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DOMESTIC TRANQUILITY AND ELITE JUSTICE

What the Constitution calls our "domestic tranquility" is in sad shape. The erosion of the law in both criminal and civil justice is appalling. Our legal process is so chaotic that none can predict court rulings from day to day. The Supreme Court has knowingly released confessed murderers upon the people in the name of law — and has even ruled that to discuss the effect of a crime upon the victim would prejudice a jury.

National crime statistics are incomplete because neither the police nor the citizenry any longer bother to report every crime in many localities. Inner cities are virtually without protection. Women, children and the elderly are unsafe in many areas. Prisons are unsafe. Witnesses are unsafe. Victims are ignored. Yet many sociologists, politicians, lawyers and commentators hail a series of "breakthroughs" in expanding the rights of criminals.

Medicine, once considered next to the clergy as a dedicated calling, long ago claimed authority, via psychiatry, over criminal behavior. But for all its claims, medicine does not want responsibility: psychiatrists do not want to be held accountable for their apologies for criminals.

We have seen both the Judiciary and Executive and Congress accept the myriad claims of social "science" whose offshoots have now fissioned into a long categories of "therapies."

Financial confusion and paper money attest to the power of economists and political "scientists" — elegant names for money and power. These experts have played a destructive role in our economy, and so far have escaped even rebuke.

Our elite — our "intellectuals" — dominate the communications sector. They produce the content and shape the messages of print, film, sound and image. They misuse the instruments of science and engineering to trivialize important issues, and elevate the unworthy.

When events of more than mundane interest occur, communications intellectuals seek out their peers in various specialties for comment and assessment. Then, as if to underline the stupidity of non-specialists, they carry microphones into the streets, stop stray passers-by and elicit giggles, pauses and stumbling replies. They ignore, in all instances save scandal, the Christian clergy.

Amid all this an assumption has grown that the non-specialist lacks the intelligence to properly understand the world and to deal with others. Without lectures and

"guidance," parents cannot rear children; without our specialist elite, nothing will work.

That assumption guides our courts, governments and corporations. Abortion, abstract art, pornography, condom ads, madmen in the streets, serial murderers whose lives are spared, clogged courts, helpless policemen, ignored victims, astronomical medical and legal bills, corporate bureaucracy, unruly students, declining literacy amid enlarged schools, lotteries and inflation (the Latin American disease), rampant drug abuse, and the world's largest, most open homosexual and lesbian political lobby with attendant AIDS are some of the more public results of obeying the edicts of our elite.

Results less obvious include a decline in voting (why vote when all policies come from the same old sources?), a breakdown of families, huge increases in personal debts and decline in savings, an anti-Christian campaign more virulent than any seen in the West since immediately prior to the French Revolution, and a rise in what the British call "the race relations industry" (governmental intervention in personal inter-relationships).

All this recalls the historical theory, not often heard, to the effect that when the average man can no longer see the working of justice — can no longer see evil punished and virtue rewarded, that civilization is doomed. For the average man then begins to believe that those who prosper do not do so through honest effort, but by luck and special advantage. He begins to believe that the world is governed by chance and privilege. He regards his rulers as indifferent to morality, deaf to the opinions of the citizenry — and unworthy of respect.

Alexander Herzen, the Russian liberal aristocrat, said in his memoirs, "The warm relationship that once existed between the landowner and the serfs no longer exists, because the serfs now perceive the landowner to be interested only in himself."

Herzen, who died in 1870, was a revolutionary alert to signs of weakness in the authority of the regimes. He perceived that an elite that forgets its responsibilities reveals a system in decay.

What cannot be rationalized cannot be defended. And what cannot be defended, cannot be maintained. If that were all, the future would appear closed. But we know that God rules. A world that did not end when Rome fell, will not end when our elite loses its place among us.

Otto Scott

CHALCEDON REPORT Dealing with the relationship of Christian faith to the world.

Chalcedon (kal-SEE-don) is a Christian educational organization devoted exclusively to research, publishing and cogent communication of a distinctly Christian scholarship to the world at large. It makes available a variety of services and programs, all geared to the needs of interested laymen who understand the proposition that Jesus Christ speaks to the mind as well as the heart, and that His claims extend beyond the narrow confines of the various institutional churches. We exist in order to support the efforts of all orthodox denominations and churches. CHALCEDON REPORT is published monthly and sent to all who request it. Your donation in support of this ministry is appreciated.

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THE MYTH OF SOCIAL JUSTICE

By James L. Sauer

We must realize that the popular phrase "social justice" is not merely a variant of justice — like civil justice or criminal justice. It is not the kind of justice one obtains when one's property has been damaged. Or the kind of justice one sees when a robber is sent to jail. Social justice has nothing to do with justice as we know it. It represents a break with the Hebrew-Christian tradition of our ancestors and the rule of law.

Traditional justice is the received reality of a fallen civil society. It is rule-centered. Sobran, Oakshott, Hayek and others have called this a nomocratic viewpoint. It's root is law. The relationships between men are clearly defined by the traditional duties. It is God-revealed truth. Biblical law embodies the Sinai commandments, the admonitions of the prophets, the



teachings of Christ, and the authority of the apostles. Traditional justice is thus Hebrew-Christian.

Traditional justice assumes a fallen, and permanently imperfect world where law is needed in order to encourage virtue and limit vice. For this reason, traditional justice relies on moral structures: family, civil force, church, constitution — in order to maintain just order. Since man is fallen, it recognizes that mere abstractions and ideals cannot govern man; but personal relationships, social duties, and civil authority, informed by Scripture and the Holy Spirit, must restrain his evil. Traditional justice is an unending process and is profoundly anti-Utopian. There will never be a point on this side of eternity when law will not be needed. The best world that the traditional justice view can create is a world where human be-

ings are safe and free to conduct themselves together in an orderly fashion, pursuing their God-given gifts, and restraining their sinful tendencies. It is not a perfect world — it is a world with warts. But it is a world where one can be happy, productive, free, and content. Even if it is a world where one must inevitably suffer and die.

The social justice view is a new and radical view of the nature of justice. It is the common view of all left-of-center ideological positions. It is "end centered" — what Sobran, and others, call teleocratic. What matters in such a justice worldview is the end; the ideal, the vision of the future world. It is in this emerging world order where the social justice advocate sees true justice. Our task, he believes, is to bring about a new order of things. We are to judge all current systems by the end desired. Our duty is not to revealed or even "natural" laws, but to revolutionary goals and to the vehicles that bring those goals about. The vehicles are usually a party, or a bureaucracy, or an army — but always statist. The old definitions of order and justice are made obsolete by the new vision: property rights give ground to "just" distribution; natural abilities give way to quotas; religious instruction gives order to "public education for productive democratic citizenship." The world of social justice is of necessity revolutionary; for it must restructure the old traditional justice order by means of suspending the old duties and right relationships. And it must be coercive, for it must do this with or without the consent of those whose incomes are to be redistributed; and whose children are to be instructed in the new order. The worldview is Utopian. Justice is the creation of social structures which achieve the ideal state. The best world imaginable, and therefore attainable, is one of socialism, egalitarianism, and salvation through social structures. The aim of social justice is the establishment of the millennium — without God.

Traditional justice, on the other hand, will eschew visionary millennialism. It will support the establishment of a moral, non-coercive society which defends the family and the dignity of property rights.

Social justice, according to the values of traditional justice, is merely institutionalized injustice.

Social justice is a myth . . . a dream . . . a vision . . . a phantasm. It is not something of this world; but a thing that has descended from the imaginary realms of idealistic wishes. It is the enshrinement of ideals which are in part Hebrew-Christian — but which are incarnated in our time among the collectivist liberals, especially among the Marxists.

The society dedicated to traditional justice takes upon itself the role of steward of civilization. It wants peace, prosperity, and civil order; but it recognizes that the only means we have for obtaining such virtues is through law-centered liberty. Traditional justice gives vitality to the language of civil life.

Social justice dreamers desire to implement mercy and compassion in the world. Unfortunately, what they desire bears little resemblance to the Hebrew-Christian virtue of mercy. Such mercy is always a concept offset by the holy perfection of a just God.

The "mercy" of the peace activist brings slavery and socialist warfare to the world. The "mercy" of the looting welfarist brings unproductive laziness for some and unbearable taxation for the productive. The "mercy" of the criminal justice liberal brings release for murderers, robbers, and rapists; and grants agony to a society crying for justice.

This is not Hebrew-Christian mercy; this is mercy at all costs. Mercy without end. The mandating of mercy without a prerequisite legislation of true justice is a form of injustice. ■

CARING WITHOUT CHARACTER: Social Justice Case Study No. 1

I smelled the contents of a drinking glass left in the midst of the dirty diapers, cigarette butts, miscellaneous trash and unreturned valuables of other people. Judging from the urine odor permeating the air in our abandoned basement apartment, my wife and I could assume that the contents of the glass were not the only source.

Fighting back both anger and disappointment, we realized the great social injustice that had occurred — not to us, but to the homeless family we had housed in our basement during the bitter winter months in New York state.

The injustice? This story will describe it. Our experience with this family, in fact, could serve as a primer course in "social justice" for those who would spend public funds on the needs of the poor and homeless: social spending cannot afford to be blind to moral character and righteous values.

In November, we took in a couple who had no place to stay, two children, little high school education and no marketable skills by the time they had reached their respective ages of 19 and 20. Both had histories of drug abuse and were from troubled homes. They spoke of "hard luck" and needed a place to stay until both could locate jobs, find a home and get their car running.

Impressed by media coverage of the plight of the homeless, we could not turn down an apparent opportunity to serve our Lord and be good citizens. We drew up a list of house rules. They quickly agreed. In fact, they asked for counsel in dealing with admitted character flaws and sins which might hinder them in meeting their goals.

He had held no less than 15 jobs in the last two years of their rocky marriage. They had lived in 10 places during the same period, never once paying the rent or caring for the property. He was under indictment for major property destruction at their last apartment. She was on probation for welfare fraud and was being required to repay benefits as a condition for further help from the department of social services. They had been found guilty of child neglect, and their two children had been consigned to her parents while she ran the streets high on drugs.

He was illiterate, having been pushed through a school system which required merely a 5th-grade reading ability after 12 years of schooling. He had not even managed that in his 11 years in and out of the classroom.

Both came from homes where the mother ruled and the father, if present at all, laid about and drank. The young couple had learned to get by at home and school by manipulating authorities with excuses and sob-stories. Though

completely able-bodied, they had developed an entire lifestyle of such manipulation and deceit — to get jobs (which never lasted), homes (from which they were eventually evicted), money and food from friends, family, churches and social workers (all of whom, it became clear, were subsidizing in-grained character problems). By ages 19 and 20, their parents were done with their lies and excuses and had shut them out. They and their toddlers had few places to go but the streets.

What had given me hope was their seeming sincerity of desire to follow the Lord. They would have looked very deserving in a TV interview of a homeless family.

Within the first month of their stay with us, both refused to do odd jobs to meet their need for cash. When they did, as with snow shoveling, they worked only long enough to cover the cost of cigarettes or some similar craving. At one point, the baby went without diapers as cash was spent for smokes. The children ate only because food was made available through a special nutrition program for needy children.



PENITENCE — Detail from a Renaissance illustration of the philosopher Cebe's theory of the path to true happiness.

Regular welfare entitlements were unavailable because of the fraud.

He tried two jobs in the first month, but quit both because he believed himself worth more than the \$4-5 per hour, plus benefits, they paid for starters. By the end of the first month with us, he had missed two court appearances on his charges for property destruction. The judge jailed him for two weeks, not only because he missed his court dates, but because he had not even made an effort to meet with his court-hired attorney.

Released into his own custody pending trial, he still shunned looking for work. Worse, he left the house in a rage one night upon learning that his wife had taken a job as a nursing aide. He demanded she quit because she might meet someone else and cheat on him. As was common, he began to beat her. We reported his behavior to police, who arrived after he had departed. After the officers left, he returned, apparently to resume life as though nothing had happened. With the aid of a hefty Christian brother, I evicted him into the sub-zero cold in the early morning hours and invited him to find shelter at the police dispatcher's office.

The next day he was back, humbled and "repentant," begging to be allowed in. Request granted, nothing changed — on either's part. Laziness and disrespect for rules continued. Jail, privation and nights in the sub-zero cold could not change the habits and attitudes that had made them homeless in the first place. Church discipline for laziness, according to II Thessalonians 3, made no difference. They were self-justifying when approached about misdeeds, even though they had asked for such guidance from us. A profession of "new birth" was also part of their game.

They left us when the government offered them a nice duplex, all utilities paid. In fact, they were even paid \$18 per month to live there because the federal housing office deemed their case worthy of "compassion."

Shortly before departing our house, the young man told me he had been lying about his motivations and goals. He admitted having taken advantage of us. He just wanted to keep milking people and the system for what he could get.

What did he get?

The blessings of "social justice:" public benefits without responsibility.

Elsewhere in our church there are families whose reward from society for being *productive* citizens has been the inability to live in equally suitable housing or meet heating bills. They have little or no health insurance as has been provided to our "homeless" tenants, and they do without many things for their children.

This is the way of "social justice."

My question to its advocates, who consistently exhibit blindness to moral character and Biblical family values, is this: In which case has justice been served? What are we rewarding as a society? If there remains any doubt, let those who use their power to demand social "justice" from the productive take in a family such as the one who left our home and hearts in shambles.

(Name withheld by request.)

THE BLESSING OF CITY HALL

Social Justice Case Study No. 2

Veltessia Smith and fellow members of the Christ Temple Apostolic Faith Church of Stockton, California, have taken seriously their responsibility to be a friend and family to the homeless. And though the homeless are blessed, the church's daily feeding of the hungry in a city park has less than the blessing of City Hall.

About mid-afternoon each day, Veltessia Smith exchanges joyful greetings with about 150 hungry and homeless people who line up at her car for chili, vegetables and bread. Some 16 gallons of beans and 15 pounds of beef are cooked in the basement of the relatively poor, inner-city church every day by Ms. Smith, Odessia Jacobs and Macie Prudhome.

Out at the park, the cheery, grey-haired Smith calls for hats-off and tells the waiting crowd, "It's time to bless the food. Raise your hands, everybody."

"It's just beautiful," she reports later. "Some of them are so thankful, they cry."

But according to local newspaper reports, city officials have tried to put a stop to the grass-roots assistance program.

The program began after the city licensing department said no permit was needed because the church was not running a business. A city attorney agreed.

But Emil Seifert, director of parks and recreation, said the feeding must stop because permits are needed for such activities in a park.

After about a month of continued service to the poor last winter, a policeman showed up to stop the feeding. The church pastor, Bishop L.D. Stallworth, went again to City Hall and was again told no permit was needed. Several days later, however, another parks official showed up at the feeding site and attempted to halt the program, once again demanding a permit.

Deputy Police Chief Lucian Nelly said the permit was required for any use of a city park involving the preparation or serving of food. Seifert said, further, that people living and working in the central park area didn't like the idea of free meals being distributed downtown.

"They said they just got the place cleaned up and these (church) people are bringing all the homeless back down there again," Seifert was quoted as telling a Stockton Record reporter. He claimed the diners posed a sanitation problem by leaving a mess in the park after each church feeding.

But reporters found no evidence of a mess, and participants said they always clean up after eating.

"We know the cops are watching us," said one of the recipients. "There's a lot of hungry people down here. We ain't going to let it stop because of that."

Another man who eats daily in the park said he was thankful for the church's care.

"Believe me, I've been hungry. Now, at least I can go to sleep without hunger on my mind. It gets bad. Bad enough to make you go out and take someone else's possessions. Hunger makes you angry and short-fused and mean," he said.

"The harmony I feel here is about family. I just can't believe anyone is against this."

To the secular state however, red tape has as high a priority as empty stomachs. It certainly has higher priority than Christian charity. Such is the "compassion" of social justice. ■

THE GOVERNMENTAL FAMILY

By Peter J. Leithart

Valparaiso University political scientist James Nuechterlein, in a recent article in *Commentary*, traced the growing "feminization" of leftist politics. Liberals are increasingly unwilling to use force of any kind to protect national interests, adopting what Charles Krauthammer has called a "Left isolationism" or an isolationism of means. In debates on domestic issues, liberals have adopted "feminized" rhetoric, specifically "a preference for emotion over rational analysis and for noncompetitive modes of social interaction." Nuechterlein cites Mario Cuomo's memorable 1984 U.S. Democratic Party Convention speech, in which Cuomo made an impassioned plea for "society as family," as an especially egregious illustration of this latter trend. Nuechterlein describes Cuomo's view as "fundamentally misguided": "We love and sacrifice for our families without regard to anyone's deserving. We owe them that because they are family. It is political madness to suggest that we owe everyone in society in the same measure. The image of society as family — perhaps the quintessential metaphor of feminized politics — destroys all sense of proportion, all sense of the public/private distinction. That way lies moral unboundedness and political absurdity."

We may concede the wisdom of Nuechterlein's complaint that Cuomo's version of "society as family" would be disastrous as public policy. And, we may also agree, as Christian ethicists have argued for centuries, that family loyalties deserve primary attention and respect. Still, Nuechterlein's comments are distorted by the view of family that he has tacitly accepted. The problem with Cuomo's speech was not the family imagery itself. There is nothing necessarily wrong with speaking of society as a family, and civil officials as "fathers." In fact, the Bible sanctions this language in several ways. God is, after all, both King and Father, so the two roles are not inherently incompatible. Moreover, it is generally conceded that the Fifth Commandment requires that honor be given to all authorities, though parents alone are identified. Finally, the tribes of Israel, which were political units as well as clans related by blood, were identified as families (cf. *Josh. 7:17*). Indeed, it is a peculiarity of the modern nation state, and especially of our nation of immigrants, that nations are not essentially composed of extended families.

Though there is nothing in the Bible to prevent our speaking of civil rulers as "fathers," this does not mean that the Bible has a paternalistic view of the state. As Herbert Schlossberg has noted, the paternalistic state is an idol: "The paternal state not only feeds it children, but nurtures, educates, comforts, and disciplines them, providing all they need for

their security. . . . The paternalism of the state is that of the bad parent who wants his children dependent on him forever. That is an evil impulse. The good parent prepares his children for independence, trains them to make responsible decisions, knows that he harms them by not helping them to break loose. The paternal state thrives on dependency. When the dependents free themselves, it loses power. It is, therefore, parasitic on the very persons whom it turns into parasites."

In this sense, society is not a family, and the civil ruler is not a father. But just as there are good parents, there may be good civil "fathers".

But the underlying problem in Nuechterlein's argument is the extremely sentimentalized understanding of the family with which both he and Cuomo (and many, many others) operate. For Nuechterlein as for Cuomo, family members love one another "without regard to anyone's deserving." But if this rule is applied to family life, it is as much a prescription for irresponsibility as the paternal state. They both think of the family as an egalitarian and libertarian society, without restrictions, without sanctions. Nuechterlein objects only because Cuomo projects this view into a larger social context.

Viewed biblically, there are many parallels between the polity of a family and the national body politic. Generally, a political entity encompasses a people related by blood, constituting an "us" and "them." More significantly, both institutions have structured authority. There are laws and rules that must be followed: children are to obey parents, wives to submit to husbands, husbands to love and serve wives. These basic principles are filled out in some detail in other places in Scripture (see, e.g., *Numbers 30*; *Deut. 21:15-17*; *Lev. 19:29*; *Deut. 6:6-7*; *Mark 7:11ff*). There are sanctions to punish violations of these rules, the rod and reproof being the first tools of discipline. Ultimately, parents have the right and duty to disinherit rebellious sons, and the Bible even provides for civil procedure and requires the death penalty for incorrigible youth (*Deut. 21:18-21*). Contrary to Nuechterlein, family members ought not to serve one another without consideration of anyone's deserving.

The parallels between the body politic and the family led the Puritans to look upon the family as a "little commonwealth." But these parallels are ignored or denied by many liberals and conservatives. Social theory suffers when the governmental character of the family (or, for that matter, of the church) is ignored. This position leads to the view that the state, because it is coercive, must operate by an entirely different ethical standard from "private" persons. But as we have seen, a limited coercion is permitted at the family level. Nor is this merely a theoretical concern. We can be confident that if the family is "feminized"

in theory it will be so in fact. Therefore, it is incumbent upon Christians, and particularly Christian fathers, to work to make their families truly governmental institutions, operating under the laws of God and enforcing His required sanctions. ■

VAN TIL, RIPLEY AND THE RESURRECTION

By Garry J. Moes

April 17, 1988, marks the first anniversary of the death of Dr. Cornelius Van Til, the eminent Calvinist theologian whose apologetics provides so much of the framework for Christian Reconstruction. The date comes exactly two weeks after Christianity once again commemorates the Resurrection of the "self-attesting Christ of Scripture" whom Van Til professed to be the "starting point" for all his work, including his apologetic masterwork, *The Defense of the Faith*.

That work contains a famous series of conversations involving two symbolic Christians, Mr. White, a Calvinist, and Mr. Grey, an evangelical fundamentalist, in their gospel presentations to Mr. Black, an intelligent and scientific-minded man who leads an exemplary life but remains an unbeliever.

In his appeal to Mr. Black's well-trained reason, the fictitious Mr. Grey cites the resurrection observations of a real-life theologian Wilbur Smith. Quoting from Smith's *Therefore Stand*, (Boston, 1945, p. 386ff), Mr. Grey relates:



"The meaning of the resurrection is a theological matter, but the fact of the resurrection is an historical matter; the nature of the resurrection body of Jesus may be a mystery, but the fact that the body disappeared from the tomb is a matter to be decided upon by historical evidence. . . . About a year ago, after studying over a long period of time this entire problem of our Lord's resurrection, and having written some hundreds of pages upon it at different times, I was suddenly arrested by the thought that the very kind of evidence which modern science and even psychologists, are so insistent upon for determining the reality of any object under consideration is the kind of evidence that we have presented to us in the gospels regarding the resurrection of the Lord Jesus, namely, the things that are seen with the human eye, touched with the human hand, and heard by the human ear. This is what we call empirical evidence. It would almost seem as if parts of the gospel records of the resurrection were actually written for such a day as ours when empiricism so dominates our thinking."

It was Mr. Grey's fond hope that reasonable Mr. Black would convert based on the force of such evidence. Said he: "There is the clearest possible empirical evidence for this fact. The living Jesus was touched with human hands and seen with human eyes of sensible men after he had been crucified and put in to the tomb. Surely you ought to believe in the resurrection of Christ as a historical fact. And to believe in the resurrected Christ is to be saved."

Mr. Black was indeed quite ready to accept the evidence, but to Mr. Grey's chagrin, the evidence did not bring Mr. Black to salvation. Black told Grey: "To tell you the truth, I have accepted the resurrection as a fact now for some time. The evidence for it is overwhelming. This is a strange universe. All kinds of 'miracles' happen in it. The universe is 'open.' So why should there not be some resurrections here and there? The resurrection of Jesus would be a fine item for Ripley's *Believe It or Not*. Why not send it in?"

The dialogue between Mr. Black and Mr. Grey was part of Van Til's argument that it is useless and wrong for Christians to present the Gospel on the basis of rational argument, since that is already the basis for humanistic thought. It thus converts no one, but merely confirms the humanist in his sinful and lost condition.

What Mr. Black could not abide was the meaning of the resurrection of Christ, a meaning which can be supplied only through revelation. As he told Mr. Grey, the meaning supplied by Scripture was to him nothing short of "abracadabra."

What is the meaning of the resurrection? It is the triumph of Sovereign Power over the ultimate consequence of sin. It is triumph over ultimate evil. Moreover, in that this divine power was manifest in

the flesh, it means victory in the created order for that which is united to the Conquerer-Sustainer.

Black told Grey that White had made this point. "He spoke of the Son of God through whom the world was made and through whom the world is sustained, as having risen from the dead. And when I asked him how this God could die and rise from the dead, he said that God did not die and rise from the dead but that the second person of the Trinity had taken to himself a human nature, and that it was in this human nature that he died and rose again. In short, in accepting the fact of the resurrection he wanted me also to take all this abracadabra into the bargain."

Since Mr. Grey, in previously confirming Mr. Black's claim to have a free will, had already given Black grounds for accepting or rejecting the substitutionary atonement of Christ, Mr. Black chose also to reject the "abracadabra" of the Resurrection's life-giving meaning.

He told Grey, "Now I was under the impression that the gospel had something to do with being saved from hell and going to heaven. I knew that the modernists and the 'new modernists,' like Barth, do not believe in tying up the facts of history with such wild speculations. It was my opinion that 'fundamentalists' did tie up belief in historical facts, such as the death and resurrection of Jesus, with going to heaven or to hell. So I am delighted that you, though a fundamentalist, are willing to join with the modernist and the neo-modernist in separating historical facts from such a rationalistic system as I knew Christianity was."

Van Til concluded that Black was logical in rejecting the Gospel on the basis of rationalism. "For it was clear as crystal to Mr. Black, as it should have been to Mr. Grey, that belief in the fact of the resurrection, apart from the system of Christianity, amounts to belief that the Christian system is not true, is belief in the universe as run by Chance, is belief that it was not Jesus Christ, the Son of God, who rose from the dead."

St. Paul found the same phenomenon when preaching to the learned Greeks on Mars Hill in Athens (*Acts 17:16-34*). As Van Til noted in *My Credo*, Paul made no appeal to the Greeks' sense of reason, but flatly asserted the importance (meaning) of the Resurrection on the basis of the knowledge revealed to him.

"Paul does not place himself on their level in order with them to investigate the nature of being and knowledge in general, to discover *whether* the God of Abraham, Isaac, and Jacob might possibly exist. He tells them straight out that what they claim not to

know, he knows," says Van Til. "He tells them that their ignorance is culpable, for God is as near as their own selves. He tells them, therefore, to repent of their worship of idols, to turn to the living God, lest they stand without the robes of righteousness before the resurrected Lord Christ on the day of judgment."

That then is the evangelical message of the comprehensive world-and-life-and-legal "system of Christianity" — at the core of which stands the Resurrection as its proof (*Acts 17:31*). It is a message which, as Paul witnessed on the Areopagus, some find (to their destruction) to be foolishness, but which is salvation to others. That two-fold effect — judgment or salvation — is inherent to the Gospel message. It is folly to start, as Mr. Grey did, with the factual proofs and think that the sinful mind will reason its way to the meaning. Van Til's legacy is his highlighting of the truth that it works the other way around: in defending the faith, we must begin with God's revealed plan and then point to His mighty works — the greatest and most effective of which is the Resurrection — as confirmation of the truth of His Word. ■

HEROES

By Samuel L. Blumenfeld

It is regrettable that our media continue to make heroes of criminal leaders like Mikhail Gorbachev but ignore men like Armando Valladares, the Christian Cuban who spent 22 years in Castro's prisons, suffering torture and degradation for the crime of being philosophically opposed to communism. Imprisoned at the age of 23, he saw the communist hell as it really is — a system designed to destroy the human spirit. In 1982 Valladares was finally released as the result of an international campaign of protest. Once free, he decided to put down on paper all that he and his fellow prisoners had suffered at the hands of the communists. The book, *Against All Hope*, was published in 1986 and is, by far, the most eloquent, devastating testimony of a prisoner of communism ever written. The dedication reads: "To the memory of my companions tortured and murdered in Fidel Castro's jails, and to the thousands of prisoners still suffering in them."

Even when the Cuban prisoners in American jails rebelled, no one cited Valladares's book to explain why these Cubans preferred to die in American jails than live in Castro's prisons.

They say that there are no heroes anymore. There are, but most of them have vanished in the black night of 20th century statism. Fortunately, a few have survived: Vladimir Bukovsky, Aleksandr Solzhenitsyn, Armando Valladares. These are the men our youngsters should be reading about in school — men of courage, conviction, and honor. ■

FRANCO AND THE JEWS

By Otto Scott

Many modern Americans disdain historical judgments, and reject the wisdom of previous generations. This is, in large measure, due the fact that so many of our intellectuals — historians, journalists and literati — are Marxists, which is to say, professional propagandists.

Propagandists try to predetermine the judgments of history. They bury data that exposes the truth, whenever the truth differs from the propaganda line. That doesn't mean that propagandists always tell open lies. They prefer to select facts that point toward false conclusions. False conclusions, after all, are possible only when salient acts are concealed.

All encyclopedias, for instance, tell the student that a Civil War erupted in Spain in 1936, that it lasted until 1939, cost over 1 million dead, and ended in a victory for rebels led by Generalissimo Francisco Franco y Bohamande.

During that war Franco and his armies were supplied planes and pilots, artillery, men and the munitions of war by Nazi Germany and Fascist Italy. Much was made of this at the time and since.

Far less was made of the fact that the existing government of Spain, headquartered in Madrid, was supplied with planes, pilots, men and munitions of war by the USSR.

Much was made of the fact that Franco's air force bombed civilian centers. Much less was made of the fact that the Spanish government turned itself completely over to Moscow, and conducted savage massacres of anarchists, Socialists and Christians in government-held territories.

Much was made of the fact that Franco led, among others, a group calling itself the Falange, which was a Spanish version of the Italian Fascist Party. Much less was made of the operations of Soviet agents inside Spain's puppet government.

That the Spanish government, which was appealingly labeled "the Loyalists" was deeply anti-Semitic as well as anti-Christian, was suppressed by the media. Little mention was made in the general media then, and in most commentaries since, about the Spanish government's sack of synagogues, churches, convents and monasteries. The Spanish government's massacre of priests, monks and nuns was muffled by western correspondents.

Much was made of the fact that Franco maintained relations with Nazi Germany and Fascist Italy during World War II, and provided these governments limited cooperation. Much less was made of the fact that

Franco refused to join these powers against the Allies. Von Ribbentrop, Hitler's Foreign Minister, said, "That ungrateful coward Franco who owes us everything now won't join with us." Hitler, repulsed by Franco in a 1940 meeting, said, "I would rather have three or four teeth out than have to face that man again."

If these facts are seldom stressed, they were at least briefly mentioned. The facts not mentioned at all were that the toppled Spanish Communist government ("the Loyalists") so mistreated Jews that when rebellion began in 1939 there were only 12 Jewish families left in Madrid: the rest had fled.

Totally unmentioned in the media coverage of Spain is that it was King Alfonso XII who invited the Jews back to Spain after a 400 year exile and Alfonso XIII who expanded that welcome. Alfonso XIII, prior to World War I, intervened with the Turkish government to persuade it not to exile all the Jews from Palestine.

Unmentioned is the fact that it was the Spanish right-wing dictator General Primo de Rivera in 1923, with the approval of then Lt. Colonel Franco, who decreed that *all the descendants of Sephardic Jews anywhere in the world could claim, and could receive, full Spanish citizenship.*

Unmentioned is the fact that when Franco landed in Spain from the Canary Islands to launch his rebellion, he was greeted among others by the Jewish community of Tetuan, which provided him with massive financial support — because the Communist government in Madrid, which had burned 150 churches to the ground and sacked 4,900 others, had attacked synagogues as well.

Unmentioned in any standard source is the fact that *after 1939 Franco revived and extended the edict of General Primo and ordered that any Jew — even in German-dominated territory — who claimed Sephardic descent be given a Spanish passport and visa without delay.* Jews in every European Sephardic community hastened to take advantage of this unique offer, conducted under the noses of the Nazis.

Spain even nominated prominent Eastern European Sephardic Jews as Spanish vice-consuls. Isaac Weisman of the World Jewish Council described (to the World Jewish Congress in Atlantic City) how the Jewish Agency in Istanbul successfully appealed to the Spanish Ambassador in Portugal to save 400 Jews in the concentration camp at Haideni from being shipped to Poland.

Franco even demanded the release of 842 Jews imprisoned in Bergen-Belsen. In February 1944, the

Germans gave way to Spanish insistence, and sent two trains carrying 1,242 Sephardic Jews from Bergen-Belsen and Haideni to Spain and safety. When these Jews reported on their arrival that they had been stripped of their money and valuables, Franco forced the Nazis to return a total of 44,000 dollars, 55,000 Swiss francs and 24 million drachmae — and even the women's jewelry.

In his book, "*Spain: The Gentle Anarchy*," Benjamin Welles of *The New York Times* told how "At least 30,000 Jews fled across the Pyrenees to find temporary in some cases permanent—haven. . . . Franco ordered Spanish diplomats in the Balkans and in other Nazi-occupied areas to issue Spanish visas. . . ."

Hills, another commentator, concluded: "How many Jews in all were saved by Franco's legal fiction that they were Sephardic does not appear to have been calculated; but the Sephardic communities of Greece and Bosnia survived the war; the the first ship to sail down from the Western Mediterranean into Haifa after the war was the Spanish ship *Le Plus Ultra* with 400 adults and orphans who had embarked in Barcelona."

In *The Congressional Record* of Jan. 24, 1950, Rep. Abraham Multer quotes a spokesman for the Joint Distribution Committee to the effect that "during the height of Hitler's blood baths upwards of 60,000 Jews had been saved through generosity of the Spanish authorities." Michael S. Kagan, editor of *Ideas* (from whom these facts are garnered), wrote, "There is no reason to doubt these figures and they should, in fact, be brought up to date by reference to the fact that during the early 1960s, more than 50,000 Jews escaping from Arab persecution in Morocco were permitted to enter Spain without question or formality and to embark from there to Israel."

Kagan, visiting Spain in 1963, was pleased to see thriving Jewish communities in Barcelona and Madrid. He visited Jewish museums and met a Jewish-Christian Friendship Society. In seeking some explanation for Franco's attitude toward the Jewish people, he was told to look in the direction of Franco's ancestry — since the name Bahamonde is considered to be of Jewish origin in Spain.

Other facts that might alter some minds about the "Loyalist" government of Spain include its theft of all the gold in the Spanish Treasury: gold that belonged to the Spanish people — gold which it transferred to the Kremlin in 1939. The USSR swallowed that treasure and has retained it to this day. There is also the fact that Stalin sent most of the Spanish Communists who fled to the USSR to Siberia, where they lie buried. And, finally there is the fact

that those Jews who fled from Hitler to the Soviet Union found themselves also consigned to the grim horrors of the Gulag Archipelago.

Complete facts, however, are seldom aired when powerful interests are involved. It was not considered politic to openly discuss the Soviet role in Spain after the Hitler-Stalin alliance collapsed. It has never been considered proper to openly discuss the Soviet executions of German and Eastern European Jews during and after World War II. Like the Soviet persecution of Christians and Christianity, these are topics "too sensitive" for our media and government to mention.

In similar context, all the facts about Franco and Spain in this century have been considered, by our Marxists and Eastern Marxists alike, too incendiary — perhaps too salutary — to mention. Therefore our Marxists and the Eastern Marxists have combined on an agreed-upon tale about Franco, Spain, the '30s and World War II.

But historical judgments inevitably emerge after all the facts surface. Then the trivial fantasies and impoverished and mean-spirited lies of our contemporary intellectuals will remain only as historical *curiosa*; as proofs of what money and power can bring men to write, say, and repress.

The real historical judgment will be that two nearly forgotten kings of Spain, as their powers eroded, moved to save the Jews of Palestine — and therefore enabled a Jewish remnant to remain in the Mideast long enough for the Jewish Diaspora to retain its claim to have a right to return.

History will credit Francisco Franco with not only unusual concern for the Jews of Europe, but also with a masterly exercise of neutrality against one of the most brutal powers of his time: Nazi Germany. There is no doubt Hitler longed to invade Spain, but Franco said he would lead a "general rising" if even one German soldier set a foot in his country.

At a time when Hitler was master of all Europe, Franco refused to become an ally. Had he not refused, Germany would probably have won World War II: for with Gibraltar and Spain, the Nazis would have controlled the Mediterranean and the oil of the Persian Gulf. Allied landings in North Africa would have been impossible; the West could not have prevailed — and without the West, the USSR could not have withstood the Nazi assault.

Few know, and even fewer comment, upon these facts, But the historical judgment, which always shows the Hand of God, can never be forever denied or covered by the lies of propagandists and the unthinking repetitions of dullards. ■



ICONOCLASM IN CHILD CARE

By John Lofton

The war against Christianity in America has taken an exceptionally vicious turn with the recent introduction of child care legislation bearing the Orwellian title, "Act For Better Child Care."

Co-sponsored by Sen. Christopher Dodd, D-Conn., and Rep. Dale Kildee, D-Mich., the bill would deny federal funds for any child care which is even faintly connected to religion.

Supporters, nevertheless, include a coalition of leading Jewish, Catholic and mainline Protestant organizations.

Section 19 of the bill states that "no funds authorized by this Act shall be expended for sectarian purposes or activities," which are defined as "(A) Any program or activity that has the purpose or effect of advancing or promoting a particular religion or religion generally; or (B) With respect to child care services performed on the premises of a pervasively sectarian institution."

Pursuing its scorched-earth policy against religion, the act would require the removal or covering of any "religious symbols or artifacts" in classrooms or other spaces used by federally aided child care programs. Federal funds would also be prohibited for any services "performed by persons who are otherwise employed as teachers or teachers aides in a sectarian school or such an institution which provides full-time education services." Further, federal funds could not be used for capital improvement to any facilities which are primarily used for sectarian purposes.

The pernicious thrust of this proposed legislation is obvious. It is to impose one, totally secular, Godless model of federally funded child care in America.

As one source close to the drafting of the act observes: "Let's be specific. If a low-income mother places her child in a day care center where kids say 'Thank you God for this food' over their milk and cookies, that mother and her child are disqualified from any funds under this bill. This is the draconian — we might say persecutorial — effect of the bill's definition which transforms 'sectarian' into 'religion generally.'"

The congressional critic adds: "Keep in mind that the alleged beneficiaries of this legislation are low-income mothers. In their low-income neighborhoods, where are they likely to find safe, affordable, convenient day care? What institutions in those neighborhoods are best equipped, and best motivated, to open such day care centers? The churches, of course, all

sorts of churches. But not if Sen. Dodd and Rep. Kildee have their way."

The congressional critic observes that the demand for removal or covering of religious symbols or artifacts is hard to imagine even in a Communist regime, much less by elected representatives in the U.S. Congress.

According to the source, another "hellishly ingenious" provision would prohibit sex discrimination "in the provision of any child care services." This would prohibit separation of boys and girls for most purposes and thus would mandate unisex child rearing.

Title VII of the Civil Rights Act of 1964 covers only employers with 15 or more employees, but the non-discrimination language of the proposed "Act For Better Child Care" applies to *all* child care providers, not just those normally covered by Title VII. Furthermore, the bill prohibits discrimination based on "handicaps," a provision which the congressional analyst says must be read in light of a U.S. Supreme



Court ruling last year including contagious diseases under the protection of non-discrimination provisions (Section 504) in the Rehabilitation Act. That ruling and subsequent decisions of lower federal courts have severely limited the ability of school authorities to exclude persons "handicapped" by contagious illness from the classroom. Thus, under this bill, it is unlikely that a federally funded child care center could exclude a child with AIDS.

An essential part of the 1964 Civil Rights Act was the religious exemption against which, until now, the left has dared not raise a hand. This exemption allows denominational institutions to favor members of their own faith and allows, for example, religious schools

to restrict their hiring to people of their own religious beliefs.

But the Dodd-Kildee bill would change this radically. To make absolutely certain that no trace of religion will "taint" child care, the bill seeks to limit the religious exemption in the 1964 Civil Rights Act, a limitation which would set an "abominable" precedent, as one commentator puts it.

Meanwhile, the war of censorship against Christ and the Bible in public schools continues to expand as well.

A couple of Christian men with a music ministry performed not long ago in our church. Their performance included their own personal testimony of how they were saved by Jesus Christ. When I asked, they told me that whenever they perform in public schools, they are told not to mention anything explicitly or overtly religious. So they don't. I was told the same thing recently by the Christian author and popular youth speaker Josh McDowell.

Now, this is nothing new, to be sure. In the Book of Acts (4:18-20) we are told that Peter and John were commanded not to speak or teach in the name of Jesus. To which they replied, in no uncertain terms, no, "for we cannot but speak the things which we have seen and heard."

And so, I believe, must be the position of Christians today. We must take a stand for Christ. We must defend the faith. We must never allow authority in a public school to silence us, to forbid us to speak or teach in the name of Jesus. No way!

If this means we are to be denied a forum at a public school, or even that we are to be arrested for confessing Christ before men, so be it! But we should never, ever allow the enemy to stop our mouths concerning the Lord.

Besides, in either case — whether we are denied a forum or whether we are arrested — this will provide a much more powerful witness for Christ than if we cave in, trim our rhetorical sails and deliver a watered-down, Christless, humanistic message. Perhaps local news directors and reporters — and citizens — will begin to wonder why it's not okay to mention Jesus Christ but it's okay for a Planned Parenthood representative to mention condoms in school assemblies. Indeed, if you take a stand, you might even, for once, have the ACLU on your side!

* * * * *

The Billy Graham Watch — A Follow-up: After writing last month's column, I saw Brother Graham on CBN's "700 Club," where he said, with a big grin, that the Soviets have been "wonderful" to him in giving "an open door" to preach the Gospel in the Soviet Union — though only in churches or cathedrals designated by the Soviet government.

When asked if the Soviets were really opening up, or whether this supposed openness was just

window-dressing to fool us, Brother Graham replied that "of course, we don't know," but what's happening is a "definite opening." Indeed, he said that according to "officials," — Soviet officials, that is — Christians in the Soviet Union "can talk more freely, have more activities, have more Bibles and all the rest of it." He said he thinks the situation will be "much more open" when he goes back to the USSR in June as guest of the Russian Orthodox Church.

At a news conference here in Washington, D.C., a little less than a month before Brother Graham said these things, the Congressional Human Rights Caucus and the Coalition for Solidarity With Christians In The USSR released a letter to Mikhail Gorbachev signed by 258 members of the House of Representatives, calling for the release of 171 Christians who are in jail in the Soviet Union. The known number of prisoners of all faiths is said to be over 260.

According to Rep. Henry Hyde, R-Ill., "the fact of the matter remains that roughly one-third of all religious and political dissidents imprisoned in the Soviet Union today have been sent to jails, the prisons, the labor camps and psychiatric institutions since Secretary Gorbachev came to power."

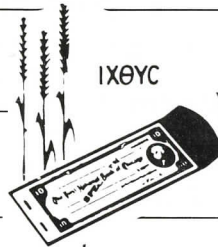
The FBI has released a report on Soviet disinformation, titled "Soviet Active Measures In The United States, 1986-87," which states: "It is clear from developments within the past few years that the Soviet Union is increasingly interested in influencing and/or manipulating American churches, religious organizations, and their leaders. This campaign represents Soviet awareness that churches and religious institutions are important factors in the formation of public opinion in the United States. . . . In an effort to neutralize perceived anti-Soviet feelings, the Soviets have directed increased efforts against the more conservative religious groups and leaders in the United States."

Among the organizations the FBI says the Soviets have at their disposal for the conduct of disinformation campaigns is the Moscow Patriarchate of the Russian Orthodox Church, the church Brother Graham says will be hosting his visit to the USSR this June.

Indeed, we must continue to pray that Brother Graham comes to his senses on this question of alleged "openness" in the gulag that is the Soviet Union. ■

Uganda Restricts Worship

New developments in Uganda have closed a Bible institute and placed greater restrictions on public preaching in the East African nation's second largest city. Directives by Godfrey Mamukuma, a civil intelligence officer for the city of Jinja, demand that "all public preaching and all other forms of worship should in [the] future be conducted in recognized places of worship." (ODNS)



GOD'S CALLING

By Joseph R. McAuliffe

Throughout history men and women have grappled with the question, what is my calling and purpose in this life? It is not surprising that people on their quest for personal destiny will try almost anything to realize an answer. In the '60s many young people turned to drugs not merely for the buzz but for illumination. Subsequently, many have experimented with eastern religions, consciousness raising techniques, occult practices, and a myriad of other New Age programs in their search for ultimate reality. Similarly, many Christians have testified that their response to the Gospel was triggered by the evangelistic lure that by turning to Christ one could apprehend both God's love and more importantly "His wonderful plan for your life."

The Scriptures consistently affirm that God has a calling upon our lives that is not only for the next age, but for this temporal order as well. As Bob Mumford has remarked, "If God saves us only to call us to heaven then maybe we should be more deliberative in our baptismal services to hasten that eternal calling." But according to II Tim. 1:9, the Lord saves us and calls us with a holy calling that is "according to His own purpose and grace which was granted us in Jesus Christ from all eternity." Before this time-space cosmos ever existed, the Triune God had determined both our salvation and the calling we are designed to fulfill in our lifetime. God's revelation to the prophet Jeremiah is telling in this regard: "Before I formed you in the womb, I knew you, and before you were born I consecrated you, I have appointed you a prophet to the nations" (Jer. 1:5).

The fact that God's calling upon our lives is predetermined highlights a principle concerning callings that is often misunderstood, and that is: "God calls into being that which does not exist" (Rom. 4:17c). Because modern man has self-consciously been so indoctrinated with existential philosophy, he believes that only that which he presently is experiencing is real and everything else in the past and future is meaningless. However, the Scriptures teach that our lives are continually being transformed and that what we are now is not necessarily what we will be. Rather God is working in our lives in order to prepare us and then develop us into that which He has called us. A good example of this is the story of Joseph in Genesis 37-50. I believe the 13-chapter account of this man's life is the clearest delineation on the subject of callings in all of Scripture. We learn from Genesis 37 that God revealed His particular calling to the 17-year-old

Joseph that he was called to be a ruler through the medium of a dream. God has many means of revealing His call to an individual other than dreams, including parental insight (Luke 1:67,76), vocational recognition (Ex. 31:6), personal revelation (Gal. 1:15-16), and often the Lord providentially directing our steps (Prov. 16:9).

Joseph received the revelation of his calling as a teenager, but it would be 13 long years before he would experience the fulfillment of that call. Many of us have grown disillusioned because we have failed to grasp the time gap that exists between the revelation and the consummation of the call. We want it all now. Our existentialism demand a quick-fix, a new drug, and instant results. Jeremy Rifkin, in his latest book on how computers affect our sense of time, highlights man's craving for speedier results and our decreasing level of patience which causes some to begin shooting when the line moves too slow.

God, however, is in no hurry and takes His time in working His calling into our lives. Consider how God worked for years preparing men to fulfill their calling. Abraham waited 25 years before receiving Isaac,



JOSEPH SOLD BY HIS BRETHREN

Moses spent 40 years in the wilderness anticipating God's call, Jesus was a nine-month baby who didn't begin to effectuate His call for 30 years, and Paul was simply brother Paul for 12 years before initiating his apostolic call. We today, however, think if God doesn't bring us into our calling in 12 weeks then something must be wrong. Perhaps God has forgotten me, or doesn't love me, or maybe doesn't even exist. I have counseled enough people to know that this line of thinking is commonplace in the church.

There are two other popular misconceptions concerning the subject of callings. The first is the notion that callings are merely ministerial or ecclesiastical in nature. One is called to "spiritual" occupations such as pastor, missionary, and evangelist, but not called to engage in "secular" employment. This dichotomy between the secular and spiritual realm is simply warmed-over neo-platonism. God's callings upon men and women are diverse and comprehend every legitimate vocation. There is no hierarchical caste system with callings either; as Calvin said, "The minister bears no ethical superiority to the merchant." God calls some to be pastors, some as evangelists, but most to some area of business.

The second misconception pertaining to callings is the program that God employs to qualify us to fulfill His calling. Some hold that the ways of God are always the ways of peace, and difficulty is thus interpreted as an alien element to God's plan. The curriculum in which God enrolled Joseph was laden with much tribulation, and the kinds of trials Joseph experienced seem to characterize the course that is common to all who eventually apprehend their call. There are five "classes" or tests that Genesis outlines in Joseph's journey to the throne that are germane to

God's program for preparing an individual for his call.

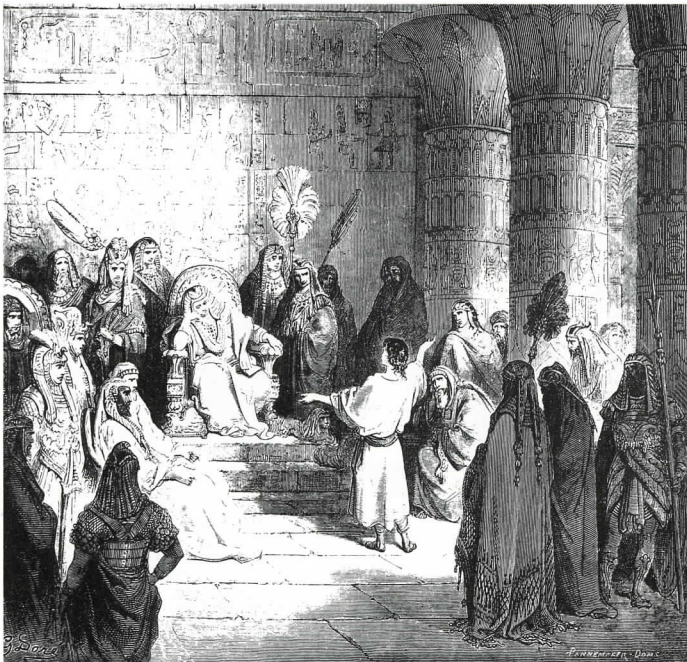
The first is *rejection*. "So it came about, when Joseph reached his brothers, they stripped Joseph of his tunic, the varicolored tunic that was on him; and they took him and threw him into the pit" (*Gen. 37:23-24a*). No, rejection is not always a demon as some teach. God uses rejection to adjust our character so that he can work aspects of His nature into our lives. Shortly after Joseph shared his dream with his brothers, out of envy, they cast him into a pit. Certainly this was not an auspicious start for the man who would become king. We can only speculate as to what went through Joseph's mind in that pit of rejection in light of the royal prophecy. But rejection was God's provision for this favored son of Jacob who some day would be called upon to care for a nation of rejected people (he needed rejection in order to someday care for the rejected).

The second class for Joseph was *demotion*. "Now Joseph had been taken down to Egypt; and Potiphar, an Egyptian officer of Pharaoh, the captain of the bodyguard, bought him from the Ishmaelites, who had taken him down there" (*Gen. 39:1*). We learn from the life of Christ that the way up is first of all the way down. The exalted Christ of the Ascension was preceded by His incarnation, suffering, and crucifixion. Although Joseph was delivered from the pit, he was sold into servitude. Some deliverance, especially for the would-be ruler. But again, Joseph needed to learn demotion in order to effectively serve and lead a nation. A sad commentary on the state of many of our leaders today is that many have never suffered. Untested leaders are a mark of God's judgment: "And I will make mere lads their princes and capricious children will rule over them" (*Isa. 3:4*). Godly leaders are never born leaders, they become so through many years of service and pain.

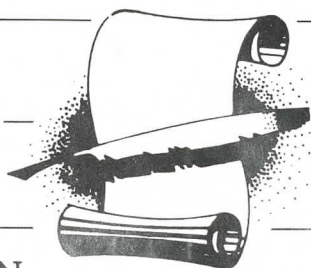
The third lesson was *stewardship*. "So Joseph found favor in his sight, and became his personal servant; and he made him overseer over his house, and all that he owned he put in his charge" (*Gen. 39:4*). Because Jacob spoiled Joseph, God used Potiphar to give Joseph the opportunity to learn how to be an administrator. Similarly God has His divinely ordained Potiphars who often are our employers to accomplish a similar objective in our lives. God rarely, if ever, promotes an individual into their calling without first training them in a variety of circumstances. At times, the training appears utterly unrelated to what we perceive our calling to be. But God knows what He is doing and orchestrates every aspect of our stewardship after the counsel of His will.

The fourth course is *injustice*. "Now it came about when his master heard the words of his wife, which she spoke to him saying, 'This is what your slave did

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JOSEPH INTERPRETING PHARAOH'S DREAM

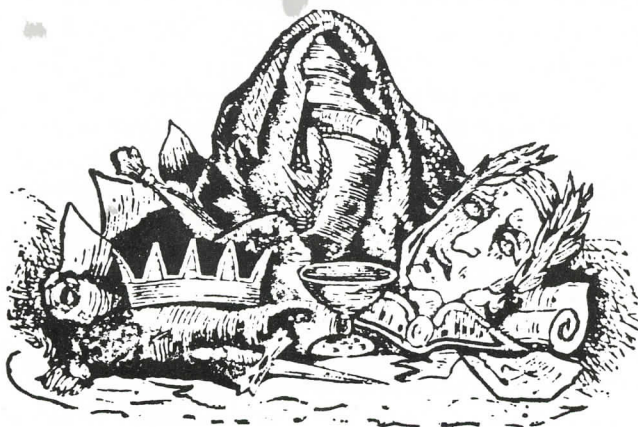


THE POLITICAL ILLUSION

By Rousas John Rushdoony

It would be absurd to deny the importance of politics, but it is also very dangerous to over-rate it. One of the persistent problems of Christendom has been the tendency to over-rate both church and state. In Numbers 18:21-26, we see that God orders the tithe to be paid, not to the priests but to the Levites, whose varied functions included education. Thus, worship *per se* received mainly a tithe of the tithe. At the same time, the civil tax was limited to half a shekel for all males over 18, the same amount for all. As a result, both church and state in Scripture are, however important, *restricted* in size and power. The power-center is the covenant man and the family.

Michael Kammen, in *A Machine That Would Go of Itself, The Constitution in American Culture* (1986), has shown how modern men since Newton have seen their hope and salvation in machines. The universe was seen as a machine, and politics was seen also as an area where, if the proper machinery of govern-



ment were once established, all would then go well. Constitutionalism was seen as such a mechanism; once properly established, it would ensure the orderly processes of government and justice. Machine imagery was used well into this century by men like Oliver Wendell Holmes, Jr., and President Franklin Delano Roosevelt. Even the critics of the U. S. Constitution used the same language, saying, "the machinery of government under which we live is hopelessly antiquated (and) should be overhauled." After World War II, as colonies were granted independence, they were also given constitutions which had no meaning in terms of their cultures and laws. Not surprisingly, these constitutions soon became meaningless. Contrary to Western expectations, constitutions guaranteed nothing when the

culture of a people was unrelated to the paper rules.

In the 1930's, the New Dealers added a biological character to the "mechanism" of the Constitution. After Darwin, they held that constitutions have also an organic character and thus must evolve into more advanced forms. This mechanistic and sometimes biological theory of law and constitutionalism was the *first* and major form of American (and, often, European) faith concerning political order.

The *second*, stemming from Jean-Jacques Rousseau, held to a belief in the will of the people as embodied in the general will. Phillip S. Paludan, in *A Covenant with Death, The Constitution, Law, and Equality in the Civil War Era* (1975), has shown how the popular will came to outweigh law in many minds. Davy Crockett claimed that the heart of the common man was *at least* the equal of books and the learning of judges. He boasted of having never read a law book and of having based his decisions as a justice of the peace on "common sense and honesty" and of having "relied on natural born sense and not law learning." Thus, the certainty of the "mechanism" of the Constitution was giving way for many to the natural goodness of man's will. Such advocates of man's natural wisdom held that no law or constitution could outweigh the will of man.

Many, of course, tried to combine the idea of constitutions and laws as the mechanism of justice and government with the idea of supremacy of the popular will, the majority, or the democratic consensus. As a result of this union of the two ideas, it became commonplace to use the word "democracy" instead of "republic" in describing the United States. The U.S. Constitution was re-interpreted along democratic lines, as was the British Constitution. Will and mechanism had become a unity and an instrument whereby man's problems would be solved. Salvation was now on its way by means of the democratic process in and through civil government.

Church and state have often seen themselves as man's saviors. One of the premises of the states of the ancient world was that a stateless man was no longer a man, that outside the state there was no salvation. A like belief has at times been common to some churches. The Biblical faith, of course, is that there is no salvation outside of Christ. Peter declares: "neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved" (*Acts 4:12*). Our Lord says plainly, "I am the way, the truth, and the life: no man cometh unto the Father, but by me" (*John 14:16*). (Ironically, I have been told by critics more

than a few times that to believe in a salvation exclusively through Christ is bigotry. These same people will declare that there is neither hope nor future, no salvation, in other words, for men except through democracy. This is more than bigotry: it is pharisaic stupidity!)

Modern men believe earnestly that their hope of salvation is in and through politics, through the state. As a result, the capture of the state in order to institute their plan of salvation is an urgent matter to many men and their political parties. Some talk as though the world will come to an end if the opposition party wins the election!

Now, clearly, political parties can do some good, and much harm, but they cannot create the good society nor a new paradise on earth. Political change is coercive change, not moral transformation. Political power cannot regenerate men. All too often, politics is the art of turning a working society into a disaster. At its best, however, civil government cannot give to a people the character they do not have.

To expect social regeneration by means of politics is to believe in moral shortcuts. It is the belief that men and nations can be made new by legislation. Imperial Germany before and during World War I, was very strongly socialistic; every area of life was regulated and controlled: it was an ordered society. After World War I, many liberals believed that freedom from socialist regulations would produce, automatically, a free, liberal economy and society. The result instead was the moral anarchy of the Weimar Republic: it was not productive as the liberals had hoped but was instead given to lawlessness. In voting for Hitler, many people were voting for a return to order, for a respite from lawlessness, only to find that an ordered society can be a radically lawless one.

Only a moral society can be a truly orderly one, and a moral society requires a regenerate people.

Too often, the churches have followed either one of two equally vain approaches to civil government. *First*, the social-gospel faith sees man's hope in terms of civil law. Hence, the control and use of the civil order becomes an essential step to social salvation. Instead of a personal moral commitment to charity and social responsibility, the social-gospel churches are now dying, because a century of social action has produced only minor goods and major ills.

Second, the pietistic churches want no involvement in either society or civil government. For them, the *essence* of the Gospel is, "Ye must be born again." They forget that this is *the starting point*, not the *essence*, for our Lord declares, "Seek ye first the kingdom of God and his righteousness (or, justice)" (*Matt. 6:33*). Because of this misplaced emphasis, such churches produce at best usually only babes in Christ. They forget that a baby that never grows up is an idiot. It should not surprise us that such churches

are marked by social impotence. People can attend them year in and year out and hear nothing either to offend or to challenge them. In effect, such churches give assent to the savior state by their unwillingness to confront it.

Salvation by political action is the ruling religion of our time. It is a form of humanism. It will destroy us in time, if we do not replace it with Jesus Christ as Lord and Savior, and the wholeness of the word of God. We have as a people sought salvation through education, "social justice," and also politics. All have failed us. It is time to bring back the KING. ■

CALLING, from p. 12

to me,' that his anger burned. So Joseph's master put him into the jail" (*Gen. 39:19-20*). Suffering unjustly is probably the hardest test that God puts us through, but it is essential for our maturation. Joseph didn't deserve this injustice, but because God knew that he someday would be responsible to oversee victims of innumerable injustices, Joseph needed this injustice.

The fifth and final class is *frustration*. "Yet the chief cupbearer did not remember Joseph, but he forgot him. Now it happened at the end of two full years that Pharaoh had a dream" (*Gen. 40:23; 41:1*). All along God was with Joseph throughout his seminary of the spirit, but this last class in which Joseph studied in prison may have caused him to throw in the towel. After the cupbearer was released from prison, Joseph believed his liberation was imminent. Yet day after day, week after week, there was no delegation from Pharaoh's court. He had been forgotten. But God never forgets. God knows when we are ready and graciously restrains us until we are ready. Joseph needed to learn the frustration of waiting and serving faithfully in less than ideal circumstances because he was called to lead those who live in such a reality.

From the time Joseph received the revelation that he was to be a ruler until the day he finally stood at Pharaoh's side was 13 years. Why that long? Because it needed to be that long for him to become what God called him to be. Why rejection, demotion, stewardship, injustice, and frustration? Because only tribulations can produce perseverance, and it is perseverance in difficulty that generates character (*Rom. 5:3-4*) and character is the substance that animates our callings.

The story of Joseph is one with which we all can identify when we honestly assess what God is doing with us in terms of His preparation. Fairy-tale Christianity is a popular religion that begins "once upon a time" with our conversion and then purports that we "live happily ever after." To believe such nonsense will rob you of the grace you need to be faithful to the One who calls you and the One who is faithful to bring your calling to pass. ■



MEDICINE'S MECHANICAL MODEL

By Rousas John Rushdoony

Every area of life and study has its presuppositions, its starting points. Whether it be science or politics, certain axioms or paradigms of thought form the premise of all life, study, and research. A false premise can become progressively more dangerous for men and nations. It is thus essential that presuppositions, paradigms, or axioms be analyzed, to determine whether or not they are true or false.

The medical model of Western Culture is centuries old. Its roots are in Greco-Roman thought, in paganism, and, although Christian influences are present and at times have been strong, the pagan element is now dominant.

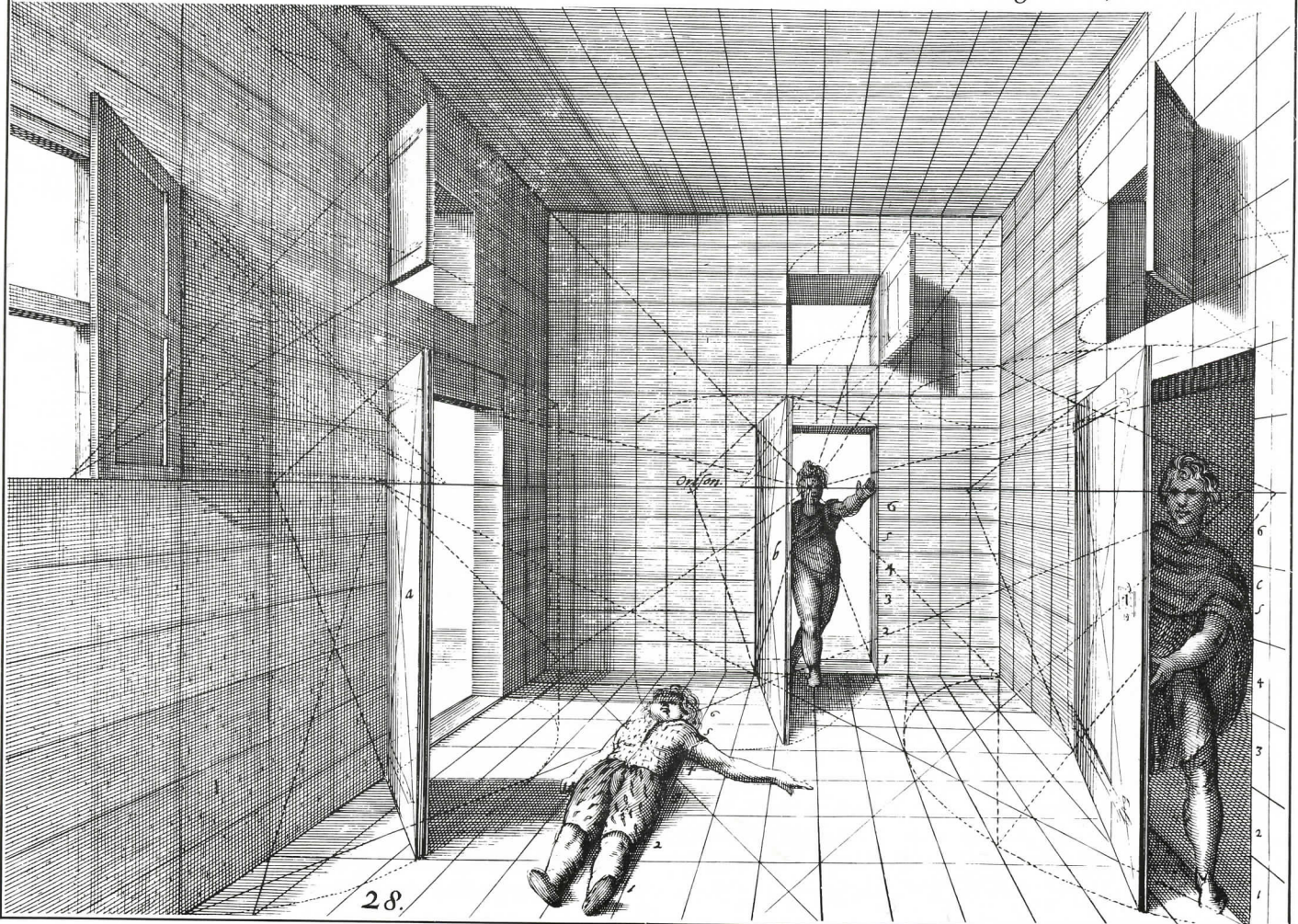
Dr. Magnus Verbrugge, M.D., in *Alive* (Ross House Books), has shown how costly it is for science to bypass the Biblical view of life. Scripture tells us that God created man out of "the dust of the ground," and by the miracle of His ordination, man "became a

living soul" (*Gen. 2:7*). The word *soul* means *life* or *living being*, not the Greek idea of spirit. The key to the definition of man is not material or immaterial but life. Man is created life, and, if he separates himself from God by sin, he dies (*Gen. 2:17*). Our Lord says, "I am the resurrection and the life: he that believeth on Me, though he die, yet shall he live; and whosoever liveth and believeth on Me shall never die" (*John 11:25-26*).

Life is thus a religious fact, inescapably so. To forget this is dangerous.

The pagan, *mechanical* model does ignore this fact. In my student days, textbooks declared consciousness to be an "epiphenomenon" and dismissed it together with the fact of life as vague, imprecise, and non-scientific questions. The implications for medicine from the time of the Greeks have been very serious and are now becoming deadly.

The *mechanical model* sees the body as a material and even mechanistic thing. We all know how to deal with mechanical things to some degree. An automobile will not run without gasoline, so we add



gasoline, and all is well. When it requires oil, we add oil lest the motor burn up. When mechanical parts wear out or malfunction, we exchange them for new parts.

This is the dream and concept which governs much of modern medicine. It also governs fiction and films. A few years ago, a popular television series, featured a bionic man; when his parts malfunctioned, he went to a medical "shop" to have them repaired or replaced. This is, of course, a silly dream. All of us, as we get older, become partially "bionic" as we wear spectacles or glasses to see better, or a hearing aid to hear better, or even a wig or toupee to look better! But no man in his right mind prefers his "bionic parts" to the living parts he was born with.

There is however, much, much more to the mechanical model than this. The mechanical model produces not only a distorted medical practice but a dangerous one. The idea of man being a person created in the image of God is bypassed. Life is no longer seen as a religious fact but a legal definition, as Dr. Charles Rice has pointed out. In matters of abortion, the courts now determine what constitutes a person, and an unborn child is now not legally a person: he is defined as a piece of tissue. Many millions of people affirm this, and they are logical, given the presuppositions of modern thought. Only because they are the creation of God does their conscience still trouble them.

Because of the mechanical model, euthanasia is now practiced in many parts of the world. The elderly are seen as old, worn-out models, now useless, and fit only for the human junk-pile. Given their presuppositions, *i.e.*, the mechanical model, this idea is logical.

At the same time, medical practice is pursuing this mechanical model with intense zeal. The spare parts idea is cultivated — aborted babies are a source of raw materials and the dying are cannibalized for spare organs. Both the moral factor and the fact that the body works to reject these alien parts are side-stepped. Somehow the spare parts idea is going to be made to work. There are hints here and there that this kind of medical practice is not the wonder-working break-through that the press would have us believe. In any case, increasingly, some people feel that they have a "right" to spare parts when they need them. (On one trip, I was told of the pressures put on some heart-sick and grieving parents to sign over their child's body for parts while the child was still fighting for life. One wonders: given the contempt for life shown by some of these medical men, can they be trusted with the life of a perhaps dying child whose "parts" can be used elsewhere?)

In the Netherlands, the elderly are increasingly afraid to go to the hospital, lest they be "put to sleep," or killed. In the United States, some older

people are promising their husband or wife never to send them to a hospital if they become seriously ill.

This should not surprise us. Given the mechanical model, doctors and families will alike show less and less respect for life.

What is urgently necessary, therefore, is a strictly Christian model for medical practice. This will take time and serious thought to develop. It must begin with systematically Biblical presuppositions, and with humility. We have had non-mechanical models, such as holistic medicine, but these are still alien to Scripture and heavily influenced by Oriental mysticism. It is strange that some who resent any reference to the Biblical model are still ready at times to experiment with such things as acupuncture! They prefer any answer by man rather than one by God; the ultimacy of man's word seems to be their presupposition.

Time is running out. Given the mechanical model, what is to prevent some tyrants from declaring various groups of people to be non-persons? Marxism and fascism have already done this, politically and medically. With abortion, the democracies have followed suit. Nothing is more foolish than to believe that either time or ideas will stand still. They move on, and the mechanical model in medicine means a variety of deadly possibilities. Today, most people believe in the medical model and are constantly "popping pills," taking drugs, as the answer to their problems. They believe that adding some pills to their system will be like putting gasoline in a car-tank: it will make them go. Many demand pills from their weary doctors in the confidence that some additive to their inner machinery will solve their problems.

Of such illusions are evils and tyrannies made! ■

Western Technology Aids Repression

A report by the Soviet daily *Izvestia* has revealed that an unprecedented exhibition of instruments and equipment for customs control produced by Western firms working closely with the Soviet Union took place in Moscow in late November. The article said that the success of the joint venture can be judged from the fact that Soviet customs officials have been able to confiscate hundreds of thousands of copies of "ideological harmful material." According to authoritative sources, Soviet customs control is as rigid as in the days of Brezhnev and Andropov. (ODNS)

* * * * *

Pope: Religious Freedom is Basic

Pope John Paul II has called for religious tolerance and the acceptance of religious freedom as a fundamental right. The pontiff stated, "Religious freedom, an essential requirement of the dignity of every person, is a cornerstone of the structure of human rights." (ODNS)



LETTERS

Thank you for the *Chalcedon Report*. Now a retired clergyman, I find your articles stimulate and refresh the mind. Yes, there is always something to be learned.

Maruice D. McNabb
Vernon, BC, Canada

* * * * *

Thank you for your work! Chalcedon is virtually the only source of uncorrupted doctrine that we laymen can use for current commentary in the study of God's Word. Even in the "reformed" church I attend, serious errors are taught regarding dominion, etc. At times it can be frustrating trying to deal with it. Your tapes and literature are a comfort and a help in "recharging my batteries" for the next "encounter."

Ronald D. Bull
Jupiter, FL, USA

* * * * *

I'm glad you asked for funds; it's a privilege to be able to help you. I trust your center will be for others what graduate school *wasn't* for me. Unfortunately, my M.A. program in literature at a Christian university failed to give me what I wanted most — God's perspective on literature. May you succeed where my *alma mater* failed.

Peter Floyd
Santiago, Chile

* * * * *

I have appreciated and have been blessed over the past couple years as I have read various articles in the *Chalcedon Report*. In the past I have simply read the copies of other people. However, I would like to begin receiving the *Chalcedon Report* myself. Please advise me as to any subscription rate. As for now, I am simply sending the enclosed check. Thank you. May the LORD bless you.

Ronald C. Rowe
Hattiesburg, MS, USA

(EDITOR'S NOTE — *The magazine is sent free to all who request it. However, donations in support of this ministry are needed and greatly appreciated. We are thankful for the many readers, such as Mr. Rowe, who voluntarily support this publication. Contributions are our only means of support.*)

* * * * *

Thank you for your faith in a stranger which you have shown by your uninterrupted mailing of the *Chalcedon Report* to me without any signal from me of my interest or attention. In my case, at least, your faith has been justified. Praise God! It is with distinct pleasure that I am finally able to send a token of my

deepest respect for you, your work and your organization. Of course, the re-Christianization of America must be the first priority of any thoughtful Christian. You are leading the way in this effort. I am a proud follower. Your magazine is totally engrossing to me.

Joseph D. Harvey
West Yarmouth, MA, USA

* * * * *

Your work gives us inspiration (and ammunition) to put on the armor of our faith and apply God's worldview to all that we do. We pray for continued blessing on your ministry and for revival in the churches.

Dr. George J. Horner
Pipestone, MN, USA

INTERCESSION

A 56-year-old Baptist from the Zion Congregation in Liepaja, Latvia, has appealed to the West for help in gaining his release from a Soviet psychiatric hospital. The daughters of Teovils Kuma have appealed to the Latvian SSR Supreme Court without success. Kuma was arrested in July 1980 for distributing over 600 religious leaflets in public areas. He was declared mentally unstable and socially dangerous by experts at Riga Psychiatric Hospital. Send letters to: Open Doors, P.O. Box 27001, Santa Ana, CA 92799, USA. Letters will be relayed to appropriate authorities.

* * * * *

A Romanian attorney known for defending accused religious believers disappeared last December while traveling from Bucharest to Timisoara. Authorities have since notified family members that Nelu Prodan, 34, was arrested and charged with "receiving bribes." According to Britain's Keston College, members of Prodan's Baptist church in Bucharest believe he was actually arrested for making court appearances on behalf of Christians and churches. His most recent court case was that of Nestor Popescu, a film editor who is presently confined to a psychiatric hospital. Prodan and his wife Virginia were both practicing law prior to their conversion and have been active Christians. (ODNS)

* * * * *

The lives of Pentecostalists Vasili and Galina Barats could be in "grave danger" if they are not allowed to immediately emigrate from the USSR. The Barats have sent an urgent message to the West saying they are both ill and must leave. The Barats are former Communist Party members who renounced their party membership after conversion to Christianity and have both served time in Soviet prisons. (ODNS)

Punishing the Church

Both the tax-exempt status of the Roman Catholic Church and its right to challenge demands for extensive church records are at stake in a case now under review by the U.S. Supreme Court.

In 1980, Abortion Rights Mobilization and several other pro-abortion groups sued the Internal Revenue Service and the Treasury Department for failing to revoke the Catholic Church's tax-exempt status after the church continued to engage in anti-abortion activities. ARM alleges that permitting the church to use tax-exempt funds for political purposes violates federal law and "disadvantages" pro-choice groups whose income is taxed.

During the legal process, the U.S. Catholic Conference and the National Conference of Catholic Bishops refused to turn over more than 20,000 subpoenaed church documents, claiming that ARM had no legal standing to challenge their tax exemption. U.S. District Judge Robert Carter found the groups in contempt of court and ordered them to pay \$50,000 a day until they surrendered the records.

On appeal, a circuit court upheld the contempt order, ruling that the Catholic groups themselves lacked standing to challenge ARM's right to sue. Both standing issues are now before the Supreme Court.

If the Court rules that the Catholic groups have standing to challenge the lawsuit, the justices will then rule on ARM's standing to sue the government. A decision that ARM lacks standing would effectively kill the lawsuit.

On the other hand, should the Court rule that the Catholic groups do *not* have standing to challenge the suit, the stiff fines will mount until the church turns over its records. The case would then go back to the district court to address ARM's allegations that the church has misused its tax-exempt funds and should lose its tax exemption.

A brief filed by the independent Christian legal group, The Rutherford Institute, argues that ARM has no legal standing to challenge the church's tax-exempt status, since the pro-abortion group has suffered no "direct personal injury" or deprivation of constitutional rights. Brief authors James Knically and Gary Leedes claim that the generalized grievances raised by the lawsuit are "purely ideological" — repugnance of the church's pro-life stand — which are not sufficient to establish a "case or controversy" under Article III of the U.S. Constitution.

Permitting groups to sue the government on no other grounds than a "generalized grievance" could depart sharply from established law and could cause great damage to churches, the brief adds. Churches could be forced to turn over confidential records even if it were later determined that the suing party had no right to see them. By that time, however, the harm done to the churches could not be undone.

"It would allow pro-choice groups to misuse the legal process to go on fishing expeditions to harass

church entities," said Leedes, a professor of constitutional law at the University of Richmond Law School. "The church would then be punished for asserting its constitutional rights, including those guaranteed by the First Amendment's religion clauses." ■

PARTNERS



The far-reaching work of Chalcedon continues to grow, and we depend completely on our support partners in the work of Christian Reconstruction. We are grateful to our readers and other supporters who have sent contributions and notes of encouragement, such as those below. Economic conditions seem to have negatively affected large-scale giving, but we are grateful to God for an increase in grass-roots support for Chalcedon's ministry. If you are being blessed by the Chalcedon Report and other aspects of this ministry, won't you consider joining our other partners? All gifts are tax-deductible.

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