



The Watchmen

THE VOICE FROM THE WALL

Inside:

- *SPECIAL* guest commentary on President Obama's Cairo speech
- Letters from Readers
- Current Events in Light of Bible Prophecy

Individual Highlights:

Signs of the Times – Pt. 2	1
Saving Faith	8
News Bites	11
Letters from our Readers	12
Upcoming Events	12

Signs of the Times – Part II

As in the days of Noah...

In Proverbs God talks of a generation with ungodly characteristics.

"There is a generation that curseth their father, and doth not bless their mother. There is a generation that are pure in their own eyes, and yet is not washed from their filthiness." - Proverbs 30:11-12

In 2 Timothy the apostle Paul provides a prophetic profile or "checklist" of the identifying characteristics of 'the generation' who will see the unfolding of the end time prophecies.

"This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, Without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, Traitors, heady, high-minded, lovers of pleasures more than lovers of God; Having a form of godliness, but denying the power thereof: from such turn away." - 2 Timothy 3:1-5

What a list! I encourage you to read it again, this time with the news headlines in front of you.

Let's take a moment to analyze this verse. Follow along and see for yourself how many seem to fit today's headlines and society. (Note: these are not in the order of the verse but rather organized by theme)

1. Lovers of their own selves, boasters, proud, blasphemers, heady, high-minded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away - full of pride and arrogance a mocking independence from God honoring only Man not the creator.
2. Covetous (lovers of money) - It seems that all society does is strive for more money. The pursuit of money is the only goal and the acquiring of money the only success. The covetous heart is in pursuit of more and to desire the things that others have.

3. Disobedient to parents - defiant children, disrespectful.
4. Unthankful - No recognition of from where blessings come.
5. Without natural affection - The disrespect of human life, murders, abortion etc.
6. Slanderers, without self control - This comes straight out of the arrogance and the thought that Man is superior and can do anything. Disrespect.
7. Trucebreakers, Traitors, and False Accusers - It's all around us. Everyone worried about me, me me and could care less about loving others as you love yourself.
8. Lovers of pleasures more than lovers of God - Look at all the ways that we have found to entertain ourselves and bring us pleasure. We have an emptiness that we try to fill with earthly things that we should be seeking in God.

These 8 points certainly describe the pulse of the days we live in - do they not? With every day that I read the news and look for prophetic headlines, there are far, far too many of them that are relevant to this 2 Timothy passage. Let's have a last look again at the first verse in this passage:

"This know also, that in the last days perilous times shall come" - 2 Timothy 3:1

The word "perilous" translated from the Greek means *difficult, dangerous, fierce or perilous*. The only other time this word 'chalepos' is used in the Bible is found in Matthew 8:28 where it is used to describe a man who had demons and was out of control - wild like an untamed animal - savage.

Author Stephen Covey, in his book, *The Seven Habits of Highly Effective Families*, provides an insight into our lives today.

"Over the past thirty years, the situation for families has changed powerfully and dramatically. Illegitimate birth rates have increased more than 400 percent. The percentage of families headed by a single parent has more than tripled. The divorce rate has more than doubled. Teenage

suicide has increased almost 300 percent. Scholastic Aptitude Test scores among all students have dropped seventy-three points. The number one health problem for American women today is domestic violence. One fourth of all adolescents contract a sexually transmitted disease before they graduate from high school."

Covey goes on to mention another startling fact. Do you know what the most reported problems in the 1940 school classrooms were? Covey mentions them:

- Talking out of turn
- Chewing gum
- Making noise
- Running in the halls
- Cutting in line
- Dress code infractions
- Littering

For a comparison let's have a look at the problems within the schools of the 1990's were:

- Drug abuse
- Alcohol abuse
- Pregnancy
- Suicide
- Rape
- Theft
- Assault

That was the 1990's! I can assure you that it has only become worse since then.

Friends, these are indeed savage times. Timothy told us that perilous (chalepos) times shall come. What we need to realize is that these days HAVE come. They are not coming... they are already here.

A Generation of Liars?

Take a look at what is said in 2 Timothy 3:13:

"Evil men and impostors [seducers] will grow worse and worse, deceiving and being deceived." - 2 Tim 3:13

Author Craig Crawford says the following.

"The Scriptures tell us God cannot lie and He hates all liars. God says truth is non-negotiable and is fundamental to His law. In the past, liars and perjurers were dealt with harshly and severely. Today we see lying casually accepted and even presented as funny or harmless. In God's eyes, elected leaders of a democracy are mirrors which reflect the people who elected them and willingly keep them in office. As noted, telling the truth is fundamental to God's law. In the Bible we find when a nation and its leader(s) defiantly mock, ignore, and turn their backs on God's law, God will turn His back on

that nation and remove His protection and blessings from that people. God help us. The future of that people and nation is usually very, very grim. The other distressing thing found in this prophecy is God warning us the deception and lying will continue to grow even worse and worse. The leaders of "this generation" will not only disobey and ignore God's laws but will even brand God's laws as "intolerant" and will somehow twist obedience to God's laws into "hate."

Hmmm... Sounds familiar doesn't it?

2 Peter also gives some additional insight into the 'heartbeat' of the last days:

"Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, And saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation." - 2 Peter 3:3-4

The world seems to be full of scoffers. They look at us Christians and say, "Ha! You're dreaming. Where is this Christ? It's all a dream. It's not real. You've been duped." In accordance in the passage we just read from 2 Peter, the generation of the last days will ridicule those who take the warnings of the Bible seriously and wait in faith. Is this generation not now? Or even at the doors? The world even now scoffs at those of us who believe on Christ and they themselves blindly believe that life here on earth will simply 'evolve' and we as a society will simply move on as we always have. This mentality is echoed in the words of Isaiah.

"Come," one says, "I will bring wine, and we will fill ourselves with intoxicating drink; tomorrow will be as today, and much more abundant." - Isa 56:12

And yet Bible prophecy is clear that life will not continue endlessly as it is now. God has always had a plan for this world, and it seems as though the last phase of the plan is unfolding before our eyes.

Until next time, Maranatha, and go serve your King.

-- J.R.Hall



"Evil men... will grow worse and worse..."

Platitudes and Naïveté: Obama's Cairo speech

Guest commentary by Robert Spencer of Jihadwatch.org

Here is the text (*in italics*) as prepared for delivery, provided by the White House, via USA Today, June 4, 2009 - with my comments interspersed:

"I am honored to be in the timeless city of Cairo, and to be hosted by two remarkable institutions. For over a thousand years, Al-Azhar has stood as a beacon of Islamic learning,

...whose Grand Sheikh, Muhammad Sayyid Tantawi, has given his approval — on Islamic grounds — to suicide bombing.

and for over a century, Cairo University has been a source of Egypt's advancement. Together, you represent the harmony between tradition and progress. I am grateful for your hospitality, and the hospitality of the people of Egypt. I am also proud to carry with me the goodwill of the American people, and a greeting of peace from Muslim communities in my country: assalaamu alaykum."

According to Islamic law, a Muslim may only extend this greeting -- Peace be upon you -- to a fellow Muslim. To a non-Muslim he is to say, "Peace be upon those who are rightly guided," i.e., Peace be upon the Muslims. Islamic law is silent about what Muslims must do when naive non-Muslim Islamophilic Presidents offer the greeting to Muslims.

"We meet at a time of tension between the United States and Muslims around the world – tension rooted in historical forces that go beyond any current policy debate. The relationship between Islam and the West includes centuries of co-existence and cooperation, but also conflict and religious wars. More recently, tension has been fed by colonialism that denied rights and opportunities to many Muslims, and a Cold War in which Muslim-majority countries were too often treated as proxies without regard to their own aspirations. Moreover, the sweeping change brought by modernity and globalization led many Muslims to view the West as hostile to the traditions of Islam."

"Co-existence and cooperation"? When and where, exactly?

Note that Obama lists only ways in which the West has, in his view, mistreated the

Islamic world. Not a word about the jihad doctrine, not a word about Islamic supremacism and the imperative to make war against and subjugate non-Muslims as dhimmis. Not a word about the culture of hatred and contempt for non-Muslims that existed long before the spread of American culture ("modernity and globalization") around the world, which Obama D'Souzaishly suggests is responsible for the hostility Muslims have for the West.

"Violent extremists have exploited these tensions in a small but potent minority of Muslims. The attacks of September 11th, 2001 and the continued efforts of these extremists to engage in violence against civilians has led some in my country to view Islam as inevitably hostile not only to America and Western countries, but also to human rights. This has bred more fear and mistrust."

The idea that the jihadists are a "small but potent minority of Muslims" is universally accepted dogma, but has no evidence to back it up. The evidence that appears to back it up is highly tendentious -- check out here how Dalia Mogahed (now an Obama adviser) and John Esposito cooked survey data from the Islamic world to increase the number of "moderates."

And of course it was by no means only "the attacks of September 11th, 2001 and the continued efforts of these extremists to engage in violence against civilians" that "has led some in my country to view Islam as inevitably hostile not only to America and Western countries, but also to human rights." It was also the Islamic texts and teachings that inspired those attacks that have fueled this perception. But Obama is not singular in declining to acknowledge the existence of such texts and teachings. In that he is following George W. Bush and every influential American politician, diplomat, and analyst.

"So long as our relationship is defined by our differences, we will empower those who sow hatred rather than peace, and who promote conflict rather than the cooperation that can help all of our people achieve justice and prosperity. This cycle of suspicion and discord must end."

Platitudes.

"I have come here to seek a new beginning between the United States and Muslims around the world; one based upon mutual interest and mutual respect; and one based upon the truth that America and Islam are not exclusive, and need not be in competition. Instead, they overlap, and share common principles – principles of justice and progress; tolerance and the dignity of all human beings."

No word, of course, of the Sharia laws that impugn the dignity of human beings who are women or non-Muslim by denying them various basic rights.

"I do so recognizing that change cannot happen overnight. No single speech can eradicate years of mistrust,"

Once again, he assumes that it is his responsibility, and America's, to dispel mistrust that Muslims feel for the West. It is not the responsibility of Muslims to do anything to gain the trust of the U.S. or

"No word, of course, of the Sharia laws that impugn the dignity of human beings who are women or non-Muslim by denying them various basic rights."

the West in general.

"nor can I answer in the time that I have all the complex questions that brought us to this point. But I am convinced that in order to move forward, we must say openly the things we hold in our hearts, and that too often are said only behind closed doors. There must be a sustained effort to listen to each other; to learn from each other; to respect one another; and to seek common ground. As the Holy Koran"

Holy Koran?

"tells us, "Be conscious of God and speak always the truth." That is what I will try to do – to speak the truth as best I can, humbled by the task before us, and firm in my belief that the

interests we share as human beings are far more powerful than the forces that drive us apart.

Part of this conviction is rooted in my own experience. I am a Christian, but my father came from a Kenyan family that includes generations of Muslims."

Note that he avoids saying his father was a Muslim, which would open him to charges of apostasy.

"As a boy, I spent several years in Indonesia and heard the call of the azaan at the break of dawn and the fall of dusk. As a young man, I worked in Chicago communities where many found dignity and peace in their Muslim faith.

As a student of history, I also know civilization's debt to Islam. It was Islam – at places like Al-Azhar University – that carried the light of learning through so many centuries, paving the way for Europe's Renaissance and Enlightenment. It was innovation in Muslim communities that developed the order of algebra; our magnetic compass and tools of navigation; our mastery of pens and printing; our understanding of how disease spreads and how it can be healed. Islamic culture has given us majestic arches and soaring spires; timeless poetry and cherished music; elegant calligraphy and places of peaceful contemplation. And throughout history, Islam has demonstrated through words and deeds the possibilities of religious tolerance and racial equality."

The idea that Islamic culture was once a beacon of learning and enlightenment is a commonly held myth. In fact, much of this has been exaggerated, often for quite transparent apologetic motives. The astrolabe was developed, if not perfected, long before Muhammad was born. The zero, which is often attributed to Muslims, and what we know today as "Arabic numerals" did not originate in Arabia, but in pre-Islamic India. Aristotle's work was preserved in Arabic not initially by Muslims at all, but by Christians such as the fifth century priest Probus of Antioch, who introduced Aristotle to the Arabic-speaking world. Another Christian, Huneyn ibn-Ishaq (809-873AD), translated many works by Aristotle, Galen, Plato and Hippocrates into Syriac. His son then translated them into Arabic. The Syrian Christian Yahya ibn 'Adi (893-974) also translated works of philosophy into Arabic, and wrote one

of his own, *The Reformation of Morals*. His student, another Christian named Abu 'Ali 'Isa ibn Zur'a (943-1008), also translated Aristotle and others from Syriac into Arabic. The first Arabic-language medical treatise was written by a Christian priest and translated into Arabic by a Jewish doctor in 683. The first hospital was founded in Baghdad during the Abbasid caliphate – not by a Muslim, but a Nestorian Christian. A pioneering medical school was founded at Gundeshapur in Persia — by Assyrian Christians.

In sum, there was a time when it was indeed true that Islamic culture was more advanced than that of Europeans, but that superiority corresponds exactly to the period when Muslims were able to draw on and advance the achievements of Byzantine and other civilizations. But when the Muslim overlords had taken what they could from their subject peoples, and the Jewish and Christian communities had been stripped of their material and intellectual wealth and thoroughly subdued, Islam went into a period of intellectual decline from which it has not yet recovered.

"I know, too, that Islam has always been a part of America's story. The first nation to recognize my country was Morocco. In signing the Treaty of Tripoli in 1796, our second President John Adams wrote, "The United States has in itself no character of enmity against the laws, religion or tranquility of Muslims."

"The idea that Islamic culture was once a beacon of learning and enlightenment is a commonly held myth."

Of course it doesn't. But does that statement hold true the other way around?

"And since our founding, American Muslims have enriched the United States. They have fought in our wars, served in government, stood for civil rights, started businesses, taught at our Universities, excelled in our sports arenas, won Nobel Prizes, built our tallest building, and lit the Olympic Torch."

Correct me if I'm wrong, but wouldn't it have been more accurate for Obama to say "won a Nobel Prize"? Isn't Ahmed

Zewail the only U.S.-based Muslim to have won a Nobel Prize?

"And when the first Muslim-American was recently elected to Congress, he took the oath to defend our Constitution using the same Holy Koran that one of our Founding Fathers – Thomas Jefferson – kept in his personal library."

I have an Arabic Qur'an and 19 different translations of the Qur'an in my office – 18 into English and one into Spanish. I'm not sure that the fact that Jefferson had a Qur'an in his personal library necessarily means what Obama is suggesting it means.

"So I have known Islam on three continents before coming to the region where it was first revealed. That experience guides my conviction that partnership between America and Islam must be based on what Islam is, not what it isn't."

I couldn't agree more!

"And I consider it part of my responsibility as President of the United States to fight against negative stereotypes of Islam wherever they appear."

Assuming that such stereotypes actually exist, and that negativity toward Islam among non-Muslims isn't entirely a reaction to jihad violence and Islamic supremacism, why is this his responsibility? Is it his responsibility as President to fight against negative stereotypes of Christians as ignorant racist yahoos? Is it his responsibility as President to fight against negative stereotypes of Hindus? Jews? Black Americans? American Southerners? Californians? Or is it only his responsibility to fight against negative stereotypes of Islam? If the latter, why? On what basis? By what justification?

"But that same principle must apply to Muslim perceptions of America. Just as Muslims do not fit a crude stereotype, America is not the crude stereotype of a self-interested empire. The United States has been one of the greatest sources of progress that the world has ever known. We were born out of revolution against an empire. We were founded upon the ideal that all are created equal, and we have shed blood and struggled for centuries to give meaning to those words – within our borders, and around the world. We are shaped by every culture, drawn from every end of the Earth, and dedicated

to a simple concept: *E pluribus unum*:
"Out of many, one."

Good, but not good enough. He should have pointed out not only our founding principles, but the fact that America is the only country that has ever taken it upon itself to extend a helping hand to its defeated enemies. America has spent billions upon billions to try to help improve Islamic societies -- often this money has been spent in a misguided and ignorant fashion, but there is no denying the good intentions. It would have been good of Obama to point that out also.

"Much has been made of the fact that an African-American with the name Barack Hussein Obama could be elected President."

I still remember when it was "racist" and "Islamophobic" to note the President's middle name.

"But my personal story is not so unique. The dream of opportunity for all people has not come true for everyone in America, but its promise exists for all who come to our shores -- that includes nearly seven million American Muslims in our country today who enjoy incomes and education that are higher than average."

"Nearly seven million American Muslims" -- he is accepting the inflated population figures pushed by Islamic advocacy groups for obvious political reasons.

"Moreover, freedom in America is indivisible from the freedom to practice one's religion. That is why there is a mosque in every state of our union, and over 1,200 mosques within our borders. That is why the U.S. government has gone to court to protect the right of women and girls to wear the hijab, and to punish those who would deny it."

So let there be no doubt: Islam is a part of America. And I believe that America holds within her the truth that regardless of race, religion, or station in life, all of us share common aspirations -- to live in peace and security; to get an education and to work with dignity; to love our families, our communities, and our God. These things we share. This is the hope of all humanity."

Platitudes and naïveté. No mention of the Islamic supremacist agenda that would deny the right of so many to live with dignity -- but I am sure he doesn't even believe that such an agenda exists.

"Of course, recognizing our common humanity is only the beginning of our task. Words alone cannot meet the needs of our people. These needs will be met only if we act boldly in the years ahead; and if we understand that the challenges we face are shared, and our failure to meet them will hurt us all."

Platitudes.

"For we have learned from recent experience that when a financial system weakens in one country, prosperity is hurt everywhere. When a new flu infects one human being, all are at risk. When one nation pursues a nuclear weapon, the risk of nuclear attack rises for all nations. When violent extremists operate in one stretch of mountains, people are endangered across an ocean. And when innocents in Bosnia and Darfur are slaughtered, that is a stain on our collective conscience."

He picked two places where he believes that the chief victims are Muslims.

"That is what it means to share this world in the 21st century. That is the responsibility we have to one another as human beings."

This is a difficult responsibility to embrace. For human history has often been a record of nations and tribes subjugating one another to serve their own interests."

Yes, and often they have done so under the divine imperative to make non-Muslims "feel themselves subdued" (Qur'an 9:29).

"Yet in this new age, such attitudes are self-defeating. Given our interdependence, any world order that elevates one nation or group of people over another will inevitably fail. So whatever we think of the past, we must not be prisoners of it. Our problems must be dealt with through partnership; progress must be shared."

In the interest of such sharing, no doubt, Obama made sure that Muslim Brotherhood members attended this speech. Yet the Brotherhood is dedicated, in its own words, to "eliminating and destroying the Western civilization from within and 'sabotaging' its miserable house by their hands and the hands of the believers so that it is eliminated and God's religion is made victorious over all other religions." Doesn't that count as an attempt to elevate "one nation or group of people over another"?

"That does not mean we should ignore sources of tension."

Indeed!

"Indeed, it suggests the opposite: we must face these tensions squarely. And so in that spirit, let me speak as clearly and plainly as I can about some specific issues that I believe we must finally confront together."



President Obama in Cairo

The first issue that we have to confront is violent extremism in all of its forms.

In Ankara, I made clear that America is not -- and never will be -- at war with Islam. We will, however, relentlessly confront violent extremists who pose a grave threat to our security. Because we reject the same thing that people of all faiths reject: the killing of innocent men, women, and children. And it is my first duty as President to protect the American people."

Unfortunately, the definition of "innocent" is not always and everywhere the same. Some jihadists consider no non-Muslim to be innocent. This is an important point, since Obama is appealing to Muslims to oppose the killing of innocents, by which he means American non-combatants as on 9/11 -- but many of his hearers don't consider such people to be innocent:

"The situation in Afghanistan demonstrates America's goals, and our need to work together. Over seven years ago, the United States pursued al Qaeda and the Taliban with broad international support. We did not go by choice, we went because of necessity. I am aware that some question or justify the events of 9/11. But let us be clear: al Qaeda killed nearly 3,000 people on that day. The victims were innocent men, women and children from America and many other nations who had done nothing to harm anybody. And yet Al Qaeda chose to ruthlessly murder these people,

claimed credit for the attack, and even now states their determination to kill on a massive scale. They have affiliates in many countries and are trying to expand their reach. These are not opinions to be debated; these are facts to be dealt with.

Make no mistake: we do not want to keep our troops in Afghanistan. We seek no military bases there. It is agonizing for America to lose our young men and women. It is costly and politically difficult to continue this conflict. We would gladly bring every single one of our troops home if we could be confident that there were not violent extremists in Afghanistan and Pakistan determined to kill as many Americans as they possibly can. But that is not yet the case.

That's why we're partnering with a coalition of forty-six countries. And despite the costs involved, America's commitment will not weaken. Indeed, none of us should tolerate these extremists. They have killed in many countries. They have killed people of different faiths – more than any other, they have killed Muslims. Their actions are irreconcilable with the rights of human beings, the progress of nations, and with Islam. The Holy Koran teaches that whoever kills an innocent, it is as if he has killed all mankind; and whoever saves a person, it is as if he has saved all mankind."

He is appealing to Muslims, as I explained above, on the basis of premises that not all of them share.

Incidentally, his reference is to Qur'an 5:32. 5:33 doesn't quite continue the beautiful spirit here, mandating crucifixion or amputation for those who fight against Allah and Muhammad.

"The enduring faith of over a billion people is so much bigger than the narrow hatred of a few. Islam is not part of the problem in combating violent extremism – it is an important part of promoting peace."

No mention, no awareness, of the imperative within Islamic texts and teachings to subjugate Infidels.

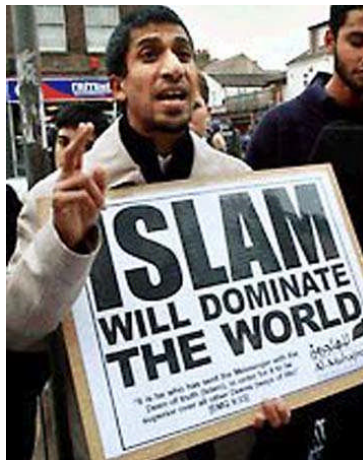
"We also know that military power alone is not going to solve the problems in Afghanistan and Pakistan. That is why we plan to invest \$1.5 billion each year over the next five years to partner with Pakistanis to build schools and hospitals, roads and businesses, and hundreds of millions

to help those who have been displaced. And that is why we are providing more than \$2.8 billion to help Afghans develop their economy and deliver services that people depend upon."

Based on the erroneous assumption that jihad violence is a reaction to American actions, and so American kindness will dispel it. The South African Mufti Ebrahim Desai, the imam of an "Ask the Imam" feature at a Muslim question and answer site, was once asked this question (spelling and grammar as in the original): "The west is often criticized by Muslims for many reasons, such as allowing women go to work. But shouldn't the west also receive praise because its always them who intervene when Muslims are being tortured, they stopped Milosovic killing muslims and sent their own troops to the country, they are usually the first to send aid when there's a flood, they r also intervening in Israel and condemning them killing Muslims, so should we appreciate their efforts or not?"

Desai's answer was brief: "In simple the Kuffaar [unbelievers] can never be trusted for any possible good they do. They have their own interest at heart."

One man's opinion? Sure. But it is an



A Peaceful Religion of Tolerance?

opinion with deep roots in Islamic tradition, and it would therefore be naïve to dismiss it as simply Desai's own mean-spiritedness. The Qur'an contains a warning against those who turn "in friendship to the Unbelievers....If only they had believed in Allah, in the Prophet, and in what hath been revealed to him, never would they have taken them for friends and protectors, but most of them

are rebellious wrong-doers" (5:80-81). It also tells Muslims that "never will the Jews or the Christians be satisfied with thee unless thou follow their form of religion" (2:120).

These are words that Obama should consider carefully.

"Let me also address the issue of Iraq. Unlike Afghanistan, Iraq was a war of choice that provoked strong differences in my country and around the world. Although I believe that the Iraqi people are ultimately better off without the tyranny of Saddam Hussein, I also believe that events in Iraq have reminded America of the need to use diplomacy and build international consensus to resolve our problems whenever possible. Indeed, we can recall the words of Thomas Jefferson, who said: "I hope that our wisdom will grow with our power, and teach us that the less we use our power the greater it will be."

Today, America has a dual responsibility: to help Iraq forge a better future – and to leave Iraq to Iraqis. I have made it clear to the Iraqi people that we pursue no bases, and no claim on their territory or resources. Iraq's sovereignty is its own. That is why I ordered the removal of our combat brigades by next August. That is why we will honor our agreement with Iraq's democratically-elected government to remove combat troops from Iraqi cities by July, and to remove all our troops from Iraq by 2012. We will help Iraq train its Security Forces and develop its economy. But we will support a secure and united Iraq as a partner, and never as a patron.

And finally, just as America can never tolerate violence by extremists, we must never alter our principles. 9/11 was an enormous trauma to our country. The fear and anger that it provoked was understandable, but in some cases, it led us to act contrary to our ideals. We are taking concrete actions to change course. I have unequivocally prohibited the use of torture by the United States, and I have ordered the prison at Guantanamo Bay closed by early next year.

So America will defend itself respectful of the sovereignty of nations and the rule of law. And we will do so in partnership with Muslim communities which are also threatened. The sooner the extremists are isolated and unwelcome in Muslim communities, the

sooner we will all be safer.”

Good luck with that. It hasn't happened in all the years since 9/11. Why will it happen now? On what basis does Obama think or hope it will?

“The second major source of tension that we need to discuss is the situation between Israelis, Palestinians and the Arab world.

America's strong bonds with Israel are well known. This bond is unbreakable. It is based upon cultural and historical ties, and the recognition that the aspiration for a Jewish homeland is rooted in a tragic history that cannot be denied.

Around the world, the Jewish people were persecuted for centuries, and anti-Semitism in Europe culminated in an unprecedented Holocaust. Tomorrow, I will visit Buchenwald, which was part of a network of camps where Jews were enslaved, tortured, shot and gassed to death by the Third Reich. Six million Jews were killed – more than the entire Jewish population of Israel today. Denying that fact is baseless, ignorant, and hateful. Threatening Israel with destruction – or repeating vile stereotypes about Jews – is deeply wrong, and only serves to evoke in the minds of Israelis this most painful of memories while preventing the peace that the people of this region deserve.

On the other hand, it is also undeniable that the Palestinian people – Muslims and Christians – have suffered in pursuit of a homeland. For more than sixty years they have endured the pain of dislocation. Many wait in refugee camps in the West Bank, Gaza, and neighboring lands for a life of peace and security that they have never been able to lead. They endure the daily humiliations – large and small – that come with occupation.”

Occupation?

Why did no one ever complain about Egyptian and Jordanian occupation of Palestinian land between 1948 and 1967, when they controlled Gaza and the West Bank?

And those "daily humiliations" might not be so bad if so many of them hadn't gloried in blowing up Israeli civilians. Israel took steps to protect its citizens. If the Palestinians didn't have a culture of hatred and violence, those steps would not have been necessary and would not have been taken.

“So let there be no doubt: the situation for the Palestinian people is intolerable. America will not turn our backs on the legitimate Palestinian aspiration for dignity, opportunity, and a state of their own.”

Intolerable? But it wasn't intolerable for Israelis to put up with the daily threat of being blown up in pizza parlors or on buses?

“For decades, there has been a stalemate: two peoples with legitimate aspirations, each with a painful history that makes compromise elusive. It is easy to point fingers – for Palestinians to point to the displacement brought by Israel's founding, and for Israelis to point to the constant hostility and attacks throughout its history from within its borders as well as beyond. But if we see this conflict only from one side or the other, then we will be blind to the truth: the only resolution is for the aspirations of both sides to be met through two states, where Israelis and Palestinians each live in peace and security.”

Such a state will be used as a base for further jihad attacks against Israel, just as Gaza has been since the Israeli withdrawal. But the lessons of history never seem to count in these calculations.

“That is in Israel's interest, Palestine's

“Why did no one ever complain about Egyptian and Jordanian occupation of Palestinian land between 1948 and 1967, when they controlled Gaza and the West Bank?”

interest, America's interest, and the world's interest. That is why I intend to personally pursue this outcome with all the patience that the task requires. The obligations that the parties have agreed to under the Road Map are clear. For peace to come, it is time for them – and all of us – to live up to our responsibilities.”

The Palestinians never have. What will Obama do to change that now? Apparently his only concrete idea is to put more pressure on the Israelis, although he talks a good game:

“Palestinians must abandon violence. Resistance through violence and killing is wrong and does not succeed. For

centuries, black people in America suffered the lash of the whip as slaves and the humiliation of segregation. But it was not violence that won full and equal rights. It was a peaceful and determined insistence upon the ideals at the center of America's founding. This same story can be told by people from South Africa to South Asia; from Eastern Europe to Indonesia. It's a story with a simple truth: that violence is a dead end. It is a sign of neither courage nor power to shoot rockets at sleeping children, or to blow up old women on a bus. That is not how moral authority is claimed; that is how it is surrendered.”

His comparison of the Palestinians with black Americans is un-conscionable. Are the Israelis Bull Connor and George Wallace? For the comparison to hold, black Americans must have been launching daily rocket attacks against white civilians, and blowing themselves up at those segregated lunch counters during crowded lunch hours. Remember that?

“Now is the time for Palestinians to focus on what they can build.”

People have been calling upon them to do that for years. They have never heeded the call. Mortimer Zuckerman and others spent \$14 million to give them Israeli greenhouses during the Gaza turnover, so they would have a way to make a living. They turned those greenhouses into weapons smuggling tunnels.

But remember, the lessons of history don't count.

“The Palestinian Authority must develop its capacity to govern, with institutions that serve the needs of its people. Hamas does have support among some Palestinians, but they also have responsibilities. To play a role in fulfilling Palestinian aspirations, and to unify the Palestinian people, Hamas must put an end to violence, recognize past agreements, and recognize Israel's right to exist.”

Yes, and Khaled Meshaal will fly Buraq to Washington to finalize his assent to all these things.

“At the same time, Israelis must acknowledge that just as Israel's right to exist cannot be denied, neither can Palestine's. The United States does not accept the legitimacy of continued Israeli settlements. This construction violates previous agreements and

undermines efforts to achieve peace. It is time for these settlements to stop."

Absurd, moral equivalence. Peaceful settlements on land to which Israel has a legitimate claim, versus genocidal bloodlust.

"Israel must also live up to its obligations to ensure that Palestinians can live, and work, and develop their society. And just as it devastates Palestinian families, the continuing humanitarian crisis in Gaza does not serve Israel's security; neither does the continuing lack of opportunity in the West Bank. Progress in the daily lives of the Palestinian people must be part of a road to peace, and Israel must take concrete steps to enable such progress."

Never mind the many indications that that humanitarian crisis is a product of the Palestinian propaganda machine.

"Finally, the Arab States must recognize that the Arab Peace Initiative was an important beginning, but not the end of their responsibilities. The Arab-Israeli conflict should no longer be used to distract the people of Arab nations from other problems. Instead, it must be a cause for action to help the Palestinian people develop the institutions that will sustain their state; to recognize Israel's legitimacy; and to choose progress over a self-defeating focus on the past."

Naivete.

"America will align our policies with those who pursue peace, and say in public what we say in private to Israelis and Palestinians and Arabs. We cannot impose peace. But privately, many Muslims recognize that Israel will not go away. Likewise, many Israelis recognize the need for a Palestinian state. It is time for us to act on what everyone knows to be true."

Not "everyone" knows this. Many Palestinians will not recognize Israel's right to exist -- ever. Many Israelis know that a Palestinian state would be a jihad base working for the destruction of Israel.

"Too many tears have flowed. Too much blood has been shed. All of us have a responsibility to work for the day when the mothers of Israelis and Palestinians can see their children grow up without fear; when the Holy Land of three great faiths is the place of peace that God intended it to be; when Jerusalem is a secure and

lasting home for Jews and Christians and Muslims, and a place for all of the children of Abraham to mingle peacefully together as in the story of Isra, when Moses, Jesus, and Mohammed (peace be upon them) joined in prayer."

Using Islamic locutions will only lead many Muslims to believe that Obama is a Muslim, which could get him into some difficult situations.

"The third source of tension is our shared interest in the rights and responsibilities of nations on nuclear weapons."

This issue has been a source of tension between the United States and the Islamic Republic of Iran. For many years, Iran has defined itself in part by its opposition to my country, and there is indeed a tumultuous history between us. In the middle of the Cold War, the United States played a role in the overthrow of a democratically-elected Iranian government. Since the Islamic Revolution, Iran has played a role in acts of hostage-taking and violence against U.S. troops and civilians. This history is well known. Rather than remain trapped in the past, I have made it clear to Iran's leaders and people that my country is prepared to move forward. The question, now, is not what Iran is against, but rather what future it wants to build."

It will be hard to overcome decades of mistrust, but we will proceed with courage, rectitude and resolve. There will be many issues to discuss between our two countries, and we are willing to move forward without preconditions on the basis of mutual respect. But it is clear to all concerned that when it comes to nuclear weapons, we have reached a decisive point. This is not simply about America's interests. It is about preventing a nuclear arms race in the Middle East that could lead this region and the world down a hugely dangerous path."

I understand those who protest that some countries have weapons that others do not. No single nation should pick and choose which nations hold nuclear weapons. That is why I strongly reaffirmed America's commitment to seek a world in which no nations hold nuclear weapons. And any nation -- including Iran -- should have the right to access peaceful nuclear power if it complies with its responsibilities under the nuclear Non-Proliferation Treaty. That commitment

is at the core of the Treaty, and it must be kept for all who fully abide by it. And I am hopeful that all countries in the region can share in this goal."

Dangerous naïveté.

"The fourth issue that I will address is democracy."

I know there has been controversy about the promotion of democracy in recent years, and much of this controversy is connected to the war in Iraq. So let me be clear: no system of government can or should be imposed upon one nation by any other."

Does that include Sharia?

"That does not lessen my commitment, however, to governments that reflect the will of the people. Each nation gives life to this principle in its own way, grounded in the traditions of its own people. America does not presume to know what is best for everyone, just as we would not presume to pick the outcome of a peaceful election. But I do have an unyielding belief that all people yearn for certain things: the ability to speak your mind and have a say in how you are governed; confidence in the rule of law and the equal administration of justice; government that is transparent and doesn't steal from the people; the freedom to live as you choose. Those are not just American ideas, they are human rights, and that is why we will support them everywhere."

He doesn't seem to understand that in Islam there is a very different understanding of the meaning of "justice" and "freedom."

"There is no straight line to realize this promise. But this much is clear: governments that protect these rights are ultimately more stable, successful and secure. Suppressing ideas never succeeds in making them go away. America respects the right of all peaceful and law-abiding voices to be heard around the world, even if we disagree with them. And we will welcome all elected, peaceful governments -- provided they govern with respect for all their people."

This last point is important because there are some who advocate for democracy only when they are out of power; once in power, they are ruthless in suppressing the rights of others. No matter where it takes hold, government of the people and by the people sets a single standard for all who hold power:

you must maintain your power through consent, not coercion; you must respect the rights of minorities, and participate with a spirit of tolerance and compromise; you must place the interests of your people and the legitimate workings of the political process above your party. Without these ingredients, elections alone do not make true democracy.

The fifth issue that we must address together is religious freedom.

Islam has a proud tradition of tolerance. We see it in the history of Andalusia and Cordoba during the Inquisition."

More historical myth. Even Maria Rosa Menocal, in her extended whitewash of Muslim Spain called *The Ornament of the World*, admits that the laws of dhimmitude were very much in force in the great Al-Andalus. She says: "The dhimmi, as these covenanted peoples were called, were granted religious freedom, not forced to convert to Islam. They could continue to be Jews and Christians, and, as it turned out, they could share in much of Muslim social and economic life. In return for this freedom of religious conscience the Peoples of the Book (pagans had no such privilege) were required to pay a special tax — no Muslims paid taxes — and to observe a number of restrictive regulations: Christians and Jews were prohibited from attempting to proselytize Muslims, from building new places of worship, from displaying crosses or ringing bells. In sum, they were forbidden most public displays of their religious rituals."

So much for that "proud tradition of tolerance." Also, historian Kenneth Baxter Wolf observes that "much of this new legislation aimed at limiting those aspects of the Christian cult which seemed to compromise the dominant position of Islam." After enumerating a list of laws much like Menocal's, he adds: "Aside from such cultic restrictions most of the laws were simply designed to underscore the position of the dhimmis as second-class citizens."

If Muslims, Christians, and Jews lived together peaceably and productively only with Christians and Jews relegated by law to second-class citizen status, then al-Andalus has absolutely no reason to be lionized in our age. Obama should know that the laws of dhimmitude give his claim of a "proud tradition of tolerance" the same hollow ring as the stories of prominent American blacks from the slavery and Jim Crow eras: yes,

Frederick Douglass and Booker T. Washington were great men, but their accomplishments not only do not erase or contradict the records of the oppression of their people, but render them all the more poignant and haunting. Whatever the Christians and Jews of al-Andalus accomplished, they were still dhimmis. They enjoyed whatever rights and privileges they had not out of any sense of the dignity of all people before God, or the equality of all before the law, but at the sufferance of their Muslim overlords.

"I saw it firsthand as a child in Indonesia, where devout Christians worshiped freely in an overwhelmingly Muslim country. That is the spirit we need today. People in every country should be free to choose and live their faith based upon the persuasion of the mind, heart, and soul. This tolerance is essential for religion to thrive, but it is being challenged in many different ways."

"People in every country should be free to choose and live their faith based upon the persuasion of the mind, heart, and soul." - Obama

"If anyone changes his religion, kill him." - Muhammad, the prophet of Islam

"Among some Muslims, there is a disturbing tendency to measure one's own faith by the rejection of another's. The richness of religious diversity must be upheld — whether it is for Maronites in Lebanon or the Copts in Egypt. And fault lines must be closed among Muslims as well, as the divisions between Sunni and Shia have led to tragic violence, particularly in Iraq."

It is good to see him mention this. It will be interesting to see if he backs it up with action on the behalf of Maronites or Copts.

"Freedom of religion is central to the ability of peoples to live together. We must always examine the ways in which we protect it. For instance, in the United States, rules on charitable giving have made it harder for Muslims to fulfill their religious obligation. That is why I am committed to working with American Muslims to ensure that they can fulfill zakat."

Will he make sure that zakat doesn't go for jihad, as it has in the past -- cf. the Holy Land Foundation's millions for Hamas?

"Likewise, it is important for Western

countries to avoid impeding Muslim citizens from practicing religion as they see fit — for instance, by dictating what clothes a Muslim woman should wear. We cannot disguise hostility towards any religion behind the pretence of liberalism."

Will Obama speak out for the women who have been threatened and even killed for not wearing clothes that Islamic supremacists found acceptable?

"Indeed, faith should bring us together. That is why we are forging service projects in America that bring together Christians, Muslims, and Jews. That is why we welcome efforts like Saudi Arabian King Abdullah's Interfaith dialogue and Turkey's leadership in the Alliance of Civilizations. Around the world, we can turn dialogue into Interfaith service, so bridges between peoples lead to action — whether it is combating malaria in Africa, or providing relief after a natural disaster."

Platitudes and naivete.

"The sixth issue that I want to address is women's rights."

I know there is debate about this issue. I reject the view of some in the West that a woman who chooses to cover her hair is somehow less equal, but I do believe that a woman who is denied an education is denied equality. And it is no coincidence that countries where women are well-educated are far more likely to be prosperous.

Now let me be clear: issues of women's equality are by no means simply an issue for Islam. In Turkey, Pakistan, Bangladesh and Indonesia, we have seen Muslim-majority countries elect a woman to lead. Meanwhile, the struggle for women's equality continues in many aspects of American life, and in countries around the world.

Our daughters can contribute just as much to society as our sons, and our common prosperity will be advanced by allowing all humanity — men and women — to reach their full potential. I do not believe that women must make the same choices as men in order to be equal, and I respect those women who choose to live their lives in traditional roles. But it should be their choice. That is why the United States will partner with any Muslim-majority country to support expanded literacy for girls, and to help young women pursue employment through micro-

financing that helps people live their dreams."

How does he propose to overcome the culture that teachings like this create? The Qur'an likens a woman to a field (tilth), to be used by a man as he wills: "Your women are a tilth for you (to cultivate) so go to your tilth as ye will" (2:223).

The Qur'an also declares that a woman's testimony is worth half that of a man: "Get two witnesses, out of your own men, and if there are not two men, then a man and two women, such as ye choose, for witnesses, so that if one of them errs, the other can remind her" (2:282).

It allows men to marry up to four wives, and have sex with slave girls also: "If ye fear that ye shall not be able to deal justly with the orphans, marry women of your choice, two or three or four; but if ye fear that ye shall not be able to deal justly (with them), then only one, or (a captive) that your right hands possess, that will be more suitable, to prevent you from doing injustice" (4:3).

It rules that a son's inheritance should be twice the size of that of a daughter: "Allah (thus) directs you as regards your children's (inheritance): to the male, a portion equal to that of two females" (4:11).

Worst of all, the Qur'an tells husbands to beat their disobedient wives: "Men are in charge of women, because Allah hath made the one of them to excel the other, and because they spend of their property (for the support of women). So good women are the obedient, guarding in secret that which Allah hath guarded. As for those from whom ye fear rebellion, admonish them and banish them to beds apart, and scourge them" (4:34).

It allows for marriage to pre-pubescent girls, stipulating that Islamic divorce procedures "shall apply to those who have not yet menstruated" (65:4).

"Finally, I want to discuss economic development and opportunity.

I know that for many, the face of globalization is contradictory. The Internet and television can bring knowledge and information, but also offensive sexuality and mindless violence."

Britney causes jihad: Dinesh D'Souza, call your office! Maybe the far-seeing conservative writer can get a job in the Obama Administration, now that Obama is suggesting that he shares D'Souza's

preposterous thesis that America's immoral pop culture, exported to the Islamic world, caused these pious, modest people to react by taking down the World Trade Center. In reality, the immorality of the West has been a feature of Islamic anti-Western writings since long before Britney Spears took to the stage. Jihad theorist Sayyid Qutb was scandalized by the dancing at a church social in Greeley, Colorado in 1948. And before he even went to America, Qutb wrote Social Justice In Islam, calling for Islamic Sharia law to rule the world. The immorality he saw in American culture did not itself turn him against America, but illustrated for him why America was unfit to rule the world, and why only Islam was fit for that role. That immorality was never for Qutb the root cause of his opposition to America.

And eight centuries before Qutb's birth, a recurring feature of Muslim polemic against the Crusaders was the sexual immorality of the "Franks." According to an anonymous poet at the time of the First Crusade, the Europeans completely overturned the moral order: "What is right is null and void and what is forbidden is made licit." Muslims will always charge non-Muslims with immorality unless they adopt Islamic moral norms. But this alleged immorality no more causes the jihad than do American policies toward Israel and Iraq.

Now Santa promises gifts:

"Trade can bring new wealth and opportunities, but also huge disruptions and changing communities. In all nations – including my own – this change can bring fear. Fear that because of modernity we will lose of control over our economic choices, our politics, and most importantly our identities – those things we most cherish about our communities, our families, our traditions, and our faith.

But I also know that human progress cannot be denied. There need not be contradiction between development and tradition. Countries like Japan and South Korea grew their economies while maintaining distinct cultures. The same is true for the astonishing progress within Muslim-majority countries from Kuala Lumpur to Dubai. In ancient times and in our times, Muslim communities have been at the forefront of innovation and education.

This is important because no development strategy can be based only upon what comes out of the ground, nor can it be sustained while

young people are out of work. Many Gulf States have enjoyed great wealth as a consequence of oil, and some are beginning to focus it on broader development. But all of us must recognize that education and innovation will be the currency of the 21st century, and in too many Muslim communities there remains underinvestment in these areas. I am emphasizing such investments within my country. And while America in the past has focused on oil and gas in this part of the world, we now seek a broader engagement.

On education, we will expand exchange programs, and increase scholarships, like the one that brought my father to America, while encouraging more Americans to study in Muslim communities. And we will match promising Muslim students with internships in America; invest in on-line learning for teachers and children around the world; and create a new online network, so a teenager in Kansas can communicate instantly with a teenager in Cairo.

On economic development, we will create a new corps of business volunteers to partner with counterparts in Muslim-majority countries. And I will host a Summit on Entrepreneurship this year to identify how we can deepen ties between business leaders, foundations and social entrepreneurs in the United States and Muslim communities around the world.

On science and technology, we will launch a new fund to support technological development in Muslim-majority countries, and to help transfer ideas to the marketplace so they can create jobs. We will open centers of scientific excellence in Africa, the Middle East and Southeast Asia, and appoint new Science Envoys to collaborate on programs that develop new sources of energy, create green jobs, digitize records, clean water, and grow new crops. And today I am announcing a new global effort with the Organization of the Islamic Conference to eradicate polio. And we will also expand partnerships with Muslim communities to promote child and maternal health.

All these things must be done in partnership. Americans are ready to join with citizens and governments; community organizations, religious leaders, and businesses in Muslim communities around the world to help

our people pursue a better life."

What will we get in return for all those gifts? He thinks we will get good will. We have spent billions already, however, and have no good will to show for it.

"The issues that I have described will not be easy to address. But we have a responsibility to join together on behalf of the world we seek – a world where extremists no longer threaten our people, and American troops have come home; a world where Israelis and Palestinians are each secure in a state of their own, and nuclear energy is used for peaceful purposes; a world where governments serve their citizens, and the rights of all God's children are respected. Those are mutual interests. That is the world we seek. But we can only achieve it together.

I know there are many – Muslim and non-Muslim – who question whether we can forge this new beginning. Some are eager to stoke the flames of division, and to stand in the way of progress."

Seeing things realistically is not to "stoke the flames of division," although I am sure he will conflate them.

"Some suggest that it isn't worth the effort – that we are fated to disagree, and civilizations are doomed to clash. Many more are simply skeptical that real change can occur. There is so much fear, so much mistrust. But if we

choose to be bound by the past, we will never move forward. And I want to particularly say this to young people of every faith, in every country – you, more than anyone, have the ability to remake this world.

All of us share this world for but a brief moment in time. The question is whether we spend that time focused on what pushes us apart, or whether we commit ourselves to an effort – a sustained effort – to find common ground, to focus on the future we seek for our children, and to respect the dignity of all human beings.

It is easier to start wars than to end them. It is easier to blame others than to look inward; to see what is different about someone than to find the things we share. But we should choose the right path, not just the easy path. There is also one rule that lies at the heart of every religion – that we do unto others as we would have them do unto us. This truth transcends nations and peoples – a belief that isn't new; that isn't black or white or brown; that isn't Christian, or Muslim or Jew. It's a belief that pulsed in the cradle of civilization, and that still beats in the heart of billions. It's a faith in other people, and it's what brought me here today.

We have the power to make the world we seek, but only if we have the courage to make a new beginning, keeping in mind what has been written.

The Holy Koran tells us, "O mankind! We have created you male and a female; and we have made you into nations and tribes so that you may know one another."

The Talmud tells us: "The whole of the Torah is for the purpose of promoting peace."

The Holy Bible tells us, "Blessed are the peacemakers, for they shall be called sons of God."

The people of the world can live together in peace. We know that is God's vision. Now, that must be our work here on Earth. Thank you. And may God's peace be upon you."

And over and out, in a flourish of naive Rodney-Kingism.



ROBERT SPENCER is the director of Jihad Watch, a program of the David Horowitz Freedom Center, and the author of eight books on Islam and jihad, including the New York Times bestsellers *The Truth About Muhammad* and *The Politically Incorrect Guide to Islam (and the Crusades)*. Spencer is a weekly columnist for Human Events and FrontPage Magazine, and has led seminars on Islam and jihad for the United States Central Command, United States Army Command and General Staff College, the U.S. Army's Asymmetric Warfare Group, the FBI, the Joint Terrorism Task Force, and the U.S. intelligence community.

News Bites

Church blesses fathers with beer

Bottles of beer will be given to fathers who attend church, in an alternative "blessing" for Father's Day.

By Jonathan Wynne-Jones, Religious Affairs Correspondent

Published: 9:00PM BST 20 Jun 2009

A senior bishop has backed the move, which is part of a Church of England initiative to put a Christian emphasis on the annual celebration of fatherhood.

Concerns over the lack of men attending services year-round has led clergy to offer a range of incentives today, including free beer, bacon rolls and chocolate bars.

It is the first time that the Church has attempted to

treat Fathers' Day in the same way as Mothering Sunday, which has traditionally formed part of its calendar.

The plan to distribute ale has upset groups working to tackle alcohol abuse, but the Rt Rev John Inge, the Bishop of Worcester, said that it could help churches to attract more men.

He argued that the free beer was intended to be symbolic of "the generosity of God".

Continued online at: <http://www.telegraph.co.uk/news/newstopsis>

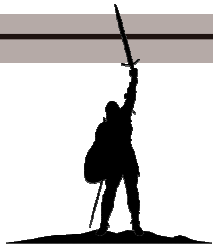
/religion/5587035/Church-blesses-fathers-with-beer.html

Editor's Note:

Is my comment really needed here? This is pathetic. Churches are being run like cruise ships, when God intended them to be life boats.



Free Beer in Church?



Berean Watchmen Ministries

Berean Watchmen Ministries
P.O. Box 38007
Preston Crossing
Saskatoon, SK, Canada
S7N 1H2

Phone:
(306) 649-4202

E-MAIL:
office@bereanwatchmen.com

*"...Now these [bereans] were more noble... in that they received the word with all readiness of mind, and searched the Scriptures daily, whether those things were so."
- Acts 17:10-11*

Berean Watchmen Ministries is a non-profit corporation registered under the Province of Saskatchewan, Canada

We're on the Web!

See us at:

www.bereanwatchmen.com

Letter's from our Readers

Q: A friend of mine believes in the Post-Trib rapture position. Do you have any arguments I can use to convince him of Pre-Trib? - Anonymous

A: Post-Trib proponents say the rapture occurs just as Christ is descending to earth at the 2nd coming. If the rapture happened as they say, then why immediately afterwards would Christ need to separate the sheep from the goats? (Matthew 25:32-46) You see Christ separates the Righteous from the wicked at the rapture. So why would he need to do it again after Armageddon at this famous 'Sheep - Goat' judgment.

We can (or should) therefore agree that this passage in Matthew 25 doesn't make much sense when compared to the position of the post Tribulation rapture. Christ would not separate the sheep from the goats at the rapture, and then (suffering from amnesia) do it again after Armageddon.

If we continue to look at this passage, more problems are presented.

According to the Post-Trib Rapture idea, we get our translated, glorified bodies and we go up to meet Christ in the

air (rapture) and then we immediately come down with Him at the 2nd Coming.

According to the scriptures, on that day, Christ's foot touches the mount olives and it splits in two. He then defeats the armies of the Antichrist and throws the Antichrist and the false prophet in the lake of fire.

We then see from Matt 25 that he also gathers the people on earth and separates the sheep from the goats. The Goats go to punishment and the sheep go into the millennium as 'humans' with their natural bodies... but wait a minute! All the sheep were just raptured, so they all have glorified bodies, so who enters the millennium?

The question seems odd at first, until we take notice that the bible tells us that Human beings, in their natural bodies are alive and well in the millennium. And it also notes that they are gentiles included by the words 'all nations' in Revelation 20:9.

People... regular people with the ability to sin must enter the millennium, because we know at the end of the millennium, when Satan is loosed for a time, and most of the people

again rebel against God. There is no sin found in those with Glorified bodies, so it must be sinful humans that populate the earth on that time or there would be no future rebellion.

You see here we have a major contradiction in accepting the Post-Trib Rapture position.

When proving a theology, it isn't how many verses that support it, as there are several that can be interpreted to support a few of them. The key lies in verses that contradict it. After many years of study I have never found a verse that contradicts the idea of the Pre-Tribulation rapture. That is why I believe it.

We know that the bible is correct and contains no errors. So if we find something in the bible that contradicts our own theology, then it is not the bible, but our theology that is at fault.

Once we realize this one simple fact. Discerning God's word becomes a whole lot easier.

There is more we could discuss, and perhaps a future article is in the making.

Until next time... Serve your King.

- J.R. Hall

Correction Notice

In last month's article, "Signs of the Times - Part I", the opening Scripture verse reference Isaiah 24:16. It should have referenced Isaiah 34:16. Sorry for the confusion.

Upcoming Events...

4th Annual Saskatoon Bible & Prophecy Conference:

We are in the planning stages for this event and have the following speakers booked: Dr. David Reagan (Lion & Lamb), Dr. Randall Price (World of the Bible), Gary

Fisher (Lion of Judah Ministries), Dr. Thomas Sharp (Creation Truth Foundation), J.R Hall (Berean Watchmen)

The date for the event is set for October 17, 18 & 19, 2009.

We have more information

online including topic titles and times, and there will be more detailed mention in our next newsletter.

Check out <http://www.bereanwatchmen.com/> for more information and updates!

Overheard

"Beware of no man more than of yourself; we carry our worst enemies within us."

- Charles H. Spurgeon