

# **“Did Nostradamus Predict the Destruction of the World Trade Center?”**

**A friend sent me these writings from Nostrodamus' Quattrains:**

The book of Nostrodamus, called The Quattrains (The Centuries), he has repeatedly predicted the future over and over and over again, from centuries ago. Nostrodamus' prediction on World War III:

“In the first year of the new century and nine months,  
From the sky will come a great King of Terror..  
The sky will burn at forty-five degrees.  
Fire approaches the great new city...”

“In the city of york there will be a great collapse,  
Two twin brothers torn apart by chaos  
While the fortress falls the great leader will succumb  
The third big war will begin when the big city is burning.”

**What is the story on Nostrodamus? Was he a prophet or someone with extraordinary psychic powers? Was he a Christian? Is it true that his predictions have been fulfilled with great accuracy over the years? I'm sure I'm not the only reader that would like to know the answers to such questions.**

I am so glad you wrote. I know this “prophecy” is buzzing around the internet in the wake of the WTC/Pentagon terrorist attacks.

First of all, these quattrains weren't written by Nostradamus. They were written by a Brock University student within the

last decade as a fabricated example to show how anybody could write an obscure-enough, impressive-sounding prophecy. (See the [Snopes report: http://www.snopes2.com/inboxer/hoaxes/predict.htm](http://www.snopes2.com/inboxer/hoaxes/predict.htm))

Secondly, Nostradamus' prophecies were written in a very old French, and much depends on both the translation and the interpretation. Prophecies can only be understood in retrospect, and his "believers" work very hard to try to make his prophecies fit events. His writings are full of symbolism and obscure references that could be twisted to mean anything.

If his writings coincide with later historical events, it's a matter of coincidence, not of writing history in advance like inspired, scriptural prophecy. It is not true that his prophecies have been fulfilled with great accuracy. They have, however, been treated with great relish by those anxious to find a spiritual aspect to life without submitting to the True Author of actual prophecy!

Finally, I don't know if he was a Christian or not.

Hope this helps!

Sue Bohlin  
Probe Ministries

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## 9/11 and You

My sister had a 9:00 a.m. appointment at the World Trade Center.

On September 12.

Since September 11, 2001, I've often wondered what might have

happened had her appointment been a day earlier or the terrorist attacks a day later. I could have been walking the streets of New York City with her picture.

What were your feelings that tragic day? Shock? Fear? Anger? Confusion? Sadness? How do you process those feelings now, as reminders of the attacks come in anniversary commemorations and media coverage? Nearly two-thirds of American Red Cross 9/11 adult counselees still grieve, according to a study of those directly affected by the attacks<sup>{1}</sup>.

## **“I Hate You!”**

In the immediate aftermath, my feelings of sadness blended with intense hostility. Once when Osama Bin Laden’s face appeared on television, I spontaneously shouted, “I hate you!”

I was and am a follower of Jesus. He taught his followers to “love your enemies.”<sup>{2}</sup> Why was I yelling “I hate you!” to a picture on a TV screen?

I wondered why this guy hated my sister. If Deborah Wright had been among the victims, her death would have been included among those he applauded. If I had been a victim, he would have applauded mine. I wrote a radio series on “[Why Radical Muslims Hate You](#)” to discover historical, socio-cultural, political, religious, and psychological roots of such anger. It helped me to connect with Muslims who shared similar concerns but disavowed the radical methods.

## **Dust of Death**

Deborah’s experience as a corporate chaplain took her back to New York to help WTC-based companies and their employees who suffered loss on 9/11 cope with the emotional and spiritual whirlwinds their worlds had become. Many suffered from survivor guilt. Failure to process grief could lead to serious consequences. Some firemen, for instance, were assigned to

look after widows of fallen comrades. "There can be enormous intimacy and bonding in shared grief," Deborah notes. "Some of the firemen and widows ended up in bed together."

Some competitive, driven businesspersons re-examined their rat race—making big bucks and accumulating the most toys—and asked, "Is that all there is?". Long looks at corporate culture prompted many to consider spiritual realities.

Part of helping survivors process their experiences involved taking them to Ground Zero. Deborah comments, "As I stood at Ground Zero and picked up the dust, I could not help but think that we were standing in a giant crematorium. The ground seemed hallowed to me."

## **Personal Lessons from 9/11**

What personal 9/11 lessons persist? Perhaps you can relate to these that seem poignant to me:

*We live in a contingent universe.* Human decisions and actions have consequences, often for good or evil.

*Life is temporary.* One early spiritual leader wrote of our lives' fleeting nature, "You are just a vapor that appears for a little while and then vanishes away."[\[3\]](#)

*Link with the eternal.* Jesus of Nazareth, whom people of diverse spiritual persuasions respect as a great teacher, told a friend grieving her brother's death, "I am the resurrection and the life. Those who believe in me, even though they die like everyone else, will live again. They are given eternal life for believing in me and will never perish."[\[4\]](#)

*Cherish your friends.* In the aftermath of 9/11, many friendships were deepened as people linked with each other for encouragement, solace and support.

*Understand and love your enemies and intellectual adversaries.*

Support national defense, but learning about state enemies can help communication with moderates who share some of their convictions. Getting to know neighbors or associates with whom you differ politically, philosophically or spiritually can help build bridges that foster civility in public discourse.

## Notes

1. Amy Westfeldt, "Study: Sept. 11 Survivors Still Grieving," Associated Press, May 26, 2006, on AOL News. Also see full Red Cross report, <http://www.redcross.org/images/pdfs/SRPCClientSurvey.pdf>, p. v.
2. Matthew 5:44 NASB.
3. James 4:14 NASB.
4. John 11:25 NLT.

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# Probe Staff Responds to the Terrorist Attack on America

Words are difficult to form when seeking to respond to the tragic events of September 11, 2001 in New York City and Washington D.C. Evil of the most despicable sort has truly visited our shores. But amidst the numbing horror of watching the unbelievable scenes on television and the disgusting displays of celebration from some in Palestine, an emotion lacking in my heart was anger.

I am confident that every attempt at finding those who helped mastermind this complex act of terrorism will be made. They

must be brought to justice and I support every legal effort to do so. However, I understand that those who brought these tragic events about justify it on the basis of faulty assumptions, a different worldview. This scheme was brought about by not necessarily a sick mind but a deceived and confused mind. They may even believe, if they turn out to be Islamic fundamentalists, that they will have gained a greater reward in the next life for killing huge numbers of “infidels” (unbelievers). This points out all too powerfully that in order to engage our increasingly global culture for Christ, we need to understand not only what we believe and why, but also the worldview of those around us. Not only are our evangelistic efforts imperiled, but our very lives are threatened if we fail to do so.

Unbridled anger is also unproductive. It can lead to making mistakes in a rush to find someone to blame. To seek vengeance as opposed to justice is to abandon a Christian worldview. Paul admonishes us to never pay back evil for evil to anyone. He further reminds us that vengeance belongs to God and to feed our enemy, therefore overcoming evil with good (Romans 12:17-21). Paul further reminds us in the next chapter that the government carries the God-given responsibility for justice, “for it does not bear the sword for nothing, for it is a minister of God, an avenger who brings wrath upon the one who practices evil” (Rom. 13:4b).

Let us pray, and donate our blood and money for the families of those who have been murdered, the injured, those still missing but alive, the rescue workers and medical personnel, and especially pray for those in our government responsible for investigating and ultimately apprehending those who planned these acts of terrorism that adjectives simply can’t adequately embrace.

### **Sue Bohlin:**

Several observations have struck me and stuck with me as I’ve

watched, listened, assimilated and prayed over the disaster.

1. Many people are experiencing fear that they find difficult to shake. The antidote to fear is to know the presence of the Lord, and I think we need to continually invite Him and the sense of His presence into our hearts, our minds, and our feelings. I think it's essential to remind ourselves that *a loving God is in control*, and to communicate this to our children.



2. As I was meditating on the inevitable question that so many people would ask: "Where was God in the midst of this disaster?" I realized that Jesus was on the hijacked planes, He was in the World Trade Center offices, and He was at the Pentagon. I remembered the painting of the Lord Jesus knocking at the door of the U.N. building. In my mind's eye, I could easily see Him standing before the twin towers of the World Trade Center, and then I "saw" Him turned around, facing the planes on their deadly missions, and realized *they had to fly through Jesus*, and through His heart, to get to the buildings. The terrorists inflicted fresh pain on the Lord just as they devastated the American people.

3. In hearing people's anguished voices on talk radio, and reading their impassioned posts on the internet, and seeing their pained faces in real life, I sensed a strong desire for justice. Many expressed outrage at the unfairness and the *evil*

of this despicable act. And I thought, as a culture we can talk about everybody having the right to their own truth and the universal validity of everyone's experience, but a tragedy like this shows what a hollow and deceptive philosophy that is. Where did the strong sense of right and wrong, of good and evil, come from if not from the fact that "God has planted eternity in the hearts of man" (Eccl. 3:11)? Within moments of hearing about the terrorist attacks, I started praying that people (including the media) would talk about this as an act of evil, making the moral judgment that calling something evil is. . . and was so glad to hear Peter Jennings use that word moments later. President Bush wisely and I am sure deliberately used the word "evil" several times in his message the night of the attacks.

4. Several friends have remarked that they don't feel safe anymore; they feel like they're in a war zone and their world could blow up at any time. What a poignant reminder that in actuality, we live in a *spiritual* war zone. We are in more danger of the enemy's flaming darts and philosophical scud missiles, every single day of our lives, than we are of hijacked planes slamming into buildings. We need to stay vigilant and trust in God all the time. Which reminds me. . . God is good. All the time. All the time, God is good.

### **Michael Gleghorn:**

As the prophet Jeremiah surveyed the destruction of Jerusalem he wept, pouring out his grief in the poignant poetry of the Old Testament book of Lamentations. The ruthless honesty with which he attempts to reconcile his profound sense of loss with the sovereign will of a holy God is, ironically, both heartbreaking and refreshing. He offers no trite phrases, no easy answers. Indeed, he freely confesses, "My strength has perished, and so has my hope from the Lord" (3:18).

Yet in the midst of his despair and the desolation of his city a light begins to dawn, a ray of hope breaks through the



darkness and gloom and he writes his now famous words:

"This I recall to my mind, therefore I have hope. The Lord's lovingkindnesses indeed never cease, for His compassions never fail. They are new every morning; great is Thy faithfulness. 'The Lord is my portion,' says my soul, 'therefore I have hope in Him'" (3:21-24).

Though we may not fully understand why God would allow Tuesday's tragic events we can, like Jeremiah, still look to Him in hope. Even in the midst of our pain and confusion, we can humbly remember His faithfulness, compassion and loyal love.

### **Pat Zukeran:**

Yesterday's attack challenges each person's beliefs and convictions. It brought the reality home to all of us, that life is fragile and eternity is only one step away. At times like these we really begin to search and question our beliefs. It is at these times we see if our belief system really addresses life's greatest questions and if it provide the answers.

Yesterday we saw that only the Christian worldview stood the test. Never have we heard so many people turning to God for strength, for answers and for healing. This shows the natural reaction of man to turn to God in times like these. Each man and woman has the knowledge of God imbedded in his or her heart. As Romans 1:18 states, all men and women have knowledge of God but suppress this truth to justify living independently of Him. However, in times like this, we see this knowledge that man suppresses, rise up and come to the forefront of his thoughts. We can only question this act of terror, seek comfort, and hope only in relation to God Whose nature is revealed in the Bible. No other worldview can address an issue like this and make any sense of it, or bring a message of any hope.

The naturalist believes there is no God and that we are just accidents of time and chance. Therefore, there really is no ultimate reason or purpose behind our existence in the vast universe. Naturalists must realize that, in their belief system, thousands of their loved ones have died for no reason and we will never see them again forever and ever. Those who were burned alive or jumped to their deaths from the burning buildings, firemen who rushed in to the World Trade Center to rescue their fellow citizens, died a meaningless death and are now extinct forever. What hope, what meaning is there in the naturalist worldview? Where are the atheists and humanists proclaiming their message of eternal extinction? They are all silent.

Pantheists will state that evil and sin are really an illusion. How then do we respond to this event? The pantheist's understanding of reality and human nature cannot make sense of this act.

To the Postmodernists who believe all truth is relative and decided by each individual, can those who truly believe this say this was an evil act? Those who flew this suicide mission and their supporters say no. So do we have the right to condemn them? Relativists, I am sure, are rethinking their position. Americans are angered and seeking justice to be executed on the perpetrators. This is the only right response, to seek justice, and that can only be done if there is a universal basis for right and wrong. Otherwise, if we hold to the relativist's position, we should tolerate this act as a one group freely expressing their ideas. Fortunately for Christians, we can respond properly for there are absolutes of right and wrong declared to us from God's word. Only on this basis can we seek a basis for executing justice.

Only the Christian worldview can bring an understanding, meaning, and hope to this tragedy. The Christian worldview correctly diagnosis human nature, that man is created in the image of God but sinful and separated from God. Therefore, he

falls prey to false beliefs and is capable of doing great evil. Only Christianity gives the message of hope that God is in control and will execute justice and one day overcome all evil. Only Christianity can give hope that those in Christ will live eternally in the presence of God. Life is fragile, but there is a life beyond the grave where justice is restored, peace is forever, and love will be experienced in its greatest way. Finally, seeking justice is the right response, for God's word states, "You shall not murder." Human life is sacred, and we are angered and in sorrow for beings made in the image of God are all valuable to Him and He weeps when they are destroyed by the evil we enact on fellow image bearers. This event only makes sense in reference to God.

That is why many are turning to Him now. Now is the time for Christians to expose false ideas and proclaim truth throughout our country and the world.

Second, it challenges us to see that religious values have consequences. What would motivate men to go on suicide missions and kill thousands of people? It is the Islamic belief that if a man dies in a Jihad, he will spend eternity in heaven sitting on couches, drinking wine, and enjoying the sensual pleasures of the heavenly maidens of whom he can take as many as he desires. This false religion, begun in violence, has devastating consequences of which we have now become aware. I can only conclude this is an evil force that has captured the hearts and minds of young men and led them to commit some of the worst acts of evil in the name of their false God. We Christians must pray and seek to win those lost Muslims to a saving knowledge of Jesus Christ.

### **Jimmy Williams:**

A recent bestdeller by Tom Brokaw is entitled *The Greatest Generation*. The people to whom he referred (and honored) were those who faced the horrors of World War II. They met their challenge with resolve and personal sacrifice, overcoming

their enemies and helping to create a new “beginning” for planet Earth. Why were they “great?” What kind of environment could forge such men and women?

The fathers and mothers of this “great” generation entered the 20th century optimistically. The light bulb. The automobile. The airplane. But then came World War I. It was called The “Great War.” And so it was. Never had the world seen such carnage on the battlefield. An estimated ten million died and twenty million were injured.

Quickly following came the “Great Depression.” Times were hard in America, and the economy didn’t really recover until the demands of war with Germany and Japan jump-started American industry. 400,000 Americans died in this war. Every home in America had been touched by death and injury to their friends and loved ones.

When it was over, this was a cleansed and grateful generation. No theory here. They had experienced and affirmed anew what they deemed REALLY important. The spirit, bravery, and sacrifice of their lives spilled over upon their children, the first post-war generation (baby boomers).

Life was good, and getting better. Unfortunately, it didn’t last twenty years. The turbulent Sixties followed. Assassinations. Flower Children. Vietnam. Ingratitude. “Me First.” Personal peace and affluence. Security. Unbridled freedom and non-stop entertainment of some kind.

While in church this first Sunday after September 11, I was struck by the awesome power of the words in the hymns we sang: “God of Our Fathers,” “A Mighty Fortress is Our God,” and “How Firm a Foundation.” They just flew off the page at me! It made me realize that the people who wrote these great hymns were probably much closer to living every day in a world of “uncertainty” and danger which Americans have just now rediscovered in the reality of our current shock, grief, and

even fear.

Perhaps this tragic event is an opportunity for all Americans to be cleansed and purged and purified to such an extent that we might be among those who one day could come to be honored as another “greatest” Generation.

A “legacy of faith” has been prevalent throughout the history of our country which has periodically refashioned and refreshed the nation, giving it a strong religious flavor, not unnoticed by foreign observers. English novelist and poet G.K. Chesterton remarked in 1922 that the United States is “a nation with the soul of a church.” May it be so again in these days.

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