheated, and attacked others all in the name of social service.

As members of society, Christians are obligated to contribute to society as long as those obligations do not conflict with Christians truths. In fulfilling these obligations, we must never let our appreciation of others and feelings of self-worth be tied to that person's social contributions. This is particularly important as dark forces continue to shift the nature of society away from Christianity. This shift will be accompanied by new ways to compel people to participate in the activities of the beasts, new forms of accolades for those who excel in the global systems, and new consequences for those who have not contributed. The emerging global social system will be built on the spiritual isolation, lust, and death of people. Therefore, those who give into the demands of such a society will end up being spiritually defeated. Those Christians who wish to resist the final attacks of the beasts will need to study how the basic

human need to belong to society will turn all the non-Christians and fallen Christians against them.

	Basic	Elevated	High Intensity
Military	Fulfill military responsibilities only as required by government	Join military service as a career decision or based on perceived government need	Train and volunteer for high risk combat, intense killing, or espionage missions
Humanitarian Service	Support humanitarian activities through donations and as part-time volunteers	Dedicate one's career and life to working for a humanitarian cause	Train and volunteer for dangerous humanitarian missions to places of violence and imminent disaster
Community Service	Participate in the decision-making process of the community	Perform community functions as part-time volunteer when service is required	Act as vigilante against community issues such as crime and drug use
Political Activist	Donate to and demonstrate for a political cause	Dedicate one's career and life to working for a political cause	Act to advance political cause without regard to laws, personal safety, and / or the safety of others

Table 6.5: Methods and Levels of Social Contribution

Table 6.5 shows the nature of social contributions for today's society. To align the global social system toward serving the beasts,

all manner and intensity of participation must be shifted to link with the other global systems. Shifting military participation will be the most important step in the beasts' ascension to power. The increase in worldwide disasters and continuing threats from rogue nations as well as terrorist groups will provide justification for countries that are a part of the global systems to institute mandatory military service. This service can be used as a mechanism for the beasts to indoctrinate the young into the global ideology and society. This approach has been well tested by Nazi Germany and other totalitarian states with monstrous effectiveness. Once in the military, the young will be taught to demonstrate their personal loyalty to the new world order and to base all relationships on a commitment to the order. Those who excel at exposing and attacking nonconformists will be lauded as heroes and those who hang on to their compassion and humanity will be punished and ostracized. The unity of the group will suppress all sense of spiritual isolation. The final test for military loyalty in the future global systems will be the persecution of Christians. If acting against this fringe group that will not support humanity's unity to survive gets a soldier and his or her family status, safety, and material comfort in dangerous times, how many can resist?

A world order plagued by disasters will still need humanitarian aid workers, and the global systems will laude the endeavors of volunteers and career professionals to include first responders. Their success stories can be used by the beasts to justify the solidarity and effectiveness of the global systems. If rescuers from across the world can immediately congregate at a region of crisis, then is not the world order of the beasts good for mankind? What the beasts will not let the world discover is that future disasters are God's calling for the world to repent. Further, Christian missionaries can help in the spiritual awakening as they relieve suffering. Humanitarian organizations in the service of the beasts will therefore block Christian groups from entering crisis regions to

which they have authority. They may even be given the responsibility to work with the military in persecuting Christians worldwide. Their young volunteers will be taught that Christians in areas of crisis are subversives who seek to exploit the suffering of people for religious gains. Sadly, the young will not understand that Christians can save souls even at the point of death, eliminate pain with the connectivity of love, heal bodies through the power of the Holy Spirit, and pray to God in times of need. Without Christian presence, the rescue workers of the beasts can teach that God has betrayed humanity and that people do not need God when there is the support of the world order. Young humanitarians may be uncomfortable with such positions at first, but many will likely compromise and accept spiritual isolation for the gratification of saving lives and being touted as heroes.

To attack Christians at home, the emerging global social system must leverage the power of local communities. Today, many communities are still being guided by their local churches. Across the United States, for example, churches of many denominations are prominent throughout the landscape, providing both social services and spiritual support. The defeat of these local churches will require the global social system to direct community workers, volunteers, and activists to oppose the autonomy of churches. At first, local churches may be required to register with social auditors in order to operate in a community. Then, these auditors can gradually require the churches to commit to the global systems and align with the beasts. The relationships between local churches and community governments, to include citizen groups, can further be strengthened to the point where denominational authority over the local churches is broken. For churches that refuse to comply with the will of the community, zoning laws can be changed to interfere with church operations, property taxes can be established or increased, and church based social services can be forced to shut down. What may be more damaging is the ability of community endorsements to draw

people to churches that are a part the global systems, driving people away from churches that want to remain true to God. Churchgoers who currently select churches based on the church building, quality of service, and social status of the congregation will be the first ones to migrate to churches that have become a part of the global systems.

The global social system will ultimately connect with the other global systems to form one world order. The best way for citizens of this world order to demonstrate their value to society will be to join the political activities of this order. A united world will need loyal leaders in government, scientific institutions, religious organizations, and corporations. To maintain solidarity and loyalty in this order, dark forces will want to establish a standard for selecting, training, deploying, and monitoring leaders everywhere. Youths across the world may be invited to join a league for political activism that promises to give them the power to change the world, and the problems of the world will beckon them to take this offer. Once in this league, the young will indeed be allowed to cause change. Unfortunately without the guidance of the Holy Spirit, their actions will be easily steered to benefit the agenda of the beasts while appearing noble in social intent. To get these leaders to eventually take action against rebellious Christians, they must be taught that the end justifies the means and that the good of the whole system supercedes the rights of individuals. Can a leader order the deaths of a hundred Christians so that he or she can gain the authority to save the lives of a thousand global citizens? Can a leader live with spiritual isolation and abandon his or her relationship with God in order to retain power to serve humanity? Can a leader follow a beast if the beast brings safety and prosperity to humanity? Once the future persecutors of Christians are prepared, then the beasts of Revelation will have surfaced.

However, do not fear for Jesus shall return.