

CHALCEDON

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The Racialist Heresy

Racialism, n. < a doctrine or teaching that claims to find racial differences in character, intelligence, etc., that asserts the superiority of one race over another or others, and that seeks to maintain the supposed purity of a race or the races

Exaggeration and Denial, by R. J. Rushdoony
The Real Antithesis, by P. Andrew Sandlin
Anti-Semitism: A Reformed Response, by Wayne C. Johnson
Eugenics and the Christian Ethic, by Samuel Blumenfeld
Mistaken Identity, by Charles Roberts
The Revisionists' Tooshies, by Steve M. Schlissel
Plus
Full Speed Ahead to the End of a Culture, by Craig Dumont

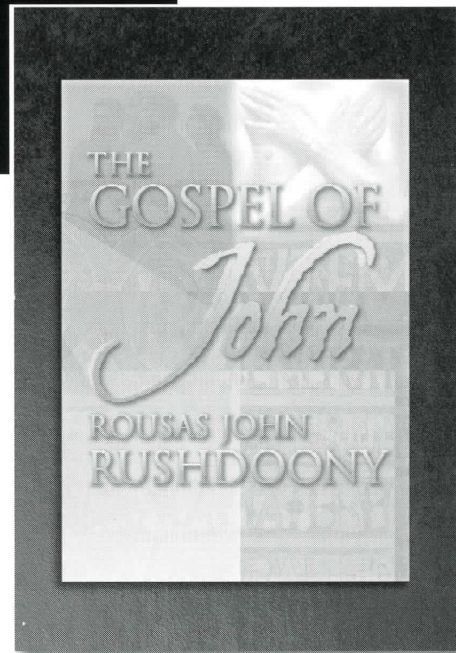
A New Commentary

The Gospel Of John

by Rousas John Rushdoony

The goal of fallen man is self-deification, to be as God (Gen. 3:5), whereas the goal of redeemed man is to be God's covenant man. Christ's perfect humanity is our standard, not His deity. We cannot have Christ as our God if we will not have Him as our true man, as our federal head. In the first Adam, we are born into sin and death; in the last Adam, we are born into justice or righteousness and life. Jesus is the true bread of life, come down from heaven. His flesh, His true humanity, is our bread of life; this He gives for the life of the world. We are in Him no longer the sinful and death-bound sons of fallen Adam, but the just and life-bound people of the last Adam. Christ gives us His flesh, His glorious humanity, so that we are remade into people of righteousness and eternal life. To feed on Christ is to know Him as the true man and our only hope for life. We become members of Him and serve His purpose, to bring every area of life and thought into captivity to Him.

In this commentary, renowned theologian Rousas John Rushdoony maps out the Gospel of John starting from the obvious parallel to the book of Genesis ("In the beginning was the Word") and takes the reader through to the glorious conclusion of Christ's death and resurrection.



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Chalcedon *Report*

*A Monthly Report Dealing with the Relationship of
Christian Faith to the World*

The Racialist Heresy

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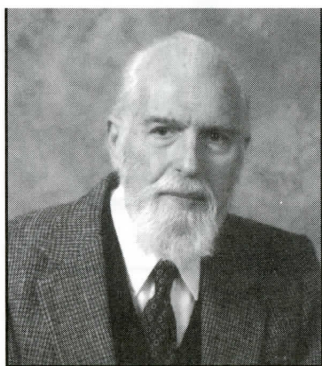
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Exaggeration and Denial

By Rev. R. J. Rushdoony

Relativism is central to the myth of neutrality. Modern reporters go to great lengths to legitimize the opposition to every idea or action, no matter how inane. A tiny handful of pickets will be given equal time with a crowd of thousands, such is the imperative to appear neutral and objective. This has led to a vicious cycle of exaggeration and denial, both legitimized by the media's professed desire to "present both sides."

In recent years, the American press lionized the late Croatian ruler Franjo Tudjman, a man whose writings attempted to employ Biblical grounds for ethnic cleansing. Later, these same news agencies would recount "reported mass genocide" by Serbians against ethnic Albanians.

It is difficult to imagine that anyone can deny the reality of the mass slaughter that characterized the twentieth century, whether it be the Armenian millions murdered by the Turks, the Jewish millions murdered by the Nazis, or the untold millions murdered by the communists in China, Russia, and Cambodia.

In my *Institutes of Biblical Law*, I noted that the scope of such mass murder had so numbed the modern conscience that the murder of a "mere" thousand, or ten thousand, no longer shocked, tempting some to inflate the scope of lesser atrocities, lest they not seem sufficiently horrific.

It was not my purpose to enter a debate over numbers, whether millions were killed, or tens of millions, an area which must be left to others with expertise in such matters. My point then and now is that in all such matters what the Ninth Commandment requires is the truth, not exaggeration, irrespective of the cause one seeks to serve. It is as wrong to exaggerate in order to shock — as it is now clear happened in early reports of Serbian "genocide" — as to deny the reality of what the Nazis did, and in the case of the Communists, what they are still doing.

Historical revisionism condemns the future to play by the dangerous rules of exaggeration and denial. As I noted then, this will inevitably lead to even greater horrors as the bar of the capacity to shock is continually raised. This is the true danger of the myth of neutrality, where God's law is viewed as merely "one side of the debate."

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The Real Antithesis

By Rev. P. Andrew Sandlin



Even though sinful, God-hating man knows that everything is not right in the world, all men, as Van Til declares, *Unavoidably know God.* They may not acknowledge this fact, but it is a fact nonetheless. How do they account for the manifold imperfections in the world? They can never afford to answer, at least consistently, “Because of man’s sin against a Holy God.” To the intelligent, covenant-breaking man, that explanation simply will not do, because it would put him face to face with his Maker whom he tries every waking moment of every day to avoid. Therefore, he creates *false antitheses*. That is, he explains the imperfections and brokenness and “out-of-kilterness” of the world by holding that something other than *sin* is at the root of it all.

Economic Antithesis

For Marxists and many other socialists, the basic antithesis of the world is *economic*. This was the great burden of Marx’s and Engels’ writings. One reason Marxists so detest Christianity is because it declares that something other than economic factors is man’s basic problem and need. For Marxists, the great war is between the proletariat (the workers) and the bourgeoisie (the capitalists, middle class, or owners of the means of production). In today’s advanced free-market economies, these very expressions have almost lost their meaning, since “ownership of the means of production” is hard to pinpoint in cyberspace! Marxism thus loses much of its appeal in post-industrial societies. Nonetheless, the idea that economics is at the root of the antithesis was one of the great false antitheses in the nineteenth and twentieth centuries — and accounted for more misery, suffering, and death than almost any other factor.

Sexual Antithesis

To feminists, the antithesis is *sexual*. Some go so far as to suggest that men and women “live in different conceptual universes.” The problem is not human sinfulness, they suggest, but males, who, since humanity first walked the earth, have

been able to dominate and subjugate women in virtually every area of life. The feminist answer to this is to suggest that sexuality is not a category inherent in the human condition. Rather, we are all “genders.” A gender is a social construction. For example, there may be several genders: homosexual, lesbian, transgender, and androgyny. According to the feminists, the reason we have male domination is because males have put themselves into a position to *define* gender. If we can change that, we will no longer have men and women, at least as traditionally understood, but rather a number of self-chosen genders. To feminists, man versus woman is *the* basic antithesis. Women must destroy this socially constructed male domination in order to achieve the perfect world.

Racial Antithesis

To racialists, the basic antithesis among men is, of course, *racial*. This idea has a long history, going back even to the Biblical world. Many Jews of Jesus’ day, for instance, not having properly understood the Old Testament prophets, thought of themselves as inherently superior because of their race (*Jn. 8:33*). After God included Gentiles on equal footing within Christ’s church, breaking down the wall separating Jew from Gentile (*Eph. 2:13-17*), many Gentile Christians began to claim a racial superiority, or at least, damned the Jewish race. This fostered in some quarters a “Christian” anti-Semitism, which the Bible itself would never permit.

This racialism has been an acute problem with many races as long as races have inhabited God’s earth, and it is pervasive today. The real problem, say the white supremacists, is the Blacks and the Jews who are polluting the “gene pool.” Not so, say the Black Panthers; it’s these Whites who have enslaved us for so long. No, you have both got it wrong, some Asians hold; it is we who are demonstrably

superior intellectually and in almost every other way. To all these groups — and many others — the basic difference between men is racial. Some still attempt to mix this with Christianity: “Christian” racialists. The idea is that WASPS are destined by God to take dominion in the earth by dominating all other races. It is difficult to imagine a more repugnant, anti-Christian idea.

All of these alleged antitheses — economic, sexual, and racial — are false antitheses. *The great antithesis between men is between covenant-keepers and covenant-breakers.* What splits humanity in two is not economics, sexuality, or race, but *religion*. The great division among men is between those who, on one hand, worship and serve the creature and those who, on the other, worship and serve the Creator. This is *the* basic division in humanity. This is the great chasm that bisects all other apparent differences. Those of different economic standing, those of different sex, and those of different race and nation each stand on different sides of the Biblical antithesis. There are wealthy and middle income and poor Christians, as well as non-Christians; male and female Christians, as well as non-Christians; Black, Asian, and White Christians and non-Christians; and so on.

If sinful man can successfully redirect this antithesis to something else, he will joyfully do it. Why? Because it furnishes an alternative explanation for the world’s sin.

Mankind’s Great Problems Are Sin Problems

The great economic problems of the world are at root *sin* problems. Socialists and other coercive redistributionists who wish to use the arm of the state to commit legalized theft, or, on the other hand, materialistic capitalists who deny God’s holy redistributionist plan — tithes and offerings — and who refuse to voluntarily help their poor brethren as the Bible demands are both *sinner*s. The problem is not economics; it is sin.

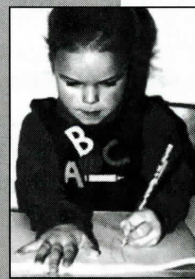
Likewise, the sexual problems in the world are at root *sin* problems. Men refuse to assume their proper leadership role in the family, church, and elsewhere and forfeit their responsi-

bility to women. Many men, on the other hand, abuse and otherwise mistreat women, and refuse to cherish their wives and protect and assist other women. Some women wish to arrogate to themselves roles of leadership that God never intended for them, not content with one of the greatest roles of all: rearing up godly children.

Racial problems are moreover *sin* problems. Racial pride in lineage or skin color is a particularly repellant sin. Racists hate each other and look upon each other with suspicion and malevolence because they have never been washed in the blood of the Lamb, for whom a great number “out of every kindred, and tribe, and tongue, and people, and nation” have been prepared (*Rev. 5:8*). If they were to abandon their evil racism, they would be forced to reckon with the evil of their own hearts.

Everything is wrong, A. W. Tozer once said, until God sets it right. He put it right supremely by Christ’s atoning death and glorious resurrection and ascension.

This is the *only* way the basic antithesis between men can be overcome.



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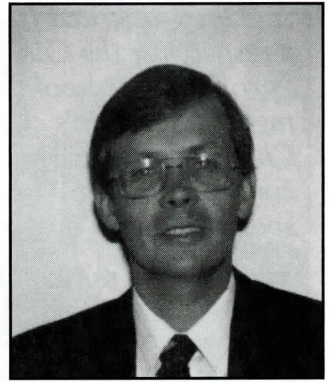
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Anti-Semitism: A Reformed Response

By Wayne C. Johnson



In his seminal work *Christian Antisemitism, a History of Hate*, former Anglican minister and Professor of Religious Studies William Nicholls, does not pull any punches. His thesis is that Christianity is *inherently* anti-Jewish, and has been from the beginning, asserting:

It is now historically clear that anti-Judaism did not begin only in the second century, when the theology of supercession first became explicit. Anti-Judaic hostility is unmistakably present in the later parts of the New Testament itself. The sacred Scriptures of the Christian Church are contaminated with the poison of anti-Jewish untruth. Ever since it has been a recognizable religion, Christianity has been anti-Jewish.¹

By “supercession,” Nicholls refers to the doctrine held by certain Christians that the New Testament church “replaced” Old Testament Israel. While Reformed Christians certainly believe that the promises of God to His people in the Old Testament are rightly embraced by the church in the New Testament, we also recognize that our view of the covenant and of the Old Testament sets us well apart from Roman Catholics and Lutherans in this vitally important area. The New Testament church does not replace Israel; it embraces the Gentiles.

Nicholls’s view, not unrepresentative among today’s liberal theologians, is of such a stunningly conclusionary nature, that Reformed believers, no less than the Roman Catholic and Lutheran theologies that are the target of many of his broadsides, must respond in an unambiguous and forthright manner. To remain silent in the face of such a charge is to tacitly consent to its substance, though Reformed history and doctrine suggest a decidedly different conclusion.

Nicholls sees the world through the prism of a sort of *anti-anti-Semitism*, tracing much of

what is wrong in the world to this alleged fatal flaw in Christian theology:

Whether religious or secular, conservative, Marxist, or liberal, all forms of modern antisemitism are branches of the same tree. All of them have inherited from the Christian past the conviction that Jews are bad. For religious antisemites, the Jews are the recalcitrant enemies of God and Christ. For conservatives, they are an unassimilable racial community. For liberals, they are narrow-minded and aggressive, ready to deny to others the political rights they claim for themselves. For Marxists, they are the instruments of American imperialism. New reasons may be given nowadays, but the assumption is old. At the roots of the tree we will find the ancient myth depicting the Jews as Christ-killers.²

While Nicholls’ antipathy to traditional Christianity and Biblical authority is obvious, we cannot simply dismiss his over-reaching allegations, as long as any significant number of people might otherwise be disposed to believe them. We must also credit Nicholls for so plainly stating his thesis, in an era when liberals often seem incapable of being certain about much of anything.

The Notable Exception: Calvinists

Still, amid the rubble to which he believes his arguments reduce historic Christianity, Nicholls notes a few minor exceptions; notably the Calvinists. Discussing the amazing story of Reformed pastor André Trocmé and the tiny French village of Le Chambon, where virtually every family took in and sheltered Jews from the Nazis, Nicholls attempts to explain, writing:

...[T]hey inherited from their Calvinist faith a respect for the Old Testament and for the "people of the book" whom they still regarded as God's chosen people. Their Christian faith took a practical form. The commandment to love the neighbor meant something only if carried out in action.

*Theologians may remember the Calvinist idea of the third use of the Law, to guide the actions of a justified person, an idea in fact very close to the Jewish understanding of the role of the Torah. For these Calvinist Christians, simple and untheological as they were, the commandments of God were something to be kept and done. Christian faith in the forgiveness of sins did not remove from them the necessity of action on behalf of other human beings. And so they did act, as if it were the most natural thing in the world, and did not think of themselves as heroes.*³

Trocmé had inherited from his Huguenot ancestors a deep empathy for the persecuted. He has been slandered and maligned as a pacifist (which he was) and a Communist (which he was not). We in the Reformed community have difficulty accepting the acts of a man like Trocmé unless we have meticulously evaluated every particular of his theology. While there are certainly aspects of Trocmé's theological opinions that would spark debate among his Reformed brethren, for present purposes it seems enough to focus on what was obvious even to Nicholls; *there is something different about Calvinists:*

*The Calvinists held a different view of the relationship between Law and Gospel. Calvin knew of a "third use of the Law," as guidance for the conduct of life for the justified Christian, living in the covenant of grace. Without knowing it, he had in fact come closer to the original Jewish understanding of the function of Torah in personal and corporate life. Thus, Calvinists could look to the Old Testament as guidance for the building of new societies that had thrown off the Catholic yoke, or (later) that of the established churches of the Protestant world.*⁴

Nicholls apparently has difficulty conceiving of Christians doing the right thing on purpose.

He called the people of Le Chambon "simple and untheological," and here has Calvin arriving at a theological position "without knowing it." Still, the point is obvious, that Calvinist theology requires engagement with the world in distinctively Biblical terms. In *Conscience and Courage, Rescuers of Jews in the Holocaust*, Eva Fogelman makes the Reformed/Old Testament connection, as well:

*It is of interest that many Dutch rescuers were members of the Anti-Revolutionary Church Party, a group whose members were taught about Jews in positive terms. Members of this party felt a spiritual connection with Jews through stories from the Hebrew Bible and through stories about Jesus. Jews were brothers and sisters to them, not alien beings.*⁵

Like most secular writers, Fogelman is at sea when trying to describe just exactly what it is that these, and other Calvinists, actually believed that impelled such actions; nevertheless, she is to be commended for faithfully reporting *what* they did, if not quite understanding *why*.

Active Calvinism

The historical record, of course, is quite clear, particularly in the Reformed tradition known as "activist Calvinism" that had its roots in the German Palatinate centered in Heidelberg. The late Frances A. Yates, a Fellow of the British Academy and of the Royal Society of Literature, portrays Heidelberg as an incubator of the sciences and the arts (for better or for worse, it seems). In her *Rosicrucian Enlightenment*, she writes:

*Though the Palatinate was a Calvinist state, the thought movements within the Palatinate with which we are to be concerned [i.e., Rosicrucianism, alchemy, and other pre-Enlightenment movements] have little, indeed nothing, to do with Calvinist theology. These movements are a remarkable example of the trend to which H. Trevor-Roper has drawn attention,⁶ namely that activist Calvinism attracted liberal thinkers of many different types — attracted because activist Calvinism represented a stand against the extreme forces of reaction, a guarantee that within its sphere of influence the writ of the Inquisition would not run.*⁷

Centuries later, Hitler and the Nazis were also learn that the Reformed Churches were to present a different, and much more militant, problem for them in their attempts to create a “German Church,” for racially pure “German Christians.” While there were many godly Christians of the Lutheran Churches who joined the “Confessing Church” and signed the famous Barmen Confession against the Nazi state’s claims of authority, the proportion of Reformed churches who refused to submit was much higher.

The fact that Karl Barth was a leader in this opposition, and a prominent co-author of the Barmen Confession,⁸ has, as in the case of Trocmé, often clouded the central issue to people who otherwise would advocate his views and applaud his courage. We need not agree with all (or even little) of Barth’s theology to agree with the Barmen Confession’s appeals to the Lordship of Christ and the authority of the Reformed creeds, upon which it based its wholesale rejection of the Nazi’s authority.

The Nazis, under a plan drawn up by Rudolph Hess, made a determined effort to take over the nation’s churches. They did this by exploiting the practice in which residents of a city needed only to pick up a ballot from the local church in order to be able to vote in ecclesiastical elections. After brown-shirted Nazis took over region after region, the battle came down to the infamous “Brown Synod”⁹ of September, 1933, so named because so many of its elected delegates wore the brown shirts of the Nazi movement. The small opposition, calling themselves the “Young Reformation Movement,” was vastly outnumbered — only 75 of the 229 delegates present.

When the vote was taken to endorse the so-called “Aryan paragraph,” requiring that pastors and their wives be free of “Jewish blood,” the 75 walked out of the meeting, after which Nazi puppet Ludwig Muller was elected Reich bishop.

Matheson describes this group of young Christians and their actions a few weeks earlier:

The opposition to the German Christians in the church elections of 23 July 1933 was ill-organized, ill-financed and except in Southern Germany [emphasis added], attracted little support. The emergence of such groups as “Gospel and Church,”

*however, was significant for the evolution of the Confessing Church. They were sponsored by the Young Reformers Movement, which sought the renewal of the Church, but on a firmly Scriptural and non-political basis.*¹⁰

The impact the Barmen Confession had was largely a matter of how the various church bodies received it. Barnett writes:

*The Lutherans saw the Barmen Declaration as a church document to be pondered and elaborated upon, corrected and further developed theologically. The Reformed and Old Prussian Union...viewed it as a full confession, as significant as the Augsburg Confession of 1530. As the foundation of the Confessing Church, it gave church protests against Nazi infringements on the faith a status confessionis [i.e., confessional status].*¹¹

The Reformed Church certainly had its collaborators, but they are more notable by their scarcity. The few identified collaborators in the Hungarian Reformed Church, for example, tended to filter into the refugee camps, where in some cases they miraculously transformed themselves into anti-Communists and immigrated to the United States. (One even became a prominent professor at a small Virginia college, such was the gullibility of well-meaning conservatives eager to provide a forum against bolshevism.)

To understand how compromised “German Christianity” became, one need only look to the words of “German Christian” Herr Krause, speaking to 20,000 at the Sportspalast rally, November 13, 1933. For Calvinists, with their Old Testament and their third use of the law, Krause’s speech must have been spine-chilling indeed.

What Protestants really wanted was...the completion of the national mission of Martin Luther by a second German Reformation. This will result not in an authoritarian, clergy-dominated church, but rather in a church for the German people, a church able to accommodate the whole breadth of a racially attuned experience of God....

Can our Reich church, our provincial church, achieve this? Only, my evangelical compatriots, if it renounces all viola-

tion of religious life, and turns its back on any "Christianity on command"...the liberation of all that is un-German in liturgy and confession, liberation from the Old Testament with its Jewish recompense ethic, from all these stories about cattle-dealers and pimps. This book has been characterized quite rightly as one of the most questionable books in the world's history. It just will not do for German Christians pastors to explain: "We stand where we have always stood — on the basis of the Old Testament," although on the other hand, the guiding principles speak of "racially attuned Christianity." In practice, the one excludes the other.

Our provincial church will also have to see to it that all obviously distorted and superstitious reports should be expunged from the New Testament, and that the whole scape-goat and inferiority-type theology of the Rabbi Paul should be renounced....

Theology has always tried to separate God and man, tried again and again to justify its own existence by proving that man is fallen, weighed down with original sin, and therefore in need of salvation the church can offer. We recognize no God/man division....¹²

As with Nicholls, so with Krause — we commend both for stating their theses so succinctly. Both basically see the Bible as the problem, the one as the root of anti-Semitism, the other as a piece of Jewish propaganda. Both call for this whole Christian business to be turned on its head.

"Unto good works...."

Yet, the testimony of history says that it is not only possible, but necessary, that Christians who take the covenant of God and the authority of His Word seriously, will act and think in radically different ways than their humanist counterparts. For those to whom there is no "God/man division," there is no real higher authority apart from brute force. For the Calvinist, and his emphasis on the Creator/creature distinction, submission to God's law is a necessary outworking of justifi-

cation, for "we are created in Christ Jesus unto good works, which God hath before ordained that we should walk in them."

The doctrine of the covenant also calls us to a far different view of the relationship of Jews to Christians than that which Nicholls suggests is typically Christian. We see a unity of God's covenant people in Old Testament and New. The Old Testament is about the coming of Messiah. While Messiah came first to the Jews, Paul explains that through the rejection of Christ by Israel, the way of salvation was opened up to the Gentiles exactly as promised in the Old Testament

*Have they stumbled that they should fall?
God forbid: but rather through their fall
salvation is come unto the Gentiles....*

(Rom. 11:11)

Still, Paul says we Gentiles are "unnatural branches" that have been "grafted in." How much better, he says, when the natural branches are grafted back in? The picture Paul paints is one of a covenant people composed almost exclusively of the descendants of Abraham, that is suddenly greatly expanded, to accommodate the marvelous outpouring of God's grace, that we who are Gentiles after the flesh, might be called into His Kingdom through the blood of Christ. He intimates that his prayer that "all Israel should be saved" in some substantive way is meant to apply to a future ingathering of Jewish believers.

Whether such an ingathering occurred in Paul's time, or is yet future (an eschatological debate left for another time), one thing is certain — the God of Abraham is *our* God only because God in His mercy opened the door of salvation and compelled us to come in. There can be neither pride nor prejudice in such a matter, only gratitude, that while we were yet sinners, He loved us.

For the present time, our prayer is the same as Paul's — that all Israel might be saved — and it doesn't matter how you define "Israel." We want the church — "spiritual Israel" — to be saved. We want our Jewish neighbors to be saved. We want the millions of residents of the State of Israel to be saved. That is because we believe with our heart of hearts that those who die without Christ will spend eternity in Hell, whether they are Jew or Gentile. The issue is not race, but faith.

Prayer for the salvation of others, of course, is quite a different thing than acts of coercion. Since we believe that salvation is through grace alone, statist action to impose religious belief is utterly foolish. It is also wrongheaded to suggest that any group of people, regardless of nation or race, is more fallen than any other. Romans 3 addresses this, expressly noting all were concluded under the curse of sin, whether by being without the law, or failing to keep the law, so that salvation might be by grace, and not of race or works.

Living “peaceably with all men”

What shall we say then? Surely we resent the sting of such accusations against all of Christendom that have increasingly characterized modern treatments of anti-Semitism. Yet, we, as Reformed Christians, must resist the temptation to harden our hearts when unfairly maligned.

Our Reformed forebears took to heart the commandment that “If it possible, as much as lieth in you, live peaceably with all men.” The Reformed societies of Holland, Brazil, Suriname, New England, etc. frequently took in Jews expelled from Roman Catholic countries, looking upon these as not only occasions to show Christian mercy, but as opportunities to benefit from their skills in the Hebrew language.

By the patient example of these godly Christians, we can temper our own responses when subjected to unwarranted criticism, for we cannot expect every non-Christian Jew we meet to have studied the nuances of Christian history and draw the distinctions we would draw.

Our response for slander *within* Christendom, however, is another matter. Increasingly, we have seen the charge of “anti-Semitism” tossed about as a brickbat in theological debates, particularly in the area of eschatology. These brethren need to repent of their grievous sin and seek God’s forgiveness for fueling the fires of discord and racism. Premillennialists can be excused, because they don’t know any better. But between amillennialists and postmillennialists, the rhetoric has occasionally reached shameful levels.

It is not our calling to justify ourselves before the world, but rather to live by faith, justified in Christ. We will continue to be slandered by those whose brush is far too broad, yet our response must be guided, not by a worldly standard of “fairness,” but by the

genuineness of our love for the gospel. Most importantly, we must redeem the times in which the Lord has placed us, adding our own chapter of right conduct to the generations of Calvinists who have gone before.

¹ Nicholls, William, *Christian Antisemitism, A History of Hate* (Northvale, New Jersey, Jerusalem, 1995), 418-9.

² *ibid.*, xxiv.

³ *ibid.*, 361-2.

⁴ *ibid.*, 273.

⁵ Folegelman, Eva, *Conscience and Courage, Rescuers of Jews During the Holocaust* (New York, NY, 1994), 164.

⁶ H. Trevor-Roper, *Religion, the Reformation and Social Change* (London, 1967), 204 ff.

⁷ Yates, Frances A., *The Rosicrucian Enlightenment* (Routledge, London and New York, 1998) 25.

⁸ Matheson, Peter, *The Third Reich and the Christian Churches* (Grand Rapids, MI, 1981), 45-7.

⁹ Barnett, Victoria, *For the Soul of the People, Protestant Protest Against Hitler* (New York, 1992), 34.

¹⁰ Matheson, 29.

¹¹ Barnett, 55-6.

¹² Matheson, 39-40.

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Eugenics and the Christian Ethic

By Samuel L. Blumenfeld

The father of eugenics is generally

acknowledged to be Thomas Robert Malthus (1766-1834), the British clergyman and economist who argued in his famous "Essay on the Principle of Population," published in 1798, that the "power of population is indefinitely greater than the power in the earth to produce subsistence for man." He wrote:

Population, when unchecked, increases in a geometrical ratio. Subsistence increases only in an arithmetical ratio. . . . By that law of our nature which makes food necessary to the life of man, the effects of these two unequal powers must be kept equal. This implies a strong and constantly operating check on population from the difficulty of subsistence. This difficulty must fall somewhere and must necessarily be severely felt by a large portion of mankind.

In other words, because human population grows so much faster than food production, widespread starvation is inevitable. Malthus believed that this imbalance between food supply and human births was a permanent manifestation of natural law. Somehow, it never occurred to him that food production could be increased dramatically if scientific and mechanical methods were applied to it.

But that is typical of how eugenicists think. Even today we have people like the hysterical Paul Erhlich writing and talking about the population bomb, urging women to stop having children that are polluting the world. Then there are organizations like Zero Population Growth and Negative Population Growth obsessed with overpopulation. The motto of Negative Population Growth is "Fewer People for a Better World." They repeat the Malthusian error by asking the same question that Malthus asked: "How can we put an end to

mass starvation and suffering in this world? There is only one answer." The same answer that Malthus gave: fewer people. But there is a much better answer: economic freedom.

In Cuba, food is rationed and people live at a subsistence level because of a communist government. Cuba is one of the world's most fertile countries. But its form of government prevents Cubans from making the most of their own fertile land. Moreover, Cuba is hardly overpopulated. Since the imposition of communism, over a million Cubans have left the island. So, fewer people is hardly the answer to mass starvation.

The long-range goal of Negative Population Growth is to stabilize our U.S. population "at no more than 150 million, and world population at no more than two billion, after an interim period of gradual population decrease." They forget that when we had only 130 million Americans, we also had a depression, with soup kitchens to feed the hungry. Now we have a population of 250 million with so much food that dieting has become a national obsession. Getting rid of 100 million Americans will not make the air cleaner, the water purer, or garbage disposal easier.

It should not surprise Christians that the leading advocates of population control are anti-Christian humanists. Indeed, the Humanist Manifesto 2000 states:

Large sectors of the world population still do not enjoy the fruits of affluence; they continue to languish in poverty, hunger, and disease, particularly in the developing world In 1900 the world had an estimated 1.7 billion people. By the year 2000 it will exceed 6 billion. . . . If population continues to grow as projected, it will lead to a drastic decrease in available tillable grain lands, which may by 2050 shrink to one-quarter of an acre per person in many countries. . . . National

governments and corporate leaders must abandon short-term policies and support forward-looking planning.

And so, the theories of Malthus are alive and well in the twenty-first century. Apparently, pseudo-scientists have very short memories and tend to ignore those facts that disprove their views. Some of the world's most densely populated countries, such as the Netherlands or Israel, are very well fed. They grow lots of food on less and less acreage, using the most scientifically advanced methods available. But, believe it or not, because of the sharp drop in the fertility rate in Western Europe, Japan, Russia, and elsewhere, demographers see a population decline, not a population explosion in the next 50 years.

Racist Eugenics

After Malthus came Sir Francis Galton (1822-1911), the British pseudo-scientist who studied methods of improving the mental and physical traits of human populations by selective mating. He called this pseudo-science of race, eugenics, from the Greek *eugenes* meaning "well born." He defined eugenics as "the study of the agencies under social control which may improve or impair the racial qualities of future generations physically or mentally."

In 1884, Galton established his Anthropometric Laboratory. He too was alarmed at the prolific birthrate of the "less suitable races" and the low birthrate of the "more suitable races." Something had to be done about it. He argued that since mental and physical attributes were inherited, superior human beings should be encouraged to have lots of children and measures should be taken to lower the birthrate of the lower classes. He was a cousin of Charles Darwin whose idea of the survival of the fittest agreed very well with the new science of eugenics.

In Germany, it was biologist Ernst Haeckel who brought Darwinism into German intellectual life. He saw social Darwinism as a natural force, and he combined a mystical belief in that natural force with the concept of natural selection, which he applied to the social and political arena, with the result that he became one of Germany's leading ideologists for racism, nationalism and imperialism.

In 1895, the German Social Darwinist Alfred Ploetz invented a concept, which he called racial hygiene. He accused the medical profession of endangering the race by helping individuals who would not have otherwise survived live and reproduce themselves. Social Darwinists in Britain spoke of certain diseases as "our racial friends" because they attacked those with a weak constitution. In 1905 Ploetz founded a Society for Racial Hygiene. In 1907 the word *international* was added to its name. In 1910, Sweden's Society for Racial Hygiene became its first foreign affiliate.

In 1908, Galton founded the Eugenics Society of Great Britain, and in 1912 an international congress on eugenics was convened in London. In 1907, Indiana passed the first laws allowing sterilization of the mentally ill and criminally insane. By the late 1920s similar laws had been passed in 28 states, sanctioned by a 1927 U.S. Supreme Court ruling in *Buck v. Bell*, which held that it was constitutional to involuntarily sterilize the developmentally disabled, the insane, or uncontrollably epileptic. Oliver Wendell Holmes, supported by Louis Brandeis and six other justices, wrote the opinion. As a result, by 1930, 15,000 individuals were sterilized in the United States.

Galton also had a very profound influence on American progressive educators, those members of the Protestant academic elite who no longer believed in the religion of their fathers. They put their new faith in science, evolution, and psychology. Science explained the nature of the material world, evolution explained the origin of living matter, and psychology permitted man to investigate human behavior and develop the means to control it. Thus, the progressives found Galton's scientific racism to be very compatible with their strong belief in evolution and behavioral psychology.

Racist Liberals

James McKeen Cattell, father of modern educational psychology, considered Galton to be "the greatest man I have ever known." In fact, Cattell developed mental tests based on Galton's pioneering efforts to devise the means of measuring racial superiority. One such test was developed and conducted in 1895 by an American, R. Meade Bache. His "Reaction

Time with Reference to Race” used an “electro-magnetic physiological apparatus.”

Bache tested three groups of males: Caucasians, American Indians, and American Negroes. They were tested for the speed with which they reacted to several items.

The results showed the Indians to have the fastest reaction times, and the Caucasians the slowest. The blacks fell between the two other groups. How did Bache interpret the results? He wrote:

Pride of race obscures the view of the white with reference to the relative automatic quickness of the negro. That the negro is, in the truest sense, a race inferior to that of the white can be proved by many facts, and among these by the quickness of his automatic movements as compared with those of the white.

In other words, quicker physical reactions are sure signs of racial inferiority! That’s pseudo-science showing its true racist bias. And this is the kind of pseudo-science that was used by the progressives to construct a curriculum for the public schools in which the Negro child was relegated to an education befitting his inferior status.

Edward L. Thorndike, Cattell’s famous protégé, also adopted Galton’s views on inherited intelligence. As a true believer in race science and evolution, he believed that man was an animal that could be trained as an animal. Thus, he invented the stimulus-response technique of behavioral education. He wrote in 1911:

Nowhere more truly than in his mental capacities is man a part of nature. His instincts, that is, his inborn tendencies to feel and act in certain ways, show throughout marks of kinship with the lower animals, especially with our nearest relatives physically, the monkeys. His sense-powers show no new creation. His intellect we have seen to be a simple though extended variation from the general animal sort. This again is presaged by the similar variation in the case of the monkeys. Amongst the minds of animals that of man leads, not as a demigod from another planet, but as a king from the same race.

Thus, the idea that man was made in God’s image went out the school window. Both Cattell and Thorndike had fathers who were

Christian ministers. So they knew the Bible very well. Their apostasy destroyed American education. Thus, with America’s top educators adapting the ideas of eugenics to the problems of education, eugenics as scientific racism acquired widespread respectability. It should also be noted that the I.Q. test was a direct result of the eugenics enterprise, serving as a means of sifting out the mentally superior.

Racist Feminists

One of the individuals attracted to the new science was a woman by the name of Margaret Sanger (1879-1966). In 1910, she, her husband, and three children moved to New York City where she became immersed in the radical bohemian culture of Greenwich Village. She and her husband joined a circle of left-wing, communist, and anarchist intellectuals that included Max Eastman, John Reed, Upton Sinclair, Mabel Dodge, and Emma Goldman. She also joined the Women’s Committee of the New York Socialist Party.

Sanger’s work as a visiting nurse turned her interest to sex education and women’s health. Influenced by anarchist Emma Goldman, she began to advocate the need for family limitation as a means by which working-class women could liberate themselves from the burden of unwanted pregnancy. In 1914, Sanger published the first issue of *The Woman Rebel*, which advocated militant feminism and the right to practice birth control. She also wrote a 16-page pamphlet, *Family Limitation*, which provided explicit instructions on the use of contraceptive methods. In August 1914, Sanger was indicted for violating postal obscenity laws. She jumped bail in October and set sail for England.

In England she contacted a number of British radicals, feminists, and neo-Malthusians whose social and economic theories helped her develop broader scientific and social justifications for birth control. She was also deeply influenced by psychologist Havelock Ellis and his theories on female sexuality and free love. Separated from her husband in 1914, Sanger embarked on a series of affairs with several men, including Havelock Ellis and H.G. Wells.

In 1915, Sanger returned to the United States. The government’s case against her was dropped, so she embarked on a nationwide

tour to drum up publicity. In 1916, she opened the nation's first birth control clinic in Brooklyn, New York. After nine days of operation, the clinic was raided, and Sanger and staff were arrested. She spent 30 days in jail. However, the publicity surrounding the clinic provided Sanger with a base of wealthy supporters from which she began to build an organized birth control movement.

In 1917, Sanger published a new monthly, the *Birth Control Review*, and in 1921 she embarked on a campaign to win mainstream support for birth control by founding the American Birth Control League, the forerunner of Planned Parenthood. She focused her efforts on gaining support from the medical profession, social workers, and the liberal wing of the eugenics movement. Havelock Ellis had converted her to the eugenics creed. She saw birth control as a means of reducing genetically transmitted mental or physical defects, and supported sterilization for the mentally incompetent. She advocated "more children for the fit, less from the unfit — that is the chief issue of birth control."

In 1922, Sanger married oil magnate James Noah H. Slee, thus insuring her financial independence. Slee, who died in 1943, became the main funder of the birth control movement. By connecting with the eugenics movement, Sanger was able to gain the backing of some of America's wealthiest people.

In 1921, the Second International Congress of Eugenics was convened at New York's American Museum of Natural History under President Henry Fairfield Osborn. While Major Leonard Darwin, son of Charles Darwin, had been president of the First Congress of Eugenics in 1912, none other than Winston Churchill had been its vice-president. The Second Congress drew an equally impressive number of attendees: Herbert Hoover, soon-to-be President of the U.S., Gifford Pinchot, future governor of Pennsylvania, Robert M. Yerkes, chief psychologist of the U.S. Army, and Edward L. Thorndike, chairman of the psychology department at Teachers College. The principal benefactress of the Congress was Mrs. E.H. Harriman, wife of the railroad magnate and mother of Averell Harriman. The Congress was dedicated to saving America by increasing the fecundity of its best breeding stock. The complaint was that the New England stock was not holding its own.

Immigration from Eastern and Southern Europe was seen as the great threat to WASP dominance and therefore had to be curtailed. At the close of the Eugenics Congress, the exhibits were transferred to the U.S. Capitol in Washington, where Congressmen could ponder the terrible effects that unbridled immigration was having on America's Anglo-Saxon and Northern European genetic pool.

Much "research" had gone into creating these exhibits. In 1904, Harvard Ph.D. Charles Benedict Davenport (1866-1944), a leading eugenicist, set up his Laboratory of Experimental Evolution at Cold Spring Harbor, Long Island, New York, with help from the Carnegie Endowment. He established a Eugenics Record Office financed by Mrs. Harriman. Davenport promoted the idea of Aristogenics, the selection and mating of individuals with superior blood to produce a new American race of Super-Nordics. Years later, Marxist Hermann J. Muller would advocate collecting sperm from a few outstanding males to be used in artificial insemination, producing large numbers of superior offspring sired by the same man.

Davenport's publications had a profound effect on the U.S. House of Representatives Committee on Immigration and Naturalization, which finally got Congress to enact its Immigration Act of 1924. The Act severely limited immigration from Southern and Eastern Europe. This was quite a victory for the eugenics movement.

In 1930, Sanger opened a family planning clinic in Harlem with the approval of the Negro leadership, including communist W.E.B. DuBois. Beginning in 1939, DuBois also served on the advisory council for Sanger's "Negro Project." The financial support of Albert and Mary Lasker made the project possible. In 1966, the year Sanger died, the Rev. Martin Luther King, Jr., said, "There is a striking kinship between our movement and Margaret Sanger's early efforts."

In 1930, Pope Pius XI condemned eugenics in his encyclical *Casti connubii*. In 1933, Germany passed its own sterilization law. The Nazis simply changed the voluntary one proposed by the Weimar Republic to one that permitted compulsory sterilization. From 1934 to 1937, an estimated 400,000 sterilizations took place in Germany. In the United States,

about 30,000 had been sterilized on eugenics grounds by 1939.

In October 1939, Hitler began a euthanasia program. He secretly authorized doctors to grant a merciful death to patients judged to be incurably ill. A key justification for this was to be found in the book, *Release and Destruction of Lives Not Worth Living* (1920) by Alfred Hoche, a professor of medicine, and Rudolf Binding, a professor of law.

In 1935, British physicians founded a Euthanasia Legalization Society, which submitted a bill to allow voluntary euthanasia. However, the British were not quite ready for that. Meanwhile, the war with its racist horrors gave eugenics and racism a bad name. So the American Eugenics Society became the Society for the Study of Social Biology. In 1950, the American Society of Human Genetics was established and, in 1954, the *American Journal of Human Genetics*.

Abortion

From the end of World War II to the present, Planned Parenthood has become the world's largest and most powerful enterprise promoting birth control and abortion. It was greatly helped by two U.S. Supreme Court decisions: *Griswold v. Connecticut* in 1965, which legalized birth control among married couples, and *Roe v. Wade* in 1973, which legalized abortion nationwide.

Legalized abortion became the slippery slope leading to fetal tissue experimentation. Actually, fetal tissue transplantation in a patient had been tried as early as 1928. Now, it is routinely done privately. Planned Parenthood states:

A woman's choice to donate to medical research a fetus she has aborted begins and ends with her Knowing she can donate her aborted fetus to potentially lifesaving medical research may help a woman turn an unintended pregnancy of which she may feel a sense of loss into a social good.

In 1998, nearly 5 million individuals, including teenagers, received some kind of "reproductive health services" at Planned Parenthood. This includes 167,928 abortions performed in the organization's 850 clinics. In 1998, 1,333 affiliate staff and volunteer educators provided 100,000 educational programs — from preschool to universities.

Meanwhile, the free love that Margaret Sanger enjoyed as a socialist bohemian has become the recreational sex movement of the New Age. It has had a devastating effect on the health of young Americans. According to Planned Parenthood, at least 65 million people — more than one in five Americans — are believed to be infected with a viral STI other than HIV. They include genital herpes, human papilloma virus, and hepatitis B. In 1996 there were an estimated three million new cases of chlamydia making it the most prevalent bacterial STI in the United States.

The Loss of Christian Culture

When one surveys the history of the eugenics and birth control movements, one must conclude that never has Christian civilization sustained a more relentless and devastating assault on its principles and values. Humanism, socialism, communism, statism, nourished by the theory of evolution and its atheist implications, have reduced Christianity to fighting a defensive rear action campaign to maintain its influence in American culture. Although a large majority of Americans claim to believe in God, religion has become relegated to a few hours of Sunday church service and periodic observance of traditional holidays, which have become more and more secularized over the years.

Andrew Sandlin has summed it up very nicely. He writes: "What is termed the 'culture wars' really constitutes religious wars fought on cultural battlegrounds. It is a conflict of religious visions.... Secularism could obtain cultural hegemony only by marginalizing another establishment of religion, Christianity. Culture wars are really just the wide, public manifestations of religious wars over what the character of society should be."

And so, the secular juggernaut in the form of eugenics, birth control, and population control all bear on how we regard human life and human origins. If we are products of the primordial ooze, then we have no rights other than those our betters confer on us. But if we are made in the image of God, then our rights are unalienable, endowed by the Living God, and governments are made by men to secure these rights. Christians have no choice but to resist what is contrary to God's law as given us

in Holy Scripture. If we don't, then we give up the security of our God-given rights.

Today, Americans live lives of extreme contradiction. We want both the blessings of God and the pleasures and conveniences of secularism. Like open marriages, we want the security of marital fidelity and the pleasures of extramarital relations. We want the love of children and the right to kill them in the womb. We want to be both virtuous and sinful, obedient and disobedient, good and bad. And that is why so many Americans today are in some form of psychotherapy, or taking some kind of mood altering drug. The gnawing guilt that comes from sinful behavior cannot be wished away. Many now come to Christ in the hope that their sins can be washed away in the blood of the cross. The burden of guilt has become too heavy.

But that is also why so many Americans turn to atheism and humanism. They prefer to deceive themselves rather than admit of the existence of God. That is why they are perfectly willing to believe in the theory of evolution, even though the complexity of genetic organization makes godless evolution an impossibility. Intellectual pride can make self-deception a very satisfying way of life by simply distorting reality.

So where are we headed? The Christian remnant, as small as it is, grows in strength

every day through the quality of the individuals and families that become part of it.

Biblical religion is making its comeback because of the moral blind alley that secularism is leading us into. The unrelenting attacks on religion, like the unrelenting attacks on the Second Amendment, are stirring up resistance among those thoughtful enough to recognize the dangers to freedom inherent in these attacks. The idealism of the progressives has been replaced by the cynicism of the establishment. What made the eugenics movement acceptable in the early part of the twentieth century was destroyed in World War II.

There is more reason to be hopeful about the future than there has been in years. More people are studying the Bible than ever before simply because modern philosophy has led humanity into an intolerable dead end. So we return to the Bible because it endures, because its wisdom is timeless, because God's Word will prevail above the din, today, tomorrow, and forever.



Samuel L. Blumenfeld is the leader in U. S. home schooling and phonics, and he has lectured on these subjects from coast to coast and abroad. State school authorities once called him statist education's "public enemy number 1." He can be reached at slblu@netway.com.

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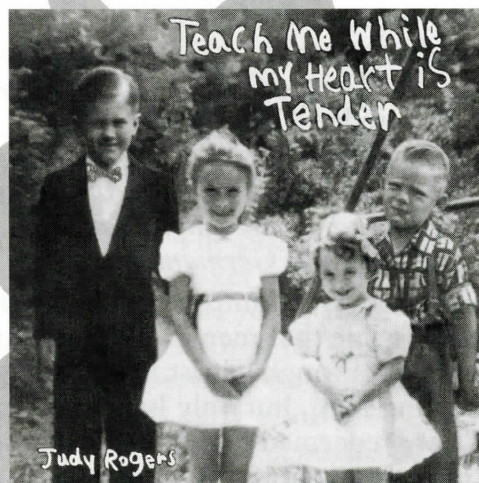
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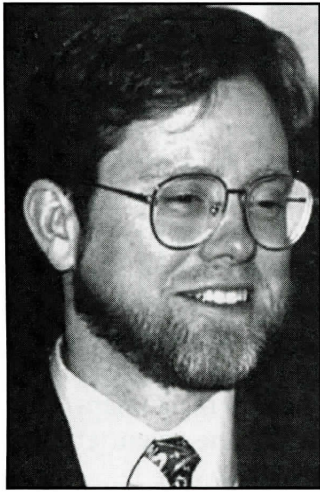
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A Case of Mistaken Identity: Christian Identity's False Doctrine of Salvation

By Rev. Charles H. Roberts

Since Christian Identity claims to be “Christian,”

its doctrine of salvation is of special importance. As will become evident, Christian Identity holds to a less-than-orthodox view of the doctrine of salvation.

Identity teachers generally agree that Christ came for the purpose of saving people from their sins. They generally agree that the nature of Christ's atoning work was substitutionary and that salvation is received by faith alone.¹ The departure from an historical Christian position in this matter is seen in the distinction that is made by some Identity teachers between redemption and salvation. Bertrand Comparet, writing in the American Institute of Theology's “Bible Correspondence Course,” observes:

Of course, one of the purposes [in Christ's coming] was to pay the penalty of the sins of every person who believes and accepts Him as his personal Savior...But this is not all: another purpose of His first coming was to redeem His people ISRAEL...which we know are not and never were composed of Jews; but today they are known as the Anglo-Saxon, Scandinavian, and Germanic nations.²

In this statement, Comparet is saying that it is indeed possible that men of all races may become saved through Christ by believing in and accepting Him, but only Israelites (“white people”) are redeemed by Christ. If this sounds strange, this is not surprising, because in orthodox theology, there is no distinction made between these two complimentary aspects of Christ's atoning work. Such terms as “the atoning work of Christ,” “the saving work of Christ,” and “the redeeming work of Christ,” are all used to mean basically the same thing in

Reformed theology. While it is true that the two words “redemption” and “salvation” are indeed different words with differing meanings in some sense (as one evangelical scholar noted, the word “redemption” although closely allied to “salvation” is a more specific term and denotes how salvation is accomplished³), the idea that one could have the benefit of one without the other is unheard of. John Murray, in his acclaimed study on the doctrine of redemption notes:

The question is: on whose behalf did Christ offer himself a sacrifice? On whose behalf did he propitiate the wrath of God? Whom did he reconcile to God in the body of his flesh through death?⁴

Implicit in Professor Murray's question is the idea that all aspects of Christ's atoning work are applied without distinction to all for whom they were accomplished. Christ's sacrifice, His propitiation of God's wrath, and His reconciling the world through His death are all of the same piece of salvific work. Murray goes on to observe:

What does redemption mean?...it does not mean that we [those who believe in Christ] are placed in a redeemable position. It means that Christ purchased and procured redemption. This is the triumphant note of the New Testament...⁵

The point of Murray's classic study on redemption is that it was accomplished for and applied to all who become saved through faith in Christ as Lord and Savior. A re-reading of the quote from Comparet above will show that this is in stark contrast to his view: that there is a major distinction between salvation on the one hand (which is accomplished among all races) and redemption on the other (which is limited to “Israelites” or white people). In the

New Testament, the Greek word *apolutrosis*, or some variant thereof, is translated “redemption” in English. It is a word that means to loose or free something by means of paying a ransom or a debt. Likewise, the Greek word *soteria*, or some variant thereof, is translated “salvation” in English and it means to deliver or be delivered. Those two words are obviously very close in meaning, but the crucial issue is whether or not there is a distinction made in Scripture or historical theology between the two. The answer to that question is “no.” There is indeed a sense in which there is a limit to the redeeming and saving work of Christ in terms of its application, but that limit has nothing to do with race. Rather, it has to do with God’s election and predestination. The atoning work of Christ (which includes redemption/salvation) is limited to all who have or will believe in His name and follow Him. It does not apply to those who deny Him.

There are Identity teachers who are less certain about a distinction between salvation and redemption. In terms of Identity’s own theology, the belief that salvation is for all but redemption is only for true Israelites is at best an inconsistency and at worst a contradiction. The realization of this inconsistency is apparent in the writings of other Identity teachers such as Lawrence Blanchard.⁶ Concerning the subjects of redemption and salvation, Blanchard writes:

Just as the subjects of the redeeming activity of God are exclusively the people of Israel, so also are the subjects of the salvation of God. Although there are some Scriptural references that seem to extend salvation to any race beyond the descendants of Abraham, Isaac, and Jacob, the overwhelming use of the Hebrew...and Greek...words [for “redemption” and “salvation”] directly apply only to Israel....⁷

Blanchard understands that redemption and salvation cannot be so easily separated from each other, and he further sees that a consistently held Identity theology would restrict the entirety of Christ’s atoning work to believers of the Anglo-Saxon and kindred peoples (the “people of Israel”). He seems to leave the door slightly ajar, however, with the comments concerning those passages of Scripture (he does not cite them in the text) that “seem to extend

salvation to any race” Note that he does not write that there is an *exclusive* use of the Hebrew and Greek words for redemption and salvation that apply only to Israel, but rather it is an “overwhelming” use of those terms. This is consistent with a view similar to that of Comparet, that salvation, though rare among Jews and blacks, for example, is nonetheless possible for them, even if redemption is not.

By contrast, Identity teacher and pastor Dan Gayman holds to a totally consistent view in this area. Comparet and Gayman both hold to the Seedline teaching (*i.e.*, the belief that the Jews are the literal offspring of Satan), and yet Comparet departs from the full implications of that view when he opens the door of salvation to all races. If Jews and blacks, for example, are not of the seed of Adam and his kind, and if, in fact, Christ came only to save and redeem those of the lost sheep of the house of Israel, then no one outside Adam’s race can be saved or redeemed. Dan Gayman is one of the few consistent and unashamed Seedliners in the Identity movement. He has written:

It is not possible to assert that redemption is for one people and salvation for another. Salvation is the appropriation of what was secured in redemption. You cannot have one without the other. There could be no salvation without the redemption secured by the death of Jesus Christ.⁸

Gayman demonstrates in his writings a firm grasp on the fundamentals of Reformed theology. He understands that both salvation and redemption apply only to the elect. He veers away from orthodoxy in his teaching that the elect may only come from among the white or Caucasian descendants of Adam. Both his “Calvinism” and his racial-Identity theology are reflected, where he writes:

Thus we can conclude that God our Father has chosen unto Himself a special people marked for salvation. Jesus Christ has redeemed these people from the curse of death by taking that curse and meeting the demands of the law in His vicarious sacrifice...No member of the elect will be lost...The atonement is limited to the election of God. If there is salvation of all races, there is no election, and the atonement of Jesus Christ is indefinite and incomplete.⁹

Identity theology is thus heterodox in its varied teachings on soteriology. It either asserts an unwarranted (and by its own terms, inconsistent) distinction between salvation and redemption, or it restricts both to elect members of a particular racial and ethnic class. This is precisely the distinction that Christ came to do away with, and it is precisely the beliefs that caused the Pharisees and leaders of the Jews to call for the death of Christ. They had made the faith of Abraham, Isaac, and Jacob into a religion of ethnic pride and exclusivity. Christ came to do away with those distinctions. The church, composed of all who believe in and follow Christ as Lord and Savior, without regard to race, is the New Israel of God, and one's standing before God is based on the same foundation in the New Covenant as it was in the Old: covenantal faithfulness, and not ethnicity.

Contrary to what Identity teaches, there is neither etymological nor historical warrant for defining Adam as a "white man." The Bible clearly shows that what set Adam apart from all of creation was the *relationship* he had with God. The basis of that relationship was a covenant established by God with Adam. When Adam became a covenant-breaker, the relationship was shattered. None of this has anything to do with race. The clear teachings of the New Testament concerning the mission to the Gentiles by the Apostle Peter, Paul's writing that there is no longer a distinction to be made between Jew and Gentile (an obvious racial reference), the tearing down of the wall of partition that separated man from man and God from man, and the coming of Christ in judgment against the Temple at Jerusalem in A.D. 70 (the then focus of Jewish racial pride and ethnic corruption of Biblical religion) — all these teachings indicate that covenant, and not blood, is the priority with God. Rushdoony, commenting on Christian Identity as long ago as 1971, made this telling and still accurate observation:

The idea that the Anglo-Saxon peoples are descended from [the Ten Lost Tribes of Israel] is a myth. There is not one serious scholar who believes it. What this [teaching] does is cause those who advocate it to end up saying that salvation is by race, not by grace and that becomes blasphemy, a

*fearful blasphemy...This is the thing that damned the Pharisees before God...*¹⁰

Identity's mistaken and faulty presupposition of race having priority over covenant with God forces it to use bizarre and shallow exegesis to reinterpret and distort the teachings of the Bible in the area of soteriology.



¹ There are several Identity teachers, such as Evangelist Ted Weiland, who teach baptismal regeneration. His Church of Christ background is no doubt a source of that belief.

² Bertrand Comparet, "Bible Correspondence Course — Chapter 59", "Why Did Christ Come?," (Harrison, Arkansas: Kingdom Identity Ministries, 1970), 183. Emphasis in the original.

³ See the entry by Everett F. Harrison, "Redemption" in *Baker's Dictionary of Theology* (Grand Rapids: Baker Book House, 1960), 438-39.

⁴ John Murray, *Redemption Accomplished and Applied* (Grand Rapids: William B. Eerdmans Publishing Company, 1955), 62.

⁵ *ibid.*, 63.

⁶ Blanchard is somewhat unique among Identity believers and teachers in that prior to his "conversion" to the Identity doctrines, he earned a Master of Divinity degree from Denver Theological Seminary, a seminary affiliated with the Conservative Baptist denomination. He also served as a missionary to the Philippines and pastored churches in California and Washington.

⁷ Lawrence Blanchard, *Standing on the Premises: A Presentation of 38 Biblical Propositions of Christian-Israel Identity Theology* (Eatonville, Washington: Promise Land Ministries, 1998), 164-65.

⁸ Dan Gayman, *Do All Races Share in Salvation? For Whom did Christ Die?* (Schell City, Missouri: The Church of Israel, 1995), 40.

⁹ *ibid.*, page 75.

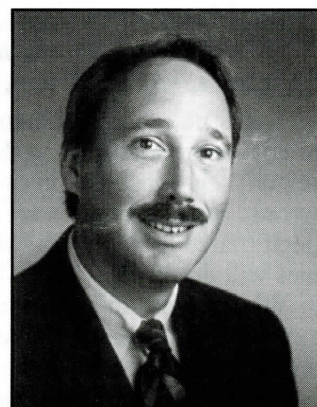
¹⁰ R.J. Rushdoony, *World History: A Christian Survey. Islam and the Frontier Age.* (Vallecito, California: Christian Tape Productions, 1971), Tape Number 6. During the question and answer session of this audio taped lecture, Dr. Rushdoony was asked a series of questions concerning British-Israelism and Christian-Identity.



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Full Speed Ahead to the End of a Culture

By Craig R. Dumont, Sr.



list of mental illnesses. I mention famous people who happened to be gay. I try to help all my students make the transition to a view of tolerance. I let them know I was raised homophobic but outgrew this faulty premise. As a result of this outreach, a number of students have felt comfortable enough to approach me . . .

*Mel "Skip" Didier, Jr.
High school teacher/coach¹*

It appears homosexuality is now the defining force in American culture. Almost every institution is committed to supporting and furthering this "lifestyle choice," from the government schools to America's corporate elite.

Institutional leaders are so blatant and confident in their mission that they don't even try to conceal their agenda anymore. For instance, a recent feature in *NEA Today*, the official publication of the National Education Association, focused on how to recruit and train children to be openly and proudly homosexual. The "dilemma" under discussion was titled "Supporting Gay Students" and teachers from middle school (grades 6-8) upward contributed to the question of "How do you support students who are struggling with their sexual orientation?" The answers:

I support these students in the following ways:

- 1. Taking the risk of offering with other colleagues a confidential Gay, Lesbian, Bisexual, Transgendered Support Group for students, and posting notices at school that students may approach me or two other colleagues for information on the support group.*
- 2. Inviting all staff to wear "rainbow stickers" on our school ID badges to signify we are open to talking to students with sexual orientation issues. We have posters around the school explaining the stickers.*

*Steve Bloom
Licensed school social worker*

I am an out gay Spanish teacher. One of the reasons I am out is so that our gay/bi-sexual/transgendered youth can turn to a teacher who refuses to hide the life she was meant to live, one who will not judge, push, criticize, or be horrified. A teacher whose life is open — as all wholesome, caring lives should be — and there when students need me.

*Elena Picado
Spanish teacher*

When discussing civil liberties in my civic class, I bring up the issue of homophobia. I relate experiences I've had, including going to a Pride March. I reassure my students that the American Medical Association has removed homosexuality from the

Corporate Wooing of Homosexuals

Surprisingly though, the overwhelming impetus, not only financially but also socially, is coming not from the government PC Machine, nor even from areas which are being legally forced to support homosexuality. While it's easy to blame the morally challenged National Endowment for the Arts, the Department of Education, OSHA, the legislative, judicial, and executive branches (and they do deserve blame), the problem runs much deeper and is closer to home. Sadly, it is our most prestigious business corporations that are not only tolerating homosexuality, but pursuing, embracing, and financing the movement with reckless abandon.

According to the *Wall Street Journal*, the Big Three automakers (Ford, GM, and DaimlerChrysler), have "said they will extend their health care benefits to same-sex partners" which they proudly declare will be "a breakthrough in a long-running national debate over workplace fairness."² It's not as if overwhelming pressure was placed upon the American auto manufacturers, because by their own count, "statistically, less than 1% of their employees are expected to take advantage of the new benefits program, and observers said they don't expect that number, which has remained constant in the past decade or so, to change much."³ Interestingly enough, the automakers chose to exclude "unmarried heterosexual partners, because they have the option of getting married. Gay couples don't have that option in most states."⁴ Of course, the car companies have standards!

Workers will be required to attest that their domestic partner relationship meets certain eligibility criteria, including being of the same sex and having shared a "committed relationship" with each other for no less than six months.

Documents an applying couple will be asked to produce include those showing their shared financial responsibilities, Ford's Mr. Murphy said.⁵

That's no typo: Ford Motor Company really wants to encourage and reward those "committed [homosexual] relationships" in order to right a grievous wrong. What the states are unwilling to do fast enough (legitimize homosexual marriages) the auto companies will do now!

While I wouldn't want to make the case for benefits extended to unmarried heterosexual couples, the point is that now the preference is clearly not just for reprobrates, but for the most debased and perverse reprobates, and their recruitment is a priority. To receive a benefit you must demonstrate beyond a shadow of a doubt that you are sharing the bed of someone of the same sex. Ford and the other manufacturers want the homosexual to come out of the closet and proudly "strut their stuff."

Indeed, so militant are these companies that they are willing to lose normal, heterosexual workers and even profitable business contracts, as Cummins Engine Company recently demonstrated:

When Cummins Engine Co. extended health benefits to domestic partners of its unmarried workers, it was simply following the lead of a number of other major corporations. But in Cummins' conservative hometown of Columbus, Ind., the idea of benefits for same-sex couples and unmarried heterosexuals raised a few hackles.

While Cummins says the move will help it attract workers, some of its 28,000 employees complained the move endorses "antifamily" lifestyles. The controversy spilled over into the company's annual meeting earlier this month, when a representative from Lesbian, Gay, Bisexual Transgendered Indiana rose to praise the diesel-engine maker's new inclusive policy, while critics lambasted the measure and the owner of a small trucking concern vowed to cancel an engine order.

Cummins officials say they aren't backing down.⁶

Cummins, while including unmarried heterosexuals, clearly was seeking the approval of Lesbian, Gay, Bisexual Transgendered Indiana. I have an acquaintance who is an engineer for Cummins and who attended the meeting in which this policy was formally announced. After speaking against the implementation of the "domestic partners" inclusion in the health program, he was quietly advised by management the next day that perhaps he and several other Christians who held "intolerant views" would be happier working for some other company.⁷ Cummins claims to be trying to attract workers — that 1% homosexual population that hasn't changed over the last decade — but despises the highly qualified and far more numerous Christian employees they currently employ.

Cummins is not the exception, but rather represents the norm today. American Airlines, Boeing, IBM, Wells

Fargo, and Disney are just a few of the 20% of the Fortune 500 companies that have begun encouraging homosexuals to seek employment with them by offering health coverage to same-sex partners.

While "courageously" standing up to the vast majority (perhaps 99% deserves an even stronger term than "vast"), they are, we're told, deadly afraid of offending a tiny, tiny homosexual minority. Our largest corporations bend over backwards to comfort them, give money to their political causes, and tailor their advertising and marketing to appeal to them based solely on their perverted lifestyle.

After the Big Three announcement, Alan Wolfe, director of the Center for Religion and American Public Life at Boston College and author of *One Nation, After All* wrote:

[I]n their pursuit of self-interest, private companies cannot disparage public sentiment. As the Paramount Television Group discovered when it agreed to air a new show hosted by Dr. Laura Schlesinger, gay-rights activists are quick to organize demonstrations and threaten boycotts against anyone whose behavior or opinions they view as discriminatory. Companies reluctant to offend any sizable group of consumers will read public opinion-polls with the same attention as politicians unwilling to offend any group of voters.⁸

This is a truly laughable myth. It's not that private companies are reluctant to offend a sizable group of consumers. They routinely not only knowingly offend Christians and other groups concerned about the moral climate, but brag openly about doing so. They also think nothing about offending significant numbers of shareholders who protest corporate underwriting of disgusting and vile programs and "causes." It is not self-interest that motivates far too many corporate leaders, but rather an almost unexplainable, unchecked, passionate drive to legitimize, exalt, and ensconce homosexuality as the preferred way of life in every sphere.

Corporate Schizophrenia

I used the words "almost unexplainable," because in one sense it is mystifying. Why would any company that depends upon a stable community do anything that would undermine its future? Why would any company in today's very tight labor market suggest that a large group of faithful heterosexual employees leave so they can attract a much smaller and far more transient stable of homosexuals?⁹ There is no end of the "why's" that we could ask.

The mystery is taken out of this question, however, when the Christian thinks and interprets all things through Biblical eyes. God's Word tells us that those who hate Him love death. And the *degree* of hatred they have for God and the *extent* they love death is staggering. For instance, Allan Bloom, the conservative professor and author of *The Closing of the American Mind*, led a reckless life as a homosexual. When he

discovered he was dying, most probably from AIDS, his closest friend reports that rather than repenting and crying out to God for mercy, he became increasingly obsessed with ever more bizarre sexual acts and was insatiable in his lust.¹⁰

This isn't an isolated incident. In Houston, Texas, one of the most popular homosexual party attractions is the conscious paring of HIV and AIDS infected men with healthy ones to participate in "unprotected sex." The stated goal is to increase the thrill for non-infected gays in an expression of sexual Russian roulette. The possibility that they may receive an infectious death penalty is for them an incredibly erotic experience. God-haters will pursue that which most perverts the image of God and defies His creation order and revel in death.

Judgment Day

What this means is that God is not *going to judge* our nation and culture sometime in the future because we have exalted homosexuality. Rather He is right now in the process of judging us, and we can tell that the last stages of this culture have arrived by recognizing just how powerful the homosexual drive is. It is God Himself who has already judged us and found us seriously wanting. Romans 1:24-32 outlines how "God also gave them up to uncleanness, in the lusts of their hearts, to dishonor their bodies among themselves...For this reason God gave them up to vile passions.... God gave them over to a debased mind, to do those things which are not fitting..." We're in a culture that, even while "knowing the righteous judgment of God, that those who practice such things are deserving of death, not only do the same but also approve of those who practice them."

The Christian and the church are called to discern the times; and we do so by observing the incredible, all-out rush to uphold, endorse, exalt, and praise the homosexual and sanctify and hold sacred all homosexual acts. In the Big Three's case, they have actually declared homosexuality to be a sacrament, with open confession and participation bringing the promise of health (benefits). While the end of history may not be near, the end of our current culture, outside of an incredible miracle of God, is definitely at hand.

This is both a dangerous time and an exciting, opportunistic time for the Christian church. It is dangerous because as restraints are lifted, man falls deeper and deeper into the cesspool of his own lusts and desires. Christians, as well as non-Christians, have to face the Neros, Robespierres, Hitlers, Stalins, Maos, and Pol Pots

of the world, and are required in many instances to endure trials and tribulations for the sake of Christ.

However, *enduring* trials and tribulations is different from *pursuing* trials and tribulations. When wicked rulers are in power (and not recognized as wicked) and a culture is infatuated by sin and will not hear the Word of God, there can legitimately be times when the advice given in Amos 5:13 should be heeded: "Therefore the prudent keep silent at that time, For it is an evil time." We live in an evil time.

I don't think this advocates a withdrawal from society, but rather a realistic examination and diagnosis of where we stand. There are times a Christian is better served by staying quiet to avoid becoming a target in a culture where evil is called good and good is called evil. The fact that we are Christians living lives that exhibit the holiness of God and that we refuse to grant our approval to their debauchery by aligning our institutions with them is a powerful and undeniable witness to their crimes. While we never obey men when they require us to disobey God, in times such as these it makes little sense to rush out and seek martyrdom in the name of being a prophet. This is an evil time when we are seeing our culture crushed under the enormous weight of sin and judgment. To be silent now may be the prudent action. (And by silent, I don't mean we stop declaring from our pulpits or in our teaching classes that homosexuality is sin. I do mean that employees may not want to attend meetings and protest homosexual health benefits since it's increasingly likely no good will come out of this and, in fact, godly people will be fired.)

However, prudent silence does not mean we are not actively engaged against evil. If we recognize that the end of our culture is at hand, we must have the faith to build a godly one that can emerge from the rubble. This is the great opportunity, and it requires that we now begin (re)building truly Christian institutions. The church stands against the culture by upholding Biblical order and law. Homosexuality is not condoned by or in the church and, as a result, we make a more far-reaching and effective statement than protesting at city hall. The church teaches what the distinctions are between men and women and sets forth Biblical models to emulate those distinctions. It acts in a positive way by pronouncing blessings upon men and women who marry and by supporting Biblical marriages in every possible way. Rather than protesting the ungodliness of government schools that brag about their "diversity" and prefer-

This is a truly laughable myth. It's not that private companies are reluctant to offend a sizable group of consumers. They routinely not only knowingly offend Christians and other groups concerned about the moral climate, but brag openly about doing so. They also think nothing about offending significant numbers of shareholders who protest corporate underwriting of disgusting and vile programs and "causes." It is not self-interest that motivates far too many corporate leaders, but rather an almost unexplainable, unchecked, passionate drive to legitimize, exalt and endorse homosexuality as the preferred way of life in every sphere.

ence for wickedness, we build Christian schools that uphold God's laws.

Christian businessmen, while many times required by law to employ openly homosexual workers, do not grant them legitimacy by voluntarily extending benefits and privileges reserved for those conforming to Biblical models of righteousness. Employers should be ready to reward those who honor God's laws in whatever way they can. To the extent they can do business with other Christian businesses or help establish new ones, this is preferred. However even this should be undertaken with discretion, because RICO laws have been directed at Christians who are too high-profile in their actions.

Once again, we need to stop saying that we will be judged for our culture's infatuation with homosexuality and understand that it is the judgment itself. Once we see this, we can act accordingly. Our strategy doesn't change, but our tactics do! In other words, rather than utilizing all of our energy and resources on preserving and saving the current culture, we begin building a brand new one. We must prepare for the time, whether it be five, ten or a hundred years from now, that the final expiration of this culture arrives and people are open to life-giving truth once again.

There are going to be interesting times, to say the least, for Christians as we see what develops over the next decade or so. May God give us wisdom and understanding to interpret the times and know how to act

accordingly. My great hope is that where sin abounds grace may much more abound and that God grants mercy to the church in this time of great transition.

In other words, rather than utilizing all of our energy and resources on preserving and saving the current culture, we begin building a brand new one.

¹ "Supporting Gay Students," *NEA Today*, April 1999, Vol. 17, No. 7.

² Norihiko Shirouzu, "Gay Couples to Get Benefits At Big Three Auto Makers," *Wall Street Journal*, June 9, 2000.

³ *ibid.*

⁴ *ibid.*

⁵ *ibid.*

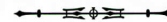
⁶ *Wall Street Journal*, April 25, 2000.

⁷ Just as a side note, an elder of my church owns the company that cancelled the Cummins engine order. While the *WSJ* has repeatedly spurned his letters to the editors, they didn't hesitate to make use of actions taken to show how "courageous" Cummins officials were in standing up to such intolerant pressure.

⁸ Alan Wolfe, "Can Gay-Rights Groups Handle Success?," *Wall Street Journal*, June 13, 2000. Interactive edition.

⁹ Not only do homosexuals tend to be rootless and unsettled in their personal life; according to several studies, homosexuals have an average life expectancy of less than 50 years. It is an interesting fact that a homosexual with AIDS has a life expectancy just a few years less than a homosexual without AIDS.

¹⁰ Saul Bellows, a close friend of Bloom's, has written a book called *Ravelstein*, a thinly veiled biography of Bloom. As he writes in his book, "Ravelstein was willing to lay it all out for me. Now why did he bother to tell me such things, this large Jewish man from Dayton, Ohio? Because it very urgently needed to be said. He was HIV-positive, he was dying of complications from it. Weakened, he became the host of an endless list of infections. Still, he insisted on telling me over and over again what love was — the neediness, the awareness of incompleteness, the longing for wholeness, and how the pains of Eros were joined to the most ecstatic pleasures." I have just skimmed through the book but it is amazing the number of newspapers and magazines that published lengthy reviews or commentary based upon the book, including several in both the *Washington Post* and *New York Times*. It also seems to be a favorite for those at Amazon.com as well, judging by the number of reviews and ratings it has received.



Craig R. Dumont is the pastor of both Okemos and Grand Ledge Christian Centers near Lansing, Michigan. His church sponsors a monthly Luncheon Lecture Series for businessmen and he often gives presentations on applying God's law before State Senate and House staff members and lobbyists. Craig and his wife, Kathy, have seven children with an eighth due in September. He can be reached at craig@biblicallyspeaking.com or you can visit his web site at www.biblicallyspeaking.com



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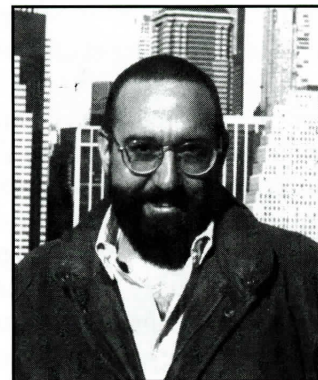
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The Revisionists' Tooshies

by Steve M. Schlissel



If there was one truth Dr. Cornelius Van Til pounded home, it was this: there are no “brute” facts, *i.e.*, there are no uninterpreted facts. None. Fallen man is not a pure receptor of neutral data. How man *interprets* the “facts” is determined by his presuppositions, the biases and inclinations he brings to the knowledge enterprise.

Presuppositions may be likened to various things. Presuppositions can function like preferences or tastes, as when you approach a buffet. As you scan the buffet table, without even thinking, you reflexively eliminate that which is distasteful to you. You don’t even register, say, the pickled carrots. You move on to consider with your eyes only that which your appetite tells you is in the running, and you choose from that. Your preferences and tastes have functioned as a filter, as a presupposition.

Presuppositions may also be compared to your teeth: potential nourishment, like potential information, must first pass through the grinding process to be made suitable for consumption.

Moving along the same track, presuppositions may be compared to your digestive system, performing nearly miraculous functions: detecting, sorting, cataloging — all sight unseen, while you just go about your business.

It might even be said that a presupposition is best compared to your *tuchas*. Yes, your tooshie, like a presupposition, is always with you; it is behind and under everything you do. Yet you do your lifelong best to keep it hidden and protected. Moreover, you’ll go so far as to make it utterly taboo to speak about in polite company! We all know they are there, but we neither expose them nor discuss them.

Well, we have to talk about them — presuppositions, that is, not tooshies. For all propositions are offered in terms of one’s governing presuppositions, and propositions accepted as true are accepted because they are in accord with the same. We will adjust heaven and earth to make something comport with that which we will not give up. All data will be interpreted by us in a way which serves and protects our fundamental, our core, beliefs, our non-negotiable faith.

Naturally, Dr. Van Til explained how this dynamic is very much operative in the sphere of religious conviction. Following God’s own testimony in Romans 1, Van Til reminded his readers that unbe-

lief in God was never for want of evidence. It was for want of faith. As the Scripture says, “The wrath of God is being revealed from heaven

against all the godlessness and wickedness of men who *suppress the truth* by their wickedness, since what may be known about God is plain to them, because God has made it plain to them. For since the creation of the world God’s invisible qualities — His eternal power and divine nature — have been clearly seen, being understood from what has been made, so that men are without excuse.”

Men (and here Paul is referring to Gentiles, who until this time, had largely operated without benefit of God’s *special* revelation — “the oracles of God,” entrusted to Israel) *know* God’s testimony concerning Himself. They know it, it is clear. They just don’t *like* it. Therefore, they suppress it. For to acknowledge God would cut away, at the knees, their claim to autonomy and lead to the acknowledgment that they owe God, He doesn’t owe them.

“For although they knew God, they neither glorified him as God nor gave thanks to him, but their thinking became futile and their foolish hearts were darkened...They exchanged the truth of God for a lie, and worshipped and served created things rather than the Creator — who is forever praised. Amen.” The NIV well expresses man’s contempt for God and His clear revelation, at Romans 1:28: “...they did not think it worthwhile to retain the knowledge of God...” They suppressed God’s self-disclosure like passing by pickled carrots — neither held any interest for them, being out of synch with their tastes, their presuppositions.

The idea taught in Romans 1 and emphasized in the writings of Dr. Van Til is that knowledge is not a one-dimensional, flat affair. It is inescapably an ethical endeavor. Man is never “neutral” in epistemology. Thus, it is proper to say of unredeemed man that he knows God, yet, because of his reflexive *suppression* of that knowledge (suppressed because it is contrary to his fundamental presupposition of autonomy), he at the same time does *not* know God. The unbeliever, therefore, is not morally neutral in his unbelief. Rather, he is culpably self-deceived.¹

An illustration, often employed by Greg Bahnsen to illustrate how presuppositions govern interpretation, tells of the man who insisted he was dead. When he visited a psychiatrist, the doctor tried all he could to persuade him of the falsity of the man's proposition, to no avail. Finally he said, "Listen, I know how to prove this to you. Dead men don't bleed. Let's prick your finger and see if *you* bleed." The man readily agreed. As the blood trickled from the patient's finger, the doctor triumphantly said, "See! You are bleeding! Now what does that tell you?" "It tells me," answered the patient, "that dead men *do* bleed, after all."

Now this rather lengthy introduction has been included because presuppositionalism provides us with a way to explain the otherwise inexplicable, viz., the most disturbing, modern instance of historical revisionism: holocaust revisionism.

Holocaust revisionism claims, variously, that the Holocaust never happened, or that it has been greatly overstated, or that it wasn't peculiarly a war against the Jews, or that their "benevolent and gracious" Fuehrer knew nothing about whatever atrocities there may have been. These, *if* they happened, were perpetrated by a small handful of renegade German officials who did not act out the mind of their Leader. Uh-huh.

The Holocaust

It has been asserted, with good warrant, that no crime in history has been as well documented as the Holocaust. The war against the Jews, from 1933 to 1945, is attested by film (both moving and still), thousands of documents, and innumerable eyewitness accounts, proffered by both perpetrators and victims.

This notwithstanding, the end of the war saw the almost immediate appearance of Holocaust deniers and revisionists, particularly in France. Only a few crackpots gave any ear to these. In the last 20 years or so, with a radical decline in the ability of Americans to exercise critical thinking, the pseudo-history of revisionists has captured an increasing number of obviously uncritical ears.²

When the Jewish scholar, Dr. Deborah Lipstadt,³ saw in the early 90s that Holocaust revision was becoming a veritable trend, she wrote a book: *Denying the Holocaust: The Growing Assault on Truth and Memory*. One of the "scholars" exposed by her as incompetent was David Irving, a revisionist author who had built a reputation among some as a historian of merit. Mr. Irving decided to sue Dr. Lipstadt for libel. The charges were filed in 1996 in England (her book had been published there in

1994), because in England the burden of proof in libel cases is on the defendant.

The case ended in April 2000, with a crushing defeat for Mr. Irving. The British court found for the defendant, Dr. Lipstadt. It found that Mr. Irving was, in fact, a very lousy "historian." Aside from having no college degree at all — let alone an advanced degree in history — Mr. Irving was found by the court to have deliberately ignored facts which were contrary to what he wished to find, misrepresented facts which did not comport with his predetermined ends, and suppressed documents which suggested that his thesis was false. One could hardly ask for a starker restatement of Romans 1 applied to Holocaust denial: deliberately ignoring what is right in front of you, misrepresenting what you can't ignore, suppressing what you don't like. The mind of fallen man is facile at self-deception!

Well, of course, in a fallen world, what's a fact for one is a fiction for another. Holocaust revisionism is but one example of the epistemological morass which is overtaking Western Civilization in its apostasy. Giving up God means being given over to futility. As St. Paul said, "For although they knew God, they neither glorified him as God nor gave thanks to him, but their thinking became futile and their foolish hearts were darkened. Although they claimed to be wise, they became fools."

It is not the purpose of this article to review the evidence proving the Holocaust, nor the preposterous propositions of the revisionists who deny or mitigate it. This can be done by a perusal of a few Internet sites, and by following the links contained therein.⁴ In the case of Mel Mermelstein — which became well-known when Leonard Nimoy made it into the movie, *Never Forget!* — California Superior Court Judge Thomas T. Johnson took "judicial notice" of the Holocaust, ruling that "The Holocaust is not reasonably subject to dispute. It is capable of immediate and accurate determination by resort to resources of reasonable indisputable accuracy. It is simply a fact."

Rather, it is our concern merely to point out that we have in this instance yet another proof of the Van Tilian notion that knowledge is anything but a neutral operation. People believe, not necessarily what is *true* but, what they *want* to believe. The fact that not a single scholar of note can be found who endorses or supports their absurd theories is regarded as indisputable proof of their theories! In an epistemological universe governed, as ours is, by presuppositions, all "facts" are incorporated to align with our presuppositions.

Why didn't the defendants at Nuremberg, instead of claiming that they were "just following orders," plead that there was no Holocaust at all? Because, the revisionists say, they knew they were being railroaded and were trying just to "cop a plea." How do we account for the numbers tattooed on the arms of survivors? Mr. Irving says they did it themselves to make money off their allegations. What about the memories of survivors? Mere fantasies. What about the footage caught on film? Rare instances of atrocities performed by underlings, without the Fuehrer's knowledge or approval.

In 1988, one Fred Leuchter of Massachusetts, who passed himself as an engineer, was contracted to prepare a report supposedly proving that the ovens at Auschwitz-Birkenau and Majdanek could not have been "utilized or seriously considered to function as execution gas chambers." It was hoped that Mr. Leuchter's report would well serve the defense of neo-Nazis on trial at the time in Canada.⁵ As it turned out, Mr. Leuchter was discovered not to be an engineer at all, and his methodology was labeled by the court as "preposterous." He was later indicted by the Commonwealth of Massachusetts for his imposture in misrepresenting himself as an engineer. Leuchter was later arrested in Germany in 1993 for "inciting racial hatred," left Germany on bail, and now has a warrant outstanding for his arrest.

The point of all this is simple: when the facts do not support a person's "deeply and sincerely held presuppositions," then facts suffer torture, not being admitted as they are found, or not being admitted at all. The truth is that Holocaust deniers are motivated, not by a love of truth but by something operating on a different, a deeper level. There are generally one or more of three prime motives pushing deniers on: 1) A passionate desire to recover respectability for National Socialism (Nazism) as an acceptable political alternative. 2) Anti-Zionism. Operating from the conviction that Israel exists only because of post-Holocaust sympathies, and determined to annihilate Israel as a political entity, some see Holocaust revision as a necessary precondition to changing the hearts and minds of Israeli-sympathizers. 3) Plain, pure, vitriolic anti-Semitism.

These are the "tooshies" of Holocaust revisionists which need to be exposed. Without seeing what's "behind" their arguments, their efforts to revise history remain completely inexplicable. Once their tooshies are exposed, however, their true character shines like a moon.

¹ Dr. Greg Bahnsen devoted much effort to justifying, from a philosophical perspective, the Van Tilian notion of self-deception. In fact, it was the subject of his Ph.D. work at USC.

² My profound thanks to Prof. John Drobnicki, librarian of York College of the City University of New York, for his gracious and invaluable assistance. He is familiar with the literature of the deniers and the literature of the truth. According to Mr. Drobnicki, among the notorious revisionists are: Austin App, Ph.D. from Catholic Univ. of America (1929). He was active in several German-American groups. App is the author of *The Six Million Swindle* (1973) and *A Straight Look at the Third Reich* (1974). Aside from the revisionist writings that appeared immediately after the War (by Paul Rassinier, Maurice Bardeche, etc.), one of the first denier books that caused a stir was: *Did Six Million Really Die?* by Richard Harwood (1974). "Harwood" was the pseudonym of Richard Verrall, a prominent leader in British fascist/right-wing circles. The most famous work of denial is *The Hoax of the Twentieth Century*, by Arthur R. Butz (cf. title of this article), a professor of electrical engineering at Northwestern. "To the untrained eye," says Prof. Drobnicki, "Butz's book gives the impression of scholarship, since it contains footnotes and he utilized many primary documents. Many of the deniers who came after him base their work on Butz and quote heavily from him." It has been said that Mr. Butz does not teach his revisionist theories in the classroom, lest his tenure be threatened.

³ M.A. and Ph.D. from Brandeis University, Dr. Lipstadt taught at UCLA and is currently Professor of Modern Jewish and Holocaust Studies at Emory University in Atlanta.

⁴ Start with <http://www.nizkor.org>, and <http://www.holocaust-history.org>. See also <http://www.skeptic.com/02.4.miele-holocaust.html>, <http://www.pafb.af.mil/deomi/research/holocst.htm> and <http://164.109.158.193/resource/revision.htm>. There is, not surprisingly, a great deal of revisionist propaganda on the web. Links from the sites mentioned above will lead you to some.

⁵ I met my first revisionist in Canada in 1989 while on a speaking tour of many cities in Alberta. I was puzzled when his wife had warned me of her husband's "peculiar views," and that I should not take great offense. "What *could* she be talking about?" I wondered. I soon found out. It was not long afterward that I discovered him to be one of many revisionists who seem to gravitate toward or grow in western North America.

Steve Schlissel has been pastor of Messiah's Congregation in Brooklyn, NY since 1979. He serves as the Overseer of Urban Nations (a mission to the world in a single city) and is the Director of Meantime Ministries (an outreach to women who were sexually abused as children). Steve lives with his wife of 26 years, Jeanne, and their five children. He can be reached at Schlissel@aol.com

Liberty, Equality, Fraternity, or Death!

~ A Review of *The Patriot*

By Zachariah Rousas Wagner

While maintaining some quasi-Biblical ideas (if that is not an oxymoron) *The Patriot* may leave some moviegoers cold-blooded. Although *The Patriot* was one of Summer 2000's most anticipated movies, critics now rip it up one side and down the other. Critics dislike the almost-Christian values portrayed by Mel Gibson's character, Benjamin Martin (modeled after Francis Marion, the "Swamp Fox"). Critics have also complained about the film's historical inaccuracies. As a novice American "War for Independence" scholar, I can say that the inaccuracies these critics find distasteful stem from monstrously revisionist historical portrayals. Furthermore, in our culture there will be some inaccuracies due to a great amount of misinformation available today.

The Patriot's producers intended to bend the historical lines a bit (as any fiction writer must), while maintaining a broad historical accuracy. They faithfully accomplished this task. Many films demonize the Britons to an extreme and untrue state. *The Patriot* made viewers understand the workings of the British military system; and while some officers were cruel, the general army did not have feelings of contempt toward their American brothers. This is not to say that historical inaccuracies did not occur.

The Patriot had a very simple, but charming story line that was without sexual situations, coarse language, or other "adult" themes. This in itself is worth the \$8.50 price of admission, because a film fitting that description is a rare commodity today. Some women, and some men for that matter, may find the battle scenes a bit unnerving. In spite of this, it remains a family film. The over-all appeal of the film is the great emotion that seeps from it. Yet, Christians should not find the events of the film as moving as the realization that those men died for freedoms that we throw away with ease. This should move any godly American. *The Patriot* gives insight into what those men felt and what they saw in the famous battles of America's War for Independence.

The Patriot is not a rallying cry to renew the fight for freedom today. It may be said that the Constitution was written in blood, but no blood is being shed while the Constitution is being shredded in our time. Christians today, whose ancestors

were men who died for the freedoms we share, do nothing while those freedoms are taken away. Christians who do "fight" to preserve our freedoms today usually just write a letter of disapproval to their congressmen. At the very least, Christians may learn from this pagan-made, valueless film to hold valuable those freedoms God has given through the death of our forefathers.

The Patriot boasts a correct political agenda and a correct view of the treatment of slaves at that time. However, its portrayal of an American Revolution resembled the French Revolution (and therefore *humanistic* revolution). There was not the real godly patriotism of Patrick Henry and his, "Give me liberty, or give me death!" speech. This film gave more honor to the humanistic French, "Liberty, Equality, Fraternity or Death" motto.

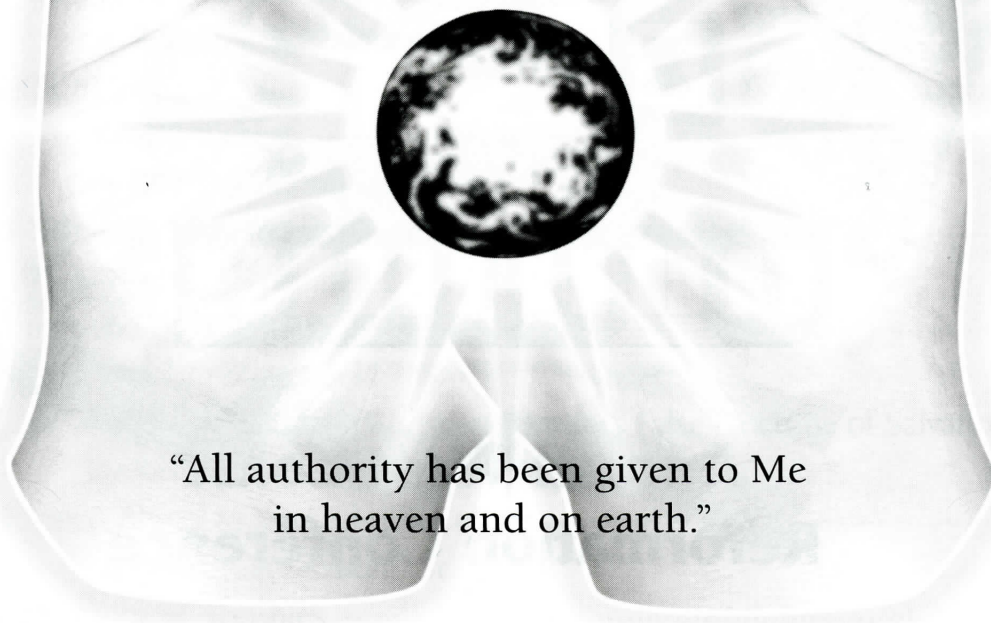
The Patriot will not set your blood-a-boilin'; in fact, it will leave your blood cold when you realize the carnage that occurred on our account. Yet, meditation on this reality should lead us to another realization: that we too are in a war for American independence. This war is with a full-fledged humanistic government, not a British government that was beginning to become a humanistic state.

In many ways our battle will be harder than the war the Founding Fathers fought. We have delved further into the depths of humanism than Britain or its European contemporaries had at that time. What the French humanists failed to do speedily through the French Revolution, America has perfected through the slow but sure American Humanistic Revolution. Benjamin Martin's example should prove that we too will reap the consequences for inaction in good and necessary wars. Benjamin Martin should have said, "As for me and my house, we shall serve the Lord." Will you?



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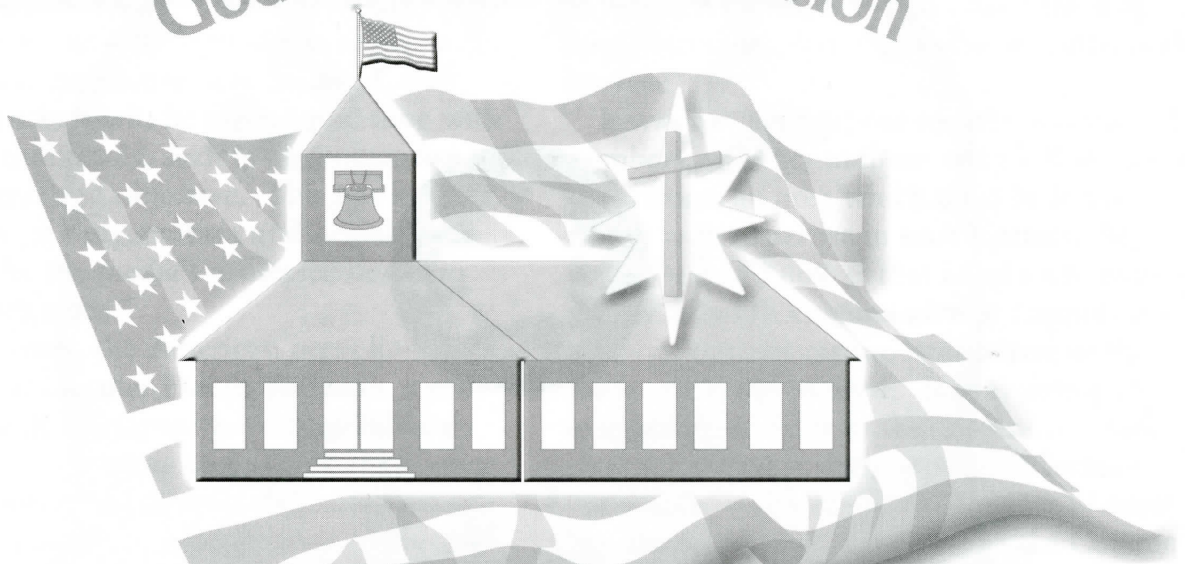
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