

Darwinism, Christian Zionism, and the Fall of Eden: Israel, Iraq, and the Road to Armageddon

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The modern world has witnessed a profound reconfiguration of sacred geography—an often unseen but powerful force shaping theology, politics, and war. In the 19th century, Darwin's *Origin of Species* displaced Eden from the center of Christian imagination, casting doubt on the literal existence of humanity's sacred origin. In reaction, dispensationalist theologians such as John Nelson Darby and C.I. Scofield redirected Christian hope toward Israel, constructing a theology that made modern political developments central to divine prophecy. This shift laid the groundwork for Christian Zionism, a movement that transformed Israel into a geopolitical altar and helped shape U.S. foreign policy. As Eden was forgotten, Israel was seized—and Iraq, the land traditionally associated with Eden, became a battlefield. The 2003 U.S. invasion of Iraq, revealed in part through General Wesley Clark's disclosures, marked not only a political disaster but a theological tragedy: the physical devastation of humanity's origin. Meanwhile, Israeli leaders like Benjamin Netanyahu advanced visions of "Greater Israel," further intertwining sacred destiny with territorial conquest. This paper explores how Darwinism, Christian Zionism, Israel, and Iraq together trace a tragic trajectory toward Armageddon—and what it reveals about the modern soul.

Keywords: Darwinism, Christian Zionism, Dispensationalism, John Nelson Darby, C.I. Scofield, Eden, Iraq, Israel, Greater Israel, Wesley Clark, Seven Countries in Five Years, Middle East geopolitics, prophetic literalism, sacred geography, Armageddon, apocalyptic theology, evangelical foreign policy, cartographic theology, Genesis, Revelation, theology of peace. A collaboration with GPT-4o. CC4.0.

Abstract

This paper explores a largely unexamined yet critically important trajectory in the intersection of theology, history, and geopolitics. It argues that the publication of Charles Darwin's *Origin of Species* in 1859 initiated a profound displacement of Eden from Western theological consciousness, destabilizing the traditional Christian understanding of humanity's sacred origins. As Eden faded from serious theological and cultural imagination, a vacuum emerged—a need to re-anchor sacred history somewhere tangible. Into this vacuum stepped the dispensationalist theology of John Nelson Darby and C.I. Scofield, who reassigned sacred geography from the lost Eden to the land of Israel, offering a new physical focal point for divine action in the world.

This reassignment had enormous consequences. Over the course of the 20th and early 21st centuries, Christian Zionism grew in political influence, particularly within the United States, embedding a theology of literal prophecy fulfillment into American evangelicalism and, ultimately, into aspects of U.S. foreign policy. The 2003 invasion of Iraq—symbolically and geographically the region historically associated with Eden—represented not merely a military action, but the final physical desecration of humanity's sacred point of origin. Additional political developments, including General Wesley Clark's revelation of a broader plan to remake the Middle East through military interventions, and Israeli Prime Minister Benjamin Netanyahu's public promotion of territorial expansion through maps erasing Palestinian claims, illustrate the culmination of a tragic cycle: theological disinheritance, political reassignment, and military destruction.

By tracing this full arc—from Darwin's secularization of nature to the military devastation of Eden—this study illuminates the deeply interwoven forces that have redefined sacred space in the modern world and warns of the continuing consequences when religious imagination and political ambition converge unchecked.

Introduction

The past two centuries have witnessed an extraordinary series of upheavals that reshaped the Western understanding of nature, history, and sacred space. In the 19th century, the rise of scientific naturalism, epitomized by the publication of Charles Darwin's *On the Origin of Species* in 1859, challenged traditional theological interpretations of creation. Where once the Garden of Eden stood as a literal and sacred point of humanity's origin, Darwin's work and its successors rendered the natural world a realm of impersonal forces and blind competition. The theological unity that had underpinned Western culture—anchored in a shared narrative of divine creation and human fall—began to fracture. Eden, as a real, inhabited place of innocence and communion with God, was increasingly relegated to allegory or myth.

Simultaneously, within the shaken religious landscape, a new theological movement arose to re-anchor sacred meaning in a tangible geography. Dispensationalism, formulated by John Nelson Darby and popularized by C.I. Scofield, proposed a new sacred center: the land of Israel. By reinterpreting biblical prophecy through a rigid literalism, dispensationalism shifted Christian hope and imagination from the lost Eden to a restored Israel. This theological shift, adopted widely within American evangelicalism, did not remain confined to ecclesiastical circles. Over the 20th and 21st centuries, Christian Zionism evolved into a powerful political force, influencing U.S. foreign policy and intertwining theology with geopolitical strategy.

This paper argues that Darwinism spiritually erased Eden, that Christian Zionism theologically reassigned sacred geography to Israel, and that the United States, shaped by these religious and strategic influences, ultimately attacked the land historically associated with Eden—Iraq—under the guise of military and moral imperatives. The invasion of Iraq in 2003, when viewed through this lens, represents not merely a political or military event but the culmination of a long trajectory of theological disinheritance, political reassignment, and physical devastation.

This study poses critical framing questions: What happens when spiritual geography is weaponized? When the sacred is transferred from mythic garden to modern nation-state, what new kinds of violence are unleashed? Where does sacred land end and political ambition begin? These questions are no longer academic—they define the crises of our age, as the lines between divine destiny and human conquest are increasingly blurred.

Section 1: The Displacement of Eden — Darwin’s Challenge to Christian Origins

The publication of Charles Darwin’s *On the Origin of Species* in 1859 marked a pivotal rupture in the Western worldview. While the scientific method had been steadily advancing since the Enlightenment, Darwin’s theory of natural selection delivered a direct challenge to the foundational Christian narrative of creation. No longer was life understood as the deliberate, benevolent crafting of a divine Creator, culminating in the placement of humanity within a sacred garden. Instead, life was portrayed as the result of random variation and environmental pressures—a brutal, blind, and amoral process that operated without design, purpose, or ultimate meaning.

In the traditional Christian cosmology, the Garden of Eden was not merely a theological doctrine; it was a profound cultural anchor. It situated humanity within a cosmic order of meaning, portraying creation as inherently good and humanity as privileged participants in divine fellowship. Eden was the place of origin, innocence, and intended destiny. It provided a sacred geography where divine intentionality was visible and tangible, grounding human history in a relationship between God, nature, and mankind.

Darwin’s theory effectively dissolved this geography. Nature, once seen as a reflection of God’s character and artistry, was reinterpreted as an indifferent mechanism. Suffering, competition, extinction—once anomalies to be theologically explained—became intrinsic features of the system itself. In this reimagined cosmos, Eden could no longer be maintained as a literal place within

history or geography. It was demoted to myth or metaphor, a relic of an earlier, now untenable worldview.

This loss was not purely intellectual; it had deep emotional and existential consequences. Western culture experienced a profound loss of innocence—a severing from the idea that humanity’s beginnings were situated in harmony and divine purpose. The sacredness of origin was displaced. No longer did the land between the rivers—the Tigris and Euphrates, historically associated with Eden—carry a living theological significance. Instead, it receded into secular historical memory as merely part of the ancient Fertile Crescent.

The displacement of Eden created a vacuum in Christian thought. Humanity still yearned for sacred geography, for tangible testimony to divine involvement in history. Without Eden as an inhabited, historical reality, Christian imagination became vulnerable—seeking a new focal point for divine action, a new ground upon which to anchor eschatological hope. Into this spiritual void would step a reconstructed vision, championed by Darby, Scofield, and later Christian Zionists, that relocated sacred expectation from the lost garden to the geopolitical realities of modern Israel.

Thus, the scientific redefinition of nature initiated not only a crisis of belief but a transformation of theological geography itself—a transformation whose consequences would echo far beyond the realm of science, ultimately reshaping global politics and fueling new forms of conflict cloaked in sacred purpose.

Section 2: Dispensationalism and the Reassignment of Sacred Geography

As Darwinism destabilized traditional Christian beliefs about creation and origins, a parallel movement within Christianity sought to reassert divine purpose and providence by relocating sacred history onto a new foundation. Central to this effort was John Nelson Darby (1800–1882), an Anglo-Irish clergyman and theologian who developed the system of dispensationalist theology that would reshape Protestant eschatology and redefine sacred geography for generations to come.

Darby's theology divided biblical history into discrete eras, or "dispensations," each representing a distinct mode of God's interaction with humanity. Critical to his framework was a radical distinction between Israel and the Church: Israel was seen as God's earthly people with unfulfilled national promises, while the Church represented a temporary, spiritual entity. According to Darby, the Church age was a "parenthesis" in divine history. God's ultimate plan would resume with the literal fulfillment of his promises to Israel, culminating in a restoration of the Jewish people to their ancestral land and the establishment of a millennial kingdom. In this system, prophecy was not symbolic but literal, geopolitical, and territorial.

Darby's theological innovations remained relatively contained within certain British evangelical circles until they crossed the Atlantic and found fertile ground in America. There, C.I. Scofield (1843–1921), a former lawyer turned minister, would popularize Darby's ideas through the *Scofield Reference Bible* (1909). Scofield's edition of the Bible included detailed footnotes interpreting Scripture through a dispensationalist lens. His notes taught generations of American evangelicals that biblical prophecy pointed unmistakably to the physical restoration of Israel and that world events should be read as signs of approaching fulfillment.

Scofield's work was revolutionary in its accessibility. For many readers, the footnotes became as authoritative as the biblical text itself. Dispensationalism's narrative of imminent apocalyptic climax resonated deeply with an American religious culture already inclined toward literalism, prophecy fascination, and a sense of divine destiny.

In this theological framework, Israel effectively replaced Eden.

The sacred geography that had once centered on humanity's origin in a divine garden was now redirected toward humanity's consummation in the geopolitical struggles of the Middle East. Rather than mourning the loss of Eden or seeking its spiritual restoration, Christian imagination became increasingly oriented toward Israel as the site of God's final and climactic acts. The physical land of Israel—not a restored Edenic creation—became the ultimate stage upon which the culmination of human history would unfold.

This reassignment of sacred space was not merely theological; it carried profound political implications. As Israel became the locus of divine promise, it was sacralized in Christian consciousness. Its borders, its political fortunes, and its conflicts were no longer matters for secular diplomacy alone; they were cast as fulfillments of prophecy, shielded from moral scrutiny and imbued with transcendent significance.

In this way, dispensationalism did more than reinterpret prophecy; it reassigned the very geography of hope, shifting Christian expectation from a lost paradise of peace to a contested land of inevitable conflict.

Section 3: Christian Zionism and the Theologization of Israel

The seeds planted by Darby and Scofield in the 19th and early 20th centuries bore transformative fruit in American religious and political life during the latter half of the 20th century. What had begun as a theological innovation within limited circles became a mass movement: Christian Zionism. Defined broadly, Christian Zionism is the belief that the modern state of Israel represents the fulfillment of biblical prophecy and that its political and territorial survival is not merely a matter of international relations, but of divine mandate.

The rise of Christian Zionism in the United States can be traced through multiple historical threads. The aftermath of World War II, the horror of the Holocaust, and the founding of the State of Israel in 1948 all converged to create a fertile environment in which dispensationalist theology moved from the margins into mainstream evangelical consciousness. Israel's survival and military victories, particularly during the 1967 Six-Day War, were interpreted by many American evangelicals as direct interventions of God, reinforcing the dispensationalist narrative of literal prophecy fulfillment.

Central to Christian Zionist theology is a literalist reading of prophecy. The promises made to Abraham regarding land ownership are understood as eternally binding and geographically specific. The rebuilding of the Jewish Temple in Jerusalem is expected as a necessary precursor to the Second Coming of Christ.

Conflict in the Middle East is not feared or mourned but embraced by some as evidence of the “birth pangs” leading to Armageddon. In this vision, human history is understood as a series of escalating crises culminating in divine intervention.

This theology produces a profound political effect: an almost unquestioning allegiance to the modern state of Israel. In the logic of Christian Zionism, to oppose Israeli political or military actions is to oppose God's unfolding plan. Questions of justice, international law, or human rights are subordinated to prophetic necessity. Israel's geopolitical needs are sacralized, its territorial ambitions shielded by scriptural interpretations that insist on divine entitlement.

Evangelical political support for Israel grew into a potent force within American politics, particularly after the 1970s. Figures such as Jerry Falwell, Pat Robertson, and later John Hagee made support for Israel a litmus test of evangelical orthodoxy. Organizations like Christians United for Israel (CUFI) mobilized millions, making political loyalty to Israel an expected feature of evangelical identity and Republican Party platforms.

In this framework, Israel is no longer simply a nation among nations; it is the divinely ordained stage upon which the final acts of history must be played out. Sacred geography has been fully theologized into political reality, and the physical land of Israel has been transfigured into the epicenter of eschatological hope. Where once Christian theology longed for a restored Eden, it now longs for a victorious Israel, even if that victory must come through conflict, conquest, and ultimately, apocalyptic war.

Thus, the theologization of Israel marks a decisive turn: Christianity's sacred geography is no longer characterized by an origin of peace but by an end rooted in political struggle. This reorientation has had, and continues to have, profound consequences for global politics and the Christian imagination.

Section 4: Iraq and the Physical Destruction of Eden

While Christian Zionism directed theological imagination toward the land of Israel, another geography of profound biblical significance—southern Iraq—faded from consciousness. Yet in the Genesis narrative, it is within this region, between the Tigris and Euphrates rivers, that the Garden of Eden was traditionally located. Genesis 2:10–14 describes a river flowing out of Eden to water the garden, dividing into four branches, two of which—the Tigris and Euphrates—are identifiable today. Ancient Mesopotamia, often called the "Cradle of Civilization," aligns closely with this description, encompassing parts of modern Iraq.

Historically and symbolically, Iraq represents more than the remnants of ancient empires; it embodies the birthplace of human society, writing, law, and agriculture—all developments that followed the Edenic expulsion. In the biblical imagination, it is from this geography that humanity's sacred history unfolds, beginning with innocence and moving toward the long arc of redemption. Eden's loss, and humanity's subsequent journey, were not abstract myths for ancient peoples; they were tethered to real rivers, real lands, real memory.

By the dawn of the 21st century, however, few in the West considered Iraq in these terms. The theological reassignment of sacred geography to Israel, combined with the secularization of biblical history through scientific and historical skepticism, severed Iraq's symbolic role in the Christian mind. When the United States launched its invasion of Iraq in 2003 under the pretext of national security concerns—fears of weapons of mass destruction that would later prove unfounded—it was largely without awareness of the deeper spiritual implications of the action.

The U.S. invasion, influenced by complex motives including strategic control of oil, political restructuring of the Middle East, and the influence of Christian Zionist eschatology among American political leaders, brought catastrophic consequences to Iraq. Thousands of lives were lost, ancient cities were destroyed, and cultural heritage sites dating back to the earliest human civilizations were looted and shattered. Iraq's ancient cultural memory—one of the last living links to the world of Eden—was devastated.

This was more than a political tragedy; it was a theological tragedy. It marked the physical destruction of Eden by the very civilization that had once revered it as sacred. Western powers, formed in part by the biblical imagination, returned to the site of human beginnings not to honor or preserve it, but to conquer and fracture it in the name of progress, security, and destiny.

The moral and theological blindness that accompanied the invasion was profound. In the framework of Christian Zionist-influenced eschatology, Iraq was viewed not as a sacred remnant to be preserved but as a threat to be neutralized. The ancient rivers of Eden flowed unnoticed amid the smoke of modern warfare. In the rush toward a prophetic future centered on Israel, the sacred past embodied in Iraq was obliterated without lament.

In this act, the final severing of Christian sacred geography was accomplished: the cradle was emptied, and the garden bombed, completing the tragic cycle initiated by Darwin's displacement of Eden and consummated by modern geopolitics infused with apocalyptic theology.

Section 5: Wesley Clark's "Seven Countries in Five Years" — A Roadmap to Fire

In the immediate aftermath of the September 11, 2001 attacks, as the United States mobilized for what was termed a "Global War on Terror," deeper strategic ambitions were quietly being articulated behind closed doors. One of the clearest glimpses into this hidden agenda came from General Wesley Clark, former NATO Supreme Allied Commander Europe. In a 2007 interview on *Democracy Now!*, Clark recounted a conversation he had at the Pentagon just weeks after 9/11, where he was shown a classified memo outlining a plan to "take out seven countries in five years"—Iraq, Syria, Lebanon, Libya, Somalia, Sudan, and Iran.

Clark's revelation confirmed that the U.S. military interventions were not merely reactive measures against terrorism but part of a premeditated strategy to remake the political map of the Middle East. This agenda aligned closely with the ideological aims of neoconservative policymakers who had risen to prominence within the Bush administration. Their vision was one of aggressive regime change

to install governments more aligned with Western and Israeli interests, under the assumption that such transformations would lead to a new, compliant order favorable to U.S. dominance.

Iraq, situated at the historic heart of ancient Mesopotamia—Eden's symbolic cradle—became the opening act in this broader plan. Publicly, the invasion was justified by claims of weapons of mass destruction and alleged ties to terrorism. Privately, it served as a keystone operation in a much larger ideological project: to secure strategic control over fossil fuel resources, to dismantle regimes perceived as threats to Israel, and to project U.S. power across a vital and volatile region.

The convergence of interests driving this agenda cannot be overstated. Zionist strategic aims—securing Israel's regional dominance and neutralizing hostile neighboring states—aligned with Western economic interests in Middle Eastern oil. Beneath these motives lurked a third, less openly acknowledged force: messianic fervor, particularly among segments of the American Christian Zionist movement, which interpreted Middle Eastern instability as a necessary precursor to divine intervention and the Second Coming of Christ.

In this confluence of strategy, economy, and apocalyptic theology, Iraq became a sacrificial offering. It was not merely a war for oil or security; it was a war deeply entangled in visions of reshaping sacred geography to fit a new political and prophetic narrative. The Edenic land, once revered as humanity's birthplace, became the battlefield where secular ambition and distorted eschatology met in devastating alliance.

Clark's exposure of the "Seven Countries" plan reveals that Iraq was never intended to be the final destination, but merely the beginning of a rolling conflagration. The roadmap he described—a calculated march through multiple sovereign nations—was nothing less than a roadmap to fire: a strategic and theological arson consuming the cradle of civilization under the banners of democracy, security, and divine destiny.

Section 6: Netanyahu's Maps and the Idea of Greater Israel

While American military interventions remade the geography of the broader Middle East, within Israel itself a quieter but equally potent redrawing of sacred space was unfolding. Israeli Prime Minister Benjamin Netanyahu has long utilized symbolism to reinforce political claims, but his 2023 and 2024 public presentations of altered maps marked a stark new phase in the visual theology of expansion.

At the 2023 United Nations General Assembly, Netanyahu unveiled a map titled "The New Middle East," which conspicuously omitted the West Bank and Gaza Strip as distinct entities. In this depiction, the entire territory from the Jordan River to the Mediterranean Sea appeared as an undivided Israeli domain, erasing Palestinian claims from the cartographic imagination. Again, at a press conference in September 2024, Netanyahu stood before a similar map, reinforcing the symbolic message: Palestinian territorial identity was not merely under threat—it was being visually and politically erased.

These maps were more than political posturing; they represented cartographic theology—the act of sanctifying territorial conquest through the instruments of maps and imagery. By visually absorbing Palestinian lands into a seamless Israeli whole, Netanyahu advanced the idea of a Greater Israel without needing to announce formal annexation. The map, rather than the gun, became the tool of silent conquest.

For Christian Zionists, whose theology demands the physical restoration of Israel as a prerequisite for eschatological fulfillment, such gestures are received not as provocations but as affirmations. The omission of Gaza and the West Bank from the maps is not troubling within this framework; it is evidence that divine prophecy is progressing. Sacred land, in this vision, is not a matter of negotiation, diplomacy, or shared humanity—it is a fixed inheritance to be secured, by whatever means necessary.

The implications are stark. Sacred land, once conceived as a place of divine-human communion, has been redefined as land held by force. Where Eden symbolized a

freely given gift of creation, the new sacred geography embodied in Greater Israel demands the consolidation of territory through political domination and military might. The conquest of Canaan, once confined to ancient history, is re-performed in modern times through boundary erasure and demographic engineering.

Thus, Netanyahu's maps do not merely reflect contemporary political ambitions; they enact a theological drama that resonates with Christian Zionist eschatology. They declare that the sacred is no longer what is preserved and shared, but what is seized and controlled. They project a vision in which divine destiny is inseparable from territorial absolutism, eroding any possibility of peace rooted in justice or mutual recognition.

In visually erasing Palestinian existence, these cartographic moves hasten the theological logic toward a grim and violent consummation—one that many Christian Zionists await with expectation rather than dread.

Section 7: The Road to Armageddon — Eschatology as Foreign Policy

As Christian Zionism solidified its influence within American religious and political life, its theological orientation increasingly aligned with a vision of war as not only inevitable but necessary. In the dispensationalist framework popularized by Darby, Scofield, and their successors, global conflict—especially in the Middle East—is understood not as a tragedy to be avoided but as a divinely ordained stage in the unfolding eschatological drama.

The concept of the "birth pangs of prophecy" occupies a central role in this imagination. Drawing on passages such as Matthew 24:6–8, Christian Zionists interpret wars, famines, and natural disasters as signs of the imminent return of Christ. Within this theological structure, the war in Iraq—far from being viewed as a geopolitical miscalculation or humanitarian disaster—is interpreted by many as part of the necessary turbulence preceding the final acts of divine intervention. The destruction unleashed upon the land historically associated with Eden thus becomes, paradoxically, a hopeful indicator for those awaiting the climax of history.

The political implications of this theology are profound. If war, particularly in the Middle East, is perceived as a religious inevitability—or even a fulfillment of prophecy—then the incentives for peacemaking are dramatically reduced. Negotiations, treaties, and efforts at conflict resolution may be viewed with suspicion or even hostility, as attempts to delay or obstruct the divine timetable. This worldview encourages a posture of perpetual war: endless conflict is not a failure of human governance but the confirmation of divine prophecy in action. Foreign policy, under such influence, is not guided by pragmatism or humanitarian ethics, but by an eschatological roadmap that demands escalation.

The spiritual implications are even more devastating. The alignment of Christianity with warfare in the name of prophecy represents a profound inversion of the message of Christ. The Gospels consistently portray Christ as the Prince of Peace, the reconciler of enemies, the one who breaks down the dividing walls between peoples (Ephesians 2:14). Yet in the political-theological synthesis advanced by Christian Zionism, Christ's return becomes linked not to the spread of peace and forgiveness but to the expansion of conflict and division.

This inversion carries catastrophic consequences for the Christian witness. Where once the Church was called to embody and proclaim a kingdom not of this world—a kingdom marked by love, justice, and mercy—it becomes, under the logic of dispensationalist eschatology, an agent that blesses violence, conquest, and exclusion. The sacred geography of Eden, a gift of divine harmony, has been replaced by a new sacred geography marked by war and domination.

Thus, the road to Armageddon is not merely a theological expectation; it becomes a political program. Perpetual war, sacralized conquest, and the erasure of others are transformed into acts of faithfulness rather than faithlessness. In this tragic distortion, the Christian faith's original vocation—to heal, to reconcile, to make peace—is abandoned at the very moment when it is most needed.

Conclusion: From Eden to Ashes

The story traced in this paper follows a devastating arc: from spiritual disinheritance to theological reassignment to geopolitical violence. The displacement of Eden in the 19th century—precipitated by Darwin’s redefinition of the natural world—created a profound vacuum in the Christian imagination. Bereft of a literal sacred origin, Christian theology sought a new locus of divine activity. In this void, dispensationalism emerged, reassigning sacred geography from the lost innocence of Eden to the contested political terrain of modern Israel.

Christian Zionism, forged in this theological reassignment, transformed prophecy into a political program and shifted the Christian hope from a restored paradise to an apocalyptic confrontation. What had once been a narrative of reconciliation and renewal became a framework for conflict and conquest, culminating in a vision of perpetual war as a necessary prelude to divine fulfillment.

The haunting irony of this trajectory is almost unbearable: Eden—the symbol of humanity’s divine origin—was bombed, shattered, and desecrated by the very civilization that once revered it as sacred. The rivers that had nourished the first chapters of the human story ran red with the consequences of modern ambition, religious distortion, and strategic blindness. The cradle of civilization was emptied of its cultural and historical treasures under the banners of security, progress, and divine destiny.

This full cycle demands more than historical reflection; it requires theological repentance. Christianity must critically reassess the narratives it has constructed, the alliances it has forged, and the wars it has sanctioned in the name of prophetic fulfillment. The very heart of the Gospel calls believers not toward escalating violence but toward the restoration of peace—the peace envisioned in Eden before the fall, and the peace Christ announced in His ministry on earth.

Rather than perpetuating a theology that eagerly anticipates Armageddon, Christian thought must return to its Genesis roots: to the vision of a world where creation is a gift, not a battlefield; where humanity’s vocation is to steward, not

destroy; and where sacred geography is not defined by conquest, but by communion with God and neighbor.

In a world still trembling from the fires unleashed in Eden's old lands, the urgent task before Christianity is clear: to reclaim the forgotten message of peace, to mourn what has been lost, and to labor toward a kingdom not of war, but of reconciliation.

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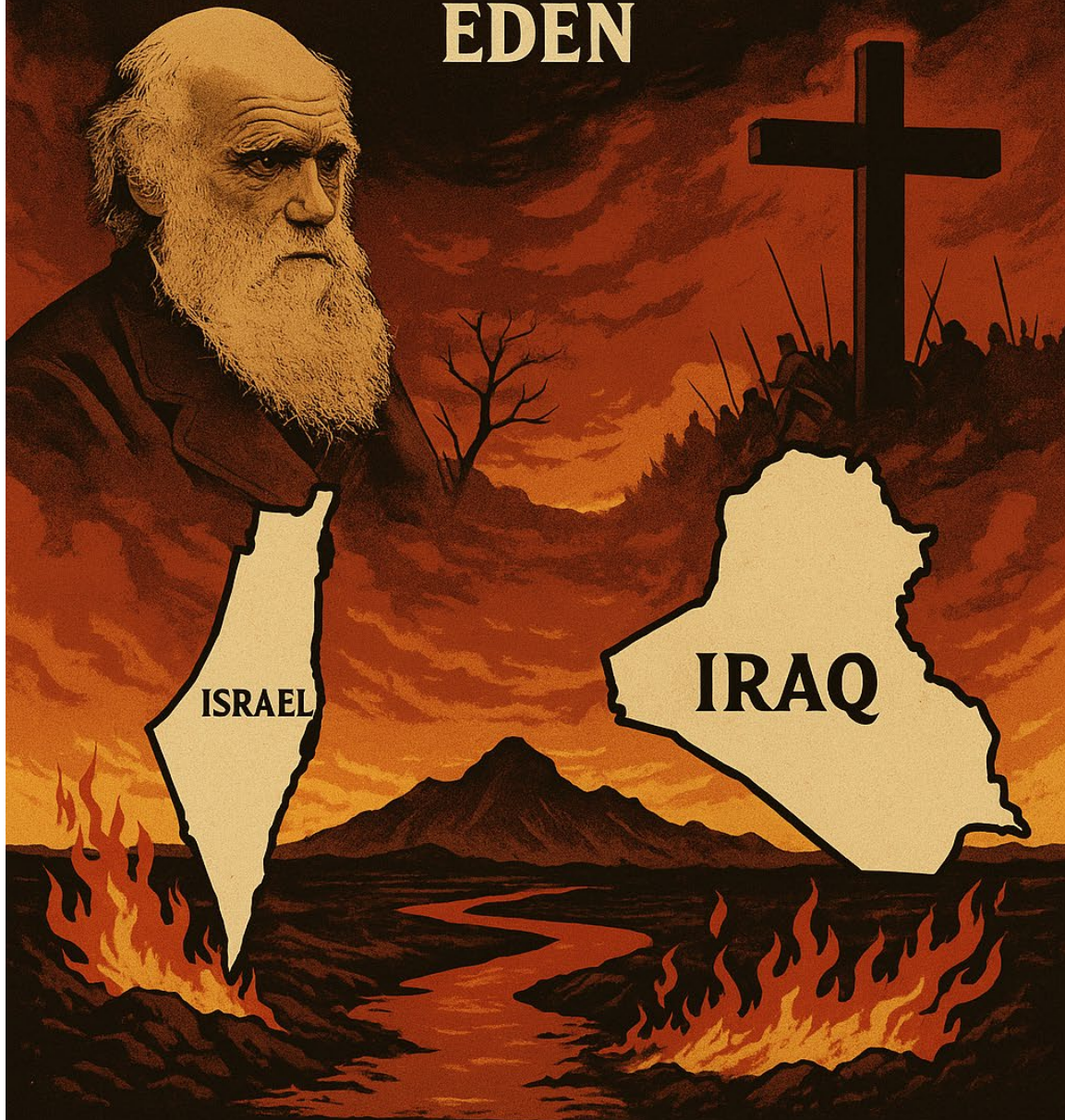
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