

Whirlwind: The First Generation Rejects Authority, the Second Is Self-righteous, the Third Manifests Locked-in Arrogance, & the Fourth Compounds the Sins of the Previous Three; Entitlement Mentality of the Romans; Law of Culpability: Children's Souls Are Engraved by the Sins of Parents, Jer 17:1–2; Illustrated by Ancient Inscriptions; Restraint of the Pivot, Deut 7:9; Ps 100:5; Jeremiah's Indictment of Judah, Jer 12:10–11: Five Desolations: (1) Spiritual: Produces Loss of Thought, Hosea 4:6

20. **The first generation rejects authority.** Those born during the baby boom following World War II represent this group. The twenty-year period from 1946–1966 developed a group that set the stage for the social rebellion, perversion, and arrogance that manifested itself in the mid-sixties. This was during the Johnson Administration, the opposition to and mismanagement of the Vietnam War, and the War on Poverty, the latter setting up the entitlement mentality we suffer from today.
21. **The second generation is characterized by its self-righteous justification for its arrogance.** The twenty-year period from 1966–1986 endured a group indulging in drugs, sex, and heavy-metal rock and roll. The Nixon Administration took us off the gold standard; Jimmy Carter ushered in twenty-percent interest rates, and Ronald Reagan put an end to the Cold War. During this time the underlying attitude of anything goes reached maturity in the minds of the antiauthoritarians.

ANYTHING GOES

(Music & lyrics by Cole Porter)

In olden days a glimpse of stocking
Was looked on as something shocking,
Now heaven knows,
Anything goes.

Good authors too who once knew better words
Now only use four-letter words
Writing prose,
Anything goes.

The world has gone mad today.
And good's bad today.
And black's white today.
And day's night today.
When most guys today,
That women prize today,
Are just silly gigolos.

So though I'm not a great romancer
I know you're bound to answer
When I propose,
Anything goes.¹

22. **The third generation adopts the sins of the previous two and as a result displays locked-in arrogance.** In the twenty-year period from 1986–2006 we witnessed the emergence of open assaults on the Constitution. George Bush I began to drop the phrase “new world order” into his speeches, attacks on the divine institutions gained great momentum during the Clinton Administration, and George Bush II started two wars without any identifiable enemy. Guerrillas – hit and run artists sans uniforms and national identity – continue to run amok while our warriors remain restricted in a third-world quagmire from which there can be no successful exit.
23. **The fourth generation compounds the sins of the previous three to become the most corrupt of the bunch.** In the twenty-year period from 2006 to 2026, we are primed to suffer the destruction of our economic system, redefinition of the divine institutions, and the dismantling of the Constitution all while honor, decency, and shame take a holiday. In other words, the continued assaults associated with the Long March through institutions.
24. If this Long March continues, then it will be characterized by the third and fourth generations willingness to get what they want through deceit, delusion, and duplicity camouflaged by rhetorical veils that appeal to the masses.
25. In each of these generations the lust for power is intensified from the previous so that by the fourth generation the absence of integrity is evident throughout the society.

¹ Anything Goes lyrics © Universal Music Publishing Group, Sony/ATV Music Publishing LLC, Royalty Network, Warner/Chappell Music, Inc.

26. The system of justice is administered by those who are in bed with the criminal element. Congress is corrupted by those who use their power to aggrandize themselves rather than to serve the people. And the executive branch now uses its power to circumvent the restraints of the Constitution to impose its nefarious schemes upon a defenseless population.
27. According to the penalty clause of the Second Commandment, the sin involved is idolatry. The motivation for idolatry may be defined as a frantic search for happiness without a relationship with God, His Word, and His grace.
28. For the Romans, it was an entitlement mentality and entertainment referred to as bread and circus:
Now that no one buys our votes, the public has long since cast off its cares; the people that once bestowed commands, consulships, legions and all else, now meddles no more and longs eagerly for just two things---Bread and Games!²
29. For Solomon, it was a variety of things he pursued as a substitute for fellowship with God: (1) education, (2) pleasure, (3) engineering, (4) possessions, (5) heritage, (6) philosophy, (7) money, (8) reputation, and (9) sex.³
30. Solomon's frantic search pretty much forecasts the mind-set of twenty-first-century with the addition of two other pursuits: drugs and entertainment.

PRINCIPLE: You are not in the four-generation curse unless you are culpable. Culpability is always based on the volition of each individual in any generation of history.

The Law of Culpability:

1. No person is required to helplessly endure the four-generation curse. Scripture is clear that this curse is prolonged due to individual volition.

² Juvenal, *Satire 10*, trans. G. G. Ramsey, "The Vanity of Human Wishes." © 2013 Intellectual Takeout. All Rights Reserved. <http://www.intellectualtakeout.org/library/primary-sources/satire-10>

³ R. B. Thieme, Jr., *Apes and Peacocks*, rev. ed. (Houston: Berachah Tapes & Publications, 1973), 14–28.

2. Citizens of each generation must choose to reject or ignore Christ, the authority of God, the power of the Word, or the corrective discipline of divine justice.
3. That no one is held accountable – or culpable – for the sins of another person is found in:

Deuteronomy 24:16 - “Fathers shall not be put to death for their sons, nor shall sons be put to death for their fathers; everyone shall be put to death for their own sin.”
4. Children do have a tendency to reproduce the sins of their parents both through inherited trends of the sin nature or through emulation.
5. For example, the trends of the first generation are inherited and may be copied by the second generation and so on down the genetic line.
6. The impact of parental example on the souls of children, especially in the field of idolatry, is clearly presented in:

Jeremiah 17:1 - Judah’s sin is engraved with an iron tool, inscribed with a diamond-tipped stylus on the norms and standards of the heart [**mental idolatry**] and on the horns of their altars [**overt idolatry**].⁴

v. 2 - Their children remember their altars and Asherim poles beside the spreading trees and on the high hills. (EXT)
7. This is a classic passage on the principle of conditioned reflexes. When children are trained at an early age to perform an act, the stimulus for such behavior is facilitated in the neurons of their brains.

⁴ “There is a biting sarcasm involved in the use of the figures here. The law was inscribed on the tablets of stone by the “finger” of God (Exod 31:18; 32:16). Later under the new covenant it would be written on their hearts (Jer 31:33). Blood was to be applied to the horns of the altar in offering the sin offering (cf., e.g., Lev 4:7, 18, 25, 20) and on the bronze altar to cleanse it from sin on the Day of Atonement (Lev 16:18). Here their sins are engraved (permanently written, cf. Job 19:24) on their hearts (i.e., control their thoughts and actions) and on their altars (permanently polluting them)” (*The NET Bible* [Dallas: Biblical Studies Press, 2001], 1388sn3).

8. This is why the Progressives continually promote laws that corral children into public schools for a maximum number of hours and then inculcate ideas that make it extremely difficult for them to ever break free from erroneous thought and behavior.
9. Dr. Charles L. Feinberg's commentary on this passage in Jeremiah is very instructive:

VISUAL #5:Hammurabi
Stele**VISUAL #6:**

Moabite Stone

VISUAL #7:Behistun
Inscription

When Jeremiah says that Judah's sin is "engraved" on the people's hearts and on their altars with "an iron tool," he means that the sin is indelible. Thus God's judgment is inescapable. Sin, especially idolatry, had become an integral part of Judah's life. It had been etched on their very natures and on their temple worship. Iron tools were used in cutting inscriptions on stone. Ancient inscriptions almost defy the ravages of time, (such as the Hammurabi Stela,⁵ Moabite Stone,⁶ or the Behistun \bā-his-tūn\ Inscription.

NOTE: The Behistun Inscription is an ancient monument in Western Iran. It was sculpted on limestone cliffs during the reign of Darius the Great and includes trilingual inscriptions. They were deciphered in 1946 by Henry Rawlinson, a British army officer who was head of the East India Company and an accomplished linguist. His transcripts furnished the key to our knowledge of Assyrian and Babylonian records. Many of those records are contemporary with the time in which Jeremiah wrote. The durability of these monuments speak of the lasting effect idolatry has on the souls of men. This was Jeremiah's point and history bears him out in both cases.

What a perversion to have sin ineradicably engraved on the heart where the new covenant belongs. Verse 2 (says) the children of Judah will be so steeped in idolatry by their parents that the desire for it will emerge at the slightest provocation.⁷

⁵ Code of Hammurabi, c. 2100 B.C.: "In December 1901, a French expedition under the leadership of M. J. de Morgan (to Susa, Iran) found there a diorite stone (which) had a relief and 44 columns of ancient Babylonian cuneiform writing graven upon it. Professor V. Scheil recognized at once that this stele contains the collection of laws of King Hammurabi" (Arthur Ungnad, "Hammurabi, The Code of," in *The International Standard Bible Encyclopaedia*, gen. ed. James Orr [Grand Rapids: Wm. B. Eerdmans Publishing Co., 1956], 2:1327).

⁶ Moabite, 850 B.C.: "Erected by Mesha \mē'-sha\, king of Moab. The stone was discovered in 1868 by German missionary, the Rev. F. Klein. The inscription on this stone in a remarkable degree supplements and corroborates the history of King Meshai in 2 Kings 3:4-27 (Merrill F. Unger, "Moabite Stone," in *Unger's Bible Dictionary*, 3d ed. [Chicago: Moody Press, 1966], 755, 756).

⁷ Charles L. Feinberg, *Jeremiah: A Commentary* (Grand Rapids: Zondervan Publishing House, 1982), 127.

10. So there is a case for parental influence to have an overpowering impact on the souls of their children.
11. Nevertheless, the children must make a personal choice to follow after idols or to pursue whatever sin besets them.
12. As the problem is passed down from generation to generation, the curse expands among the population of the client nation.
13. There is a very simple and easy two-fold method of breaking the curse on an individual basis: faith alone in Christ alone followed by inculcation of biblical truth.
14. Salvation removed the new believer from being a part of the problem and qualifies him to advance to membership in the pivot.
15. In the Church Age, this means becoming a part of the Holy Spirit's restraining ministry. Those who restrain evil in any generation receive blessings from God:

Deuteronomy 7:9 - "Know therefore that the LORD your God, He is God, the faithful God, who keeps His covenant and His lovingkindness to a thousandth generation with those who love Him and keep His commandments."

Psalms 100:5 - For the LORD is good; His lovingkindness is everlasting and His faithfulness to all generations.

Jeremiah 31:30a - "But everyone will die for his own iniquity."

16. Apart from one's own culpability, no one is under the four generation curse.
17. The sins of the parents have to be repeated in the children of the next generation for culpability and punitive action to be administered.

Jeremiah's Indictment of Judah:

1. Jeremiah spent forty years warning the citizens of Judah that they had deviated from the divine commandments. Each generation's continued rejection of truth was exemplified by the four-generation curse and accompanied by the five cycles of discipline.
2. Although the people had gone astray, Jeremiah contended that the origin of their demise found its catalyst in the failure of the priesthood to continue their duties of communicating the Law and practicing the rituals which taught theology through visual aids.
3. He referred to the decline of the nation as its "desolation" brought about by the failure of the priesthood:

Jeremiah 12:10 - "Many shepherds [Qal active participle of the verb hu*r* (*ra'ah*): clergy]⁸ have ruined My vineyard [Judah], they [the priesthood] have trampled down My field [the client nation]; they have made My pleasant field a desolate [hm*m=v! (*shimmah*)] wilderness.

v. 11 - "It has been made a desolation, desolate, it mourns before Me; the whole land has been made desolate, because no man lays it to heart."

4. The words "desolate" and "desolation" are used four times in this passage and refer to the consequences of the four-generation curse and the five cycles of discipline.
5. *Shimmah* is used most often in the Old Testament to describe the aftereffects of divine discipline to client nation Israel:

Most often (*shimmah*) is used in conjunction with a passage describing what did happen to the land of Israel after God judged His people and sent them into exile. This shows the totality of the destruction that Israel endured. Nothing was to be saved from this destruction. Fields and vineyards were turned into wastelands and desolate fields after God's judgment (Jeremiah 12:10).⁹

⁸ The Hebrew word *ra'ah* means "shepherd." The Greek word for shepherd is ποιμῆν (*poimén*) and is often translated "pastor" in New Testament passages. The King James Version's translation of this word imputes the Church-Age application: "Many *pastors* have destroyed My vineyard" (Jeremiah 12:10a, KJV).

⁹ Warren Baker and Eugene Carpenter, "hm*m=v," in *The Complete Word Study Dictionary: Old Testament* (Chattanooga: AMG Publishers, 2003), 1165.

6. Jeremiah's description of Judah's national decline is *shimma*: desolation. He breaks the desolation down into five categories and quite obviously the initial failure occurs in the souls of the communicators followed by the loss of thought among the parishioners:

Spiritual Desolation:

1. In the Church Age, the catalyst for spiritual desolation occurs within the combat of the Invisible War. The angelic conflict pits the genius mentality of Lucifer against the superior intellect of God.
2. The two systems of thought are played out on the battlefield of human souls. Luciferian rationales will always overwhelm human viewpoint while Bible doctrine will always defeat Luciferian rationales.
3. The conduits for divine viewpoint are the spiritual gifts of evangelist and pastor-teacher. When the gospel is flawed by evangelists, people are deceived into believing that they are saved when they are not.
4. When doctrine is flawed by pastor-teachers, believers are deceived into believing they are growing in grace when they are not.
5. When spirituality and carnality are not presented as absolute status quos, then believers assume fellowship with God is based on emotion, works, and relative righteousness.
6. Loss of thought in the souls of believers initiates the decline of a client nation into the throes of the four-generation curse.
7. The references for this form of national desolation include Jeremiah 12:10-11 and:

Hosea 4:6 - My people are destroyed for lack of knowledge. Because you have rejected knowledge, I also will reject you from being My priest. Since you have forgotten the law of your God, I also will forget your children.