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CHALCEDON REPORT

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THE PERENNIAL CLASH

CHRISTIANITY

VS.

ISLAM

**Biblical Faith and American History -
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Christian PATRIOTISM BY P. Andrew SANDLIN

**What My Armenian Father
TAUGHT ME ABOUT ISLAM** BY Mark RUSHDOONY

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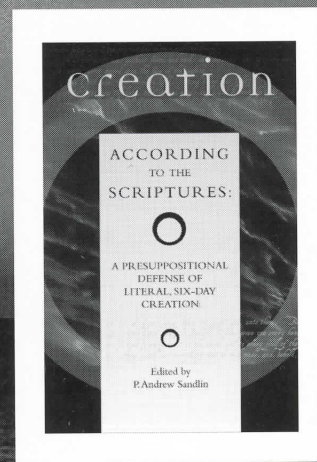
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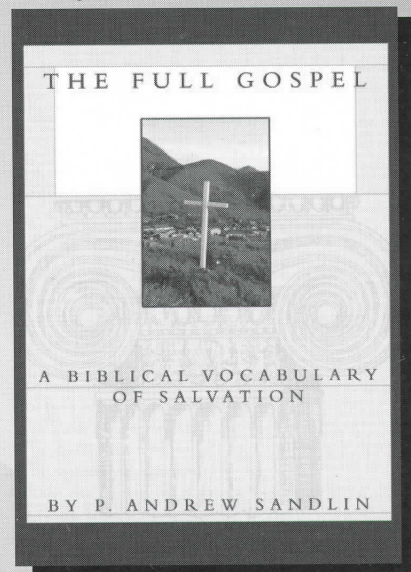


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A Monthly Report Dealing with the Relationship of Christian Faith to the World

The Perennial Clash: Christianity vs. Islam

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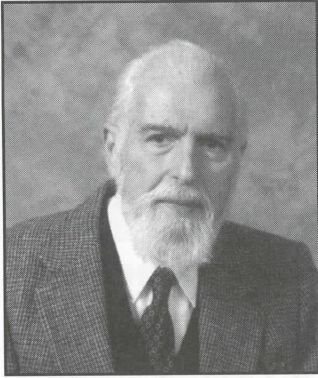
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Biblical Faith and American History

Part 3: The Future

By Rev. R. J. Rushdoony

Early in the twentieth century, American radicals, sharply aware of the irrelevance of the churches, caricatured its role and message savagely and sometimes blasphemously. The most popular such caricature was the hymn, "In the Sweet Bye and Bye," which became "Pies in the Sky, Bye and Bye." The fundamentalists only became more monastic, whereas the modernists adopted all the more the socialism of the radicals.

The net result was that Biblical Faith was denied by both, and the Faith made unreal. The churches grew numerically, but meanwhile declined in strength and in effectiveness. The change between even the late 1940s and the 1970s was dramatically illustrated by a nurse, who after some years of absence from nursing, returned to the hospital where she began her career. It was in a Southern city, deep in the Bible Belt, where almost everyone attends church, and most churches are fundamentalist. Earlier, emergency patients coming to the hospital prayed and asked for their pastor. In the 1970s, after two years of experience, she found only one person who even mentioned the Lord at the time of crisis. The rest were pleased the next day when their pastor called, but their professed faith was

not essential to them. Because God is sovereign and absolute, our faith in Him will either govern every area of life, thought, and being, or finally He will be rejected in all. We cannot have half a God: Biblical religion is an all-or-nothing proposition. But men want the form of godliness, but not God. They attempt to use the church as a hiding place from God. St. Paul warned Timothy against all such, who are men "having a form of godliness, but denying the power thereof: from such turn away" (2 Tim. 3:5). The modern church, however, modernist and fundamentalist, is bent on *pleasing* all such rather than turning away from them.

The result is cheap religion, very popular religion, because it promises heaven without any cost to man. It is antinomian religion: it requires no fruit-bearing to the Lord, no tithing, no growth, only a "decision" for Christ, Who is expected then to be grateful and mindful of man the sovereign. Such religion is like the seed sown on stony ground, which tribulation or persecution quickly destroys (Mt. 13:18-22). It has a very promising present, but no future.

What then is the future for the Christian faith in America? The growing crisis in the United States, an

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aspect of world crisis greater than the world has ever known, is the crisis of humanism and its sister, Arminianism. The crisis created by humanism and Arminianism is now threatening to destroy them. Men are working to postpone the reckoning, to create stopgap solutions, and to put band-aids on the cancer of civilization, but it will not work.

Either the world will settle miserably into a Dark Age of savage character, or it will be captured by Biblical Faith. There are no other alternatives.

This crisis places a great responsibility on the champions of sovereign grace. Their faith must be more than churchianity: it must rather be the declaration of the crown rights of King Jesus in every area of life. Christ the King must command the person, church, state, school, family, vocations, the arts and sciences, and all things else. He must be served by man wherever he is and with all his heart, mind, and being.

Is this possible? Can the small numbers of sovereign grace men triumph in the face of so great an enemy? The answer is simply this: it is impossible for the sovereign God not to conquer. His purpose in all these things is to shake all things which can be shaken, so that alone will stand that which cannot be shaken (*Heb. 12:25-29*).

The Scriptures are clear, moreover, that the power of evil, however seemingly great and entrenched, is a short-term matter. David, who saw the wicked flourish and hunt him like a wild animal, still could declare, "Many sorrows shall be to the wicked: but he that trusteth in the Lord, mercy shall compass him about" (*Ps. 32:10*). Again, he declares, "For the arms of the wicked shall be broken: but the Lord upholdeth the righteous" (*Ps. 37:17*). Indeed, "The meek shall inherit the earth; and shall delight themselves in the abundance of peace" (*Ps. 37:11, c.f., v. 10*).

Asaph declares, "For, lo, they that are far from thee shall perish: thou hast destroyed all them that go a whoring from thee" (*Ps. 73:27*). Solomon makes clear God's purpose:

For the upright shall dwell in the land, and the perfect shall remain in it. But the wicked shall he cut off from the earth, and the transgressors shall be rooted out of it. (Pr. 2:21-22)

Our Lord concludes His Sermon on the Mount by declaring that every "house," *i.e.*, person, life, institution, church, or nation, which is built upon sand shall perish in the judgments which God

regularly sends upon earth, whereas only the persons, institutions, and nations which are established upon the Rock, Jesus Christ Himself, shall stand the shakings and testings (*Mt. 7:24-27*).

We are approaching such a time of judgment. All other houses shall fall and be swept away by the winds of history and the floods of judgment. Only those who build upon Christ the Lord will endure.

This then is *a time for building*, for building on the foundation of Jesus Christ. Christian schools, churches, seminaries, political agencies, economic enterprises, vocational ventures, and much, much more must be started, wisely and carefully, but also eagerly as an opportunity for setting forth the crown rights of Christ the King.

This has already begun. In one area alone, the world is startled by our success. Christian schools are growing steadily and commanding even the children of the unbelieving. Those who a few years ago believed that the Reformed Faith was dead are now being challenged by it on all sides. New churches are appearing, and the cause of sovereign grace is rapidly expanding. We are on the verge of the greatest growth in scope and power of truly Biblical Faith which the world has ever seen.

The motto of the State of Nevada is an apt one for our cause: "Battle Born." In the parable of the sower, the heat of the sun, adversity, causes the false seed to perish, because of the stony ground of their being. Adversity only strengthens the godly. Battle born, they grow in adversity and become strong men in Christ. The future thus is our's in Christ, because "the earth is the Lord's and the fullness thereof; the world, and they that dwell therein" (*Ps. 24:1*). We are fighting on home ground under the Sovereign Lord of all creation. We are battle born, fighting on home ground, under Christ the King. With St. Paul we must say, "If God be for us, who can be against us?" (*Rom. 8:31*).

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Christian Patriotism?

By Rev. P. Andrew Sandlin

The atrocities of September 11 have reinvigorated an age-old question: can Christians be patriots, and if so, what kind, and to what degree?

The primitive church was highly skeptical about most patriotism in the pagan Roman Empire. They opposed Christians' participation in the military and civil government, though the Bible itself never requires this separatist approach. The Anabaptists to this day follow the separatist path. The churches of the magisterial Reformation deviate from it, however. They hold that civil government is a ministry that God established and that under certain conditions Christian may — even must — support it.

The passionate and tearful flag-waving today in tandem with the revival of patriotic songs about the good ole U.S. of A (most verses are conspicuously left unsung) is unsettling to many devout Christians, and ridiculed by the Far Left and many anarcho-capitalists, a curious co-belligerency indeed.

Presbyterian pastor Steve Wilkins, an articulate and astute observer of the current scene, has written in an essay "The Danger of False Patriotism":

True patriotism is fine, fanatical patriotism is not. Nationalism of the sort we have witnessed over the last few weeks is nothing but idolatry and God will judge it as He does all other idols.... Mindless patriotism is a destructive force. It is the sworn enemy of biblical Christianity. To serve the Lord above the country is then viewed by the nationalist as blasphemy and treason. We are clearly headed in this direction.

This is a warning that we must hear — and heed. When Jesus was asked whether it was lawful to pay taxes to the idolatrous Roman Empire, He replied: "Render to Caesar the things that are Caesar's, and to God the things that are God's" (*Mk. 12:17*). In other words, each — God and the civil magistrate (the state) — has his rightful due. We are always obligated to God first, but we are also obligated to the civil government, even an evil one; and the Roman Empire

certainly was evil. If there is a conflict between the stipulations that God and the civil government impose, the early Christians knew Who had unquestionable precedence: "We ought to obey God rather than men" (*Ac. 5:29*). God comes first, and we obey the civil magistrate when he does not conflict with what God requires of us in His Word, the Bible.

What Is Patriotism?

Where does this leave patriotism? It all depends. If patriotism is love of one's country, it depends on the nature of that country. Most nations today are tied to a land and a race, though somewhat less so than 100 years ago. This is true of Europe and Asia. Patriotism is bound up in "blood and soil." Italians, Russians, Chinese, and Indians love their nation, its race(s), its location, and its history. If they are Christians, they can legitimately appreciate the providence of God in their nation's history and admire their nation to the extent that it follows — or followed — God's truth.

Compounding matters, however, is the fact that most nations are tied up intimately with civil governments (though it doesn't have to be this way): to speak of the nation of France implies not just the French people, but the political state that governs French territory. This is *the* problem of patriotism. You love your country, but you may just mistrust your civil government. Still, you can love and appreciate your country and its heritage as a precious gift from God.

This is true even of Christian citizens in very evil regimes. Christian North Koreans can be patriotic, even though they despise their atheistic, idolatrous civil government. Korea has a great heritage and great customs and many great people. Christian North Koreans can be patriotic on that basis, if no other.

Our Unique United States

Now the United States poses a unique problem. It does not easily follow the pattern of nations noted above. Blood and soil mean much less here than *ideas*. Not race or place, but *ideas*, have always been at the root of what it means to be an American.

In this, it is helpful to note a striking Biblical teaching:

I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; For kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty. For this is good and acceptable in the sight of God our Saviour... (1 Tim. 2:1-3)

This Bible text does not prescribe the *ideal* civil government, of course, but the *minimal* features of a civil government acceptable to Christians committed to living and spreading their Faith.

It means: pray that the civil magistrate leaves you alone so you can train your children in the Faith and you can live to please God and churches can preach the gospel. When Paul wrote this, the despotic Roman Empire was not in the habit of acting so honorably, and it got worse as time went by. So our Christian forebears in the early church sorely needed this prayer.

But the United States is a very different case. The U. S., it just so happens, *was founded largely to fulfill just the sort of pro-liberty, non-interventionist role the Bible envisions*. The Founders, whatever their flaws, were to the man, dogged defenders of religious liberty. Most were professing Christians. This is why they did not establish a national church — they did not want to disturb the various states' established Christian churches. This is why they produced a federal Constitution, which elaborately checked sinful men's insatiable lust for power, including the sinners who happened to be politicians. This is why they drafted a Bill of Rights, which jealously guarded religious liberty. This is why they wrote that one of the nation's great objectives is "to provide for the common defense." As Eric Hoffer once said, this nation was founded by people who basically wanted to be left alone. This just happens to be the sort of civil government the Bible demands we pray for.

The Great American Experiment

We live in a truly amazing — and wildly successful — experiment in civil government that carries on many of the best features of the Christian commonwealth idea of medieval and Reformation Europe — and jettisons most of their worst features. Ours is a Constitutional democracy and national republic. We believe in a federal expression of majority rule that is hedged in by the guarantees of a constitution that is very hard to change. This allows for peaceful dissent. We have a republic, not a *direct* democracy. We don't trust fickle majorities any more than we trust fickle kings and aristocrats. We elect representatives who vote on major issues facing the nation, and we can

vote them out of office. This means that, unlike many other countries even today, we don't need a blood-bathing military coup every time we need political change. We can have peaceful political revolutions. We enjoy wide freedom of religion and freedom of the press. If you think we don't, try living in Saudi Arabia, Cuba, China or Iraq for a while. Last January, Bill Clinton, arguably one of our most sinful presidents, walked peacefully out of office. He and his entourage walked away peacefully, without gunfire, because our Constitution provides for peaceful political transitions and, at this point at least, our countrymen still follow the Constitution. Do not take this for granted, because political change in history has usually occurred at the end of a saber or gun barrel. There are big checks on power in this country, because the Founders operated in terms of Christian ethos — men are sinners.

As Christians, all this means that it's likely that the civil magistrate will leave us alone to believe and practice our Faith, the very thing that the Bible says we should be praying for in a civil magistrate. Sure, there's some encroachment on our liberties, and we should be vigilant in protecting them. But we have a great Constitution that we can resort to in cases of grievance and a political system that gives recourse to those dissatisfied with the status quo.

This is why an American Christian may — and in my view, *must* — be a patriot.

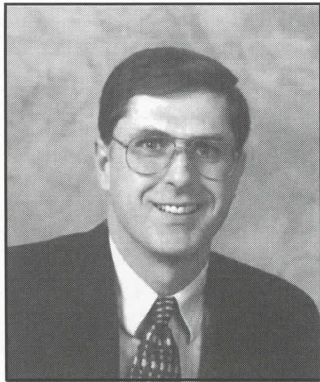
Christian patriotism in the United States is necessary because it cultivates and defends the sort of minimal civil government that the Bible requires. We are patriots not because we have a love affair with the United States as such; we are patriots because the principles on which the nation were founded allow Christianity to flourish.

The United States is first about ideas, and those ideas are, for the most part, Christian ideas. On this basis, we can join the flag-waving.

This surely does *not* pre-commit us to any action the civil government may take. It pre-commits us to the *form* of government that protects the liberties of Christians (and others) and stays out of everybody's way. The great thing about the United States is that you can loudly criticize Bill Clinton (and George W. Bush) and still be a great patriotic American. You can hate abortion and pornography and homosexuality and Hollywood and public education and racism and materialism and Darwinism while wildly waving the Stars and Stripes.

Christians should defend the nation that defends Christians' liberty to embrace and propagate their Faith. If that nation is their own, they should be doubly defensive — and grateful.

Hand me another flag.



What My Armenian Father Taught Me About Islam

By Rev. Mark R. Rushdoony

People who knew my father, Rousas John Rushdoony, were aware that he enjoyed talking about his Armenian heritage. He often related as well that his parents narrowly escaped the massacre of Armenians in the Ottoman Empire (Turkey) in 1915. In reality, he too was a survivor of those massacres. Though born in New York City in April of 1916, he was in my grandmother's womb during the massacres and their escape. In 1915 my grandparents lived in Van, Turkey, which was not far from the Russian border. That proximity, and the temporary help of czarist Russian troops, gave them an opportunity most Armenians did not have — escape. The rug Grandma used as an improvised saddle is now a prized family treasure. One and a half million Armenians were killed in that first genocide of the twentieth century. Dad grew up around a community of survivors of that horror. He said he remembered them as, surprisingly, a happy people who loved to sing and laugh. As his father spoke to him at great length about the Armenian heritage and experience, he often spoke to our family about the past. He was not one to live in the past, but he did seek to understand it. Neither did he characterize all Muslims as co-conspirators in the murder of Armenians. He did see Islam as a false faith, one that gave its followers a profane sense of purpose and destiny. I have, in his library, some unpublished essays he wrote on Turkey and Islam. Below are some of the points he regularly made, drawn from my own recollections and portions of those manuscripts.

Why Islam Is Dangerous

Islam is a dangerous religion primarily because it is a false one that leads men away from Jesus Christ as the Way, the Truth, and the Life. It points men to a false god, Allah, and to a false view of man's purpose and eternity. It is a dangerous religion because it appeals to military force and the power of the state. It is not the great evil, but it is one manifestation of the evil of men in rebellion against God. Because it fights against the reality of God's truth it will fail. Like the evil of communism in the twentieth cen-

ture, it is an ideology we must understand and counter with the gospel of God's grace.

Islam was designed as an external religion. Mohammed knew the words of St. Paul who wrote, "[H]e is not a Jew, which is one outwardly... but he is a Jew, which is one inwardly" (*Rom. 2:28-29*). Mohammed countered Paul with the proposition, "[H]e is a Muslim who is one outwardly." The only essential beliefs of Islam are that there is no god but Allah, and that Mohammed is his prophet.

The word *Islam* is Arabic for *submission* or *subjugation*. A Muslim is one who submits to Islamic practice. Because submission is the goal, rather than repentance and faith, from the beginning compulsion was seen as a valid means of furthering the Islamic religion. Warfare swept over the Arabian Peninsula, and Islam was forced on the polytheists under the threat of execution. This pattern repeated itself throughout the Middle East and into Africa and parts of Asia and Europe. Not too surprisingly, such a militaristic advance made slavery an important part of its culture.

This externalism and its dependency on military advance made Islamic governments necessarily statist. The sword in the hand of the state advanced Islam. Jihad as the advance of Islam was not merely acceptable, but was and is considered one of its *pillars*. Islam as a way of life can be encouraged by submission or imposed by subjugation. The progress of Islam is measured not by belief but by outward conformity, which could most efficiently be imposed by military conquest and statist legislation. World domination rather than world salvation, a Christian concept, has been the ultimate goal.

It is easy to read a Christian perspective of morality into other religions, especially one like Islam that does borrow heavily from Scripture. Americans are thus baffled by Islamic ideas of morality and cultural practice. We are horrified that Islamic clerics can justify (again, *Christian* terminology) terrorist murder. As an external religion (in Christian terminology a religion of works rather than grace), however, Islam's morality is also externalized. Moral-

ity is environmental and men and women act in response to external stimuli. Thus, as slaves of passion, men can blame women for their own lustfulness. A woman who shows any part of her body is thus a temptress or worse; women are held responsible for men's lust. Great powers are then ascribed to women and strict measures used to control them.

Self-Will and Islam

Islamic men are allowed a great deal more sexual freedom than are women. The paradise of Islam, in fact, is one of sexual ecstasy. The use of prostitution, harems, and slave girls for gratification is also common. Women therefore pin their hopes for long-term security on their sons who tend to be pampered and allowed to indulge in their own self-will. Spoiled boys then become arrogant and willful men.

Self-will as a characteristic has made for a great deal of unpredictable behavior in Islamic men. Stories of the Armenian genocide are full of incidents where helpful and friendly Muslim neighbors suddenly turned predatory and rapacious because the urge or opportunity of the moment governed them. Islamic thinking contributes to such potential treachery because, as Peter Hammond observes, it divides the world into the House of Islam and the House of War. Islam is at peace with those in submission or subjugation to Islamic law; others are considered the enemies of Islam and are regarded as part of the House of War (see "Uprooting Terrorism" @ www.frontline.org.za).

Self-will has made treachery a major part of the Islamic world. This happens on the personal level, where powerful men can lash out with deadly force on a mere suspicion of treachery or insult. Self-indulgence resulted in the debauched sexual activity which once (before the West began its own depraved industry) made Turkey synonymous with the most vulgar of pornography. It became notorious as it influenced Dracula, or Clad the Impaler (1431-1476) who was reared in Islamic Turkey and imported their ways to Wallachia in his terror against both the Turks and his own people. Such treachery has been seen repeatedly in the politics of the Middle East in recent years. As Hammond observes, "[S]ince 1948, the 21 Arab countries have suffered 30 wars, 63 successful revolutions, at least 75 unsuccessful revolutions, and 36 heads of state were murdered. In the Arab world, revolutions and assassinations have been the most prevalent means of political expression and attaining power" (*ibid.*). The peace of Islam has proven itself over the centuries to be a lie. Islam is a more dangerous form of despotism than the political regimes of fascism or communism which ruled by political and

military power while denying the relevance or validity of religion. Radical Islam is more akin to the despotisms of the ancient world, where religion and state were combined so that any opposition was at once heresy and treason, thus making the idea of a "loyal opposition" impossible. Islam makes the authority of the state absolute.

Nietzsche and Islam

Into this cultural atmosphere of self-will, slavery, external morality, and cruelty entered Frederick Nietzsche. Nietzsche believed what came from power was good and what came from weakness was evil. Knowledge, he said, was to be used as an instrument of power. Nietzsche, in breaking with Christian ethics so thoroughly, was an apologist for the radical Islamic (and lawless humanist) mindset. He was very influential in Turkey. Thus Turkish Muslims could kill one and a half million Armenians, virtually eliminate them from all their ancestral homelands, and then not only blame the Armenians for the slaughter, but attempt to collect as benefactor on all their insurance policies since the named beneficiaries were all dead. Such cruel absurdities, like the current attempts to justify warfare and terror, are the results of thinking based in self-will, arrogance, and contempt for Christian morality in favor of the artificial peace of Islam, a subjugation to an external religious and political despotism. Power, in such thinking, determines truth and goodness.

Unfortunately, power politics respects, like Nietzsche, power itself. Sympathy towards oppressed or threatened people is based on self-interest and the balance of power. Turkey is a good example of this. In World War I the United States and European powers generally refused to help the Armenians. The U.S. State Department saw good relations with Turkey as paramount. A weak Turkey would have left an opportunity for a power grab by other nations, notably Russia. Again in World War II and in the Cold War, Turkey was protected from its vulnerability by the West for its usefulness to our interests. Balance of power politics depends on alliances and coalitions. The need for alliance and its consequent concessions led to Yalta and the surrender of Eastern Europe to the Soviet Union. Neither should we forget the stripping of crosses from chaplains during the Persian Gulf conflict so as not to offend our Muslim allies. Now in an attempt to build alliances, George W. Bush speaks of Islam as a great religion, thereby avoiding the root of the problem in this war and the Middle East. There is a problem we must face that stems from Islam itself; it is not limited to its radical adherents alone.

Islam is an external religion that teaches peace in either submission or subjugation to religious and political despotism. Its “peace” is in domination. This is an example of fallen man’s desire to be as gods, determining good and evil. Islam is just one organized form of man playing god. It will surely fail, for such arrogance cannot long survive judgment. But Islam has given rise to centuries of oppression, slavery, murder, and violence. The Armenian massacres of 1915-1924 did not awaken the West to this; it is questionable whether the 9-11 attacks on America will do so either.

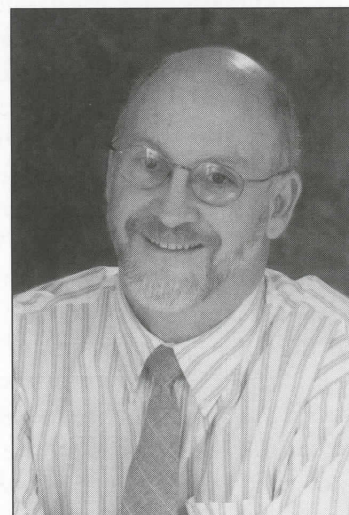
The hope for all people, including those of the Middle East, is the God of Scripture and His Christ. Rather than domination by military means, Christianity seeks the dominion of righteousness. Seeking God’s righteousness requires a patient humility to teach faith and repentance. It comes by the power

and might of God’s Word and His Spirit, not by the power of the sword.

The worldview of Islam is powerful because its adherents are dedicated and loyal. Islam’s success, however, comes from its false simplicity, which makes recent American Christianity’s easy believism look like deep theology. There is nothing more dangerous than violent, self-willed men who think they are called to some divine mission.

Though Islam advances by military might and we may at times be called on to respond as ministers of justice, we must not seek to destroy its power by its best weapons, but with the gospel. Like the unexpected fall of the Soviet Union, Islam’s power will one day crumble. Muslim people are in need of an alternative only the gospel provides. We must oppose the false peace of Islam with the truth of the kingdom of God and His Christ.

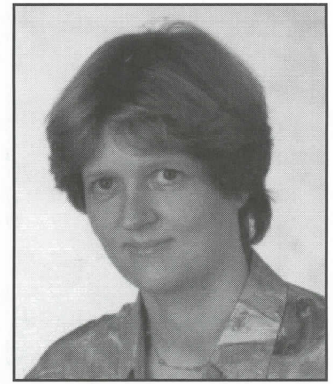
*Chalcedon is pleased to
announce that
Ronald Kirk
has joined the
Chalcedon staff in the area
of Christian education.*



Ron has many years’ experience working in Christian education. He has self-consciously applied Van Til’s and Rushdoony’s presuppositionalism to the field of Christian education curriculum. He will be working on parent/teacher training, curriculum guides, and curriculum development. Ron’s joining the Chalcedon team is a major move forward for us. Chalcedon has always laid heavy stress on Christian education. Ron’s important work will perpetuate that emphasis. Though contributions to Chalcedon have, of late, been affected by the recession, numerous individuals have pledged to make this expansion of our ministry possible. For the faith-driven commitment of these and all our supporters, we are very grateful. We have always said that, “Humanly speaking, your giving establishes the limits of our work.” Please pray for us in this exciting endeavor.

Some Basic Facts About Islam

By Christine Schirmmacher



Moslems believe in Allah, who is unique, almighty, eternal, merciful, and creator of heaven and earth. They believe in Allah's sending the prophet Muhammad. Every human being will be submitted to judgment at the Last Day and will give an account for his creed and every deed. Every single Moslem, man and woman, after puberty has to fulfill the five pillars of Islam if he wants to have hope of entering paradise after death.

The Five Pillars of Islam

- The recitation of the Moslem creed (in Arabic: *shahâda*): There is no god but Allah and Muhammad is his prophet.
- Ritual prayer (in Arabic: *salât*): Every word spoken during prayer and every movement is prescribed by tradition. Prayer has to be recited in Arabic towards the city of Mecca.
- Alms (in Arabic: *zakât*): About 2% of any Moslem's income should be given as alms.
- Thirty days of fasting during the month of Ramadan (in Arabic: *saum*) from dawn to sunset. Voluntary fasting can be kept on additional days.
- Pilgrimage to Mecca (in Arabic: *hajj*): All adult Moslems, men and women, are obliged to make the pilgrimage to Mecca once in their lifetime.

Even if a Moslem is trying hard to fulfill all of these duties all of his life, there is no certainty of salvation for him, because he never knows if he has done enough good deeds to please Islam's god. Moslems believe that all human beings will be "brought back" to their creator (see e.g., surah 30:12) at the Day of Judgment and their deeds will be weighed on a scale. Good deeds and sin are balanced against each other.

On one hand, the Koran emphasizes that the god of Islam is merciful and gracious, but on the other side, he is almighty, and unlimited in his power. Therefore he is absolutely free in his decisions, and his judgment of men is totally unpredictable, because that would mean limiting his sovereignty. In this case, man would dictate god's decisions and this is unthinkable. The only way to receive salvation and enter paradise for sure is to die as a martyr in the holy war, because the Koran promises direct entrance into paradise for everyone dying as a martyr.

"... and Muhammad Is His Prophet"

Not only does the Moslem creed contain a passage concerning belief in its god, it is also necessary to accept

Muhammad as a messenger of Allah. He is the last prophet of history, the "seal of prophets" (surah 33:40). The Islamic perception of history is cyclic: Muhammad has preached the same message as all prophets preceding him (Adam, Abraham, Moses, Joseph, David, John the Baptist, and Jesus), the message of one god and the last judgment. Whenever men practiced paganism and idol worship after Allah sent one of his prophets, Allah would send another prophet who would again preach monotheism, i.e., Islam to the people.

Adam, Abraham, Moses, David, and Jesus were Moslems and preachers of Islam. The Koran often speaks of Jesus (in about 93 verses) and always with respect. Jesus is called "messiah," "word of God," or "spirit of him." The Koran also refers to the virgin birth. Nevertheless the differences between the Bible and the Koran are much more significant than the similarities: the Koran categorically denies Jesus' representative death on the cross, as well as His resurrection, His deity, and the Trinity. In the Koran, Jesus is portrayed only as a human being and a prophet, a messenger of Allah.

Angels, as well as good and evil spirits (in Arabic: "*jinn*"), played an important role in pre-Islamic times. We read of good and evil spirits in the Koran; and in folk Islam, spirits play an important role. (Folk Islam is normally of much more significance for an average Moslem than is orthodox Islam.) Many Moslems live constantly in desperate fear of the influence of evil spirits and demons, of the "evil eye," and all emerging consequences, which can be reversed by "counter magic." In folk Islam, there are grave cults, praying to dead saints and mystics, magic practices and amulets, exorcism, relic cult, and pilgrimages to holy shrines, etc.

Islam as such encloses all areas of life of a people group, of a family, and a single being. Islam gives directions for politics as well as for economics, for family life, and for all of society.

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Is Islam a Religion of Peace?

By Rev. Don Walker

In recent weeks a lot has been said about the religion of Islam. Undoubtedly, some of what has been said is for the purpose of creating political alliances and a climate of tolerance. Islam has been described by some as “a religion of peace.” In fact, it has been pointed out the word “Islam” itself means “peace.” We are told that the acts of the Islamic terrorists are an aberration of the true Muslim faith. It has been said that, “The terrorists are to Islam what the Ku Klux Klan is to Christianity.” Is this really the case, or are the terrorists acting within the borders of an Islamic worldview and an interpretation of the Koran believed by many of their clerics?

Let us begin with the word “Islam.” It is an Arabic word that is etymologically related to the Hebrew word “Shalom,” which is translated as “peace.” In the Western world, our understanding of “peace” differs to a great extent from that of the Middle Easterner. To the Middle Easterner, “peace” connotes the idea of “having your foot on your enemies neck” *i.e.*, “surrender” or “submission.” To the Muslim, *peace* can only come when there is a *surrender* and *submission* to Allah. I dare say, this is a far cry from what most Westerners mean by “peace.” The noted historian Paul Johnson, writing in *National Review*, makes this comment, “The word *Islam* does not mean *peace* but *submission*.” He goes on to say that Islam is “an imperialist religion, more so than Christianity has ever been and in contrast to Judaism.”

We, in the Western world, are far too ignorant of the second largest religion in the world. We are naive regarding the intentions of Islam and ignorant of its history. The very “root” of Islam is in military conquest, and the “fruit” we observe today springs forth from this root.

Islam’s Beginning

Here is a little history lesson. Muhammad, whose name means, “highly praised,” was born approximately A.D. 570 in Mecca. He lived a rather unremarkable life until, according to Islamic tradition, the angel Gabriel visited him at forty years of

age and called him into the service of Allah. Judaism and Christianity probably influenced Muhammad, along with the folk religions of the region.

As he sought to propagate his new religion, he was met with opposition. Town after town rejected Muhammad, as he sought to establish himself as Allah’s messenger. Finally, the little town of Yathrib invited him and his small band of followers to take up residence. The town later changed its name to Medina (“the prophet’s city”) to honor him. Muhammad’s move to Medina is called “the Hegira,” meaning the “breaking off of one’s own tribe.” Today this marks the beginning of the Muslim era: September A.D. 622.

With the Hegira began a period of Muslim expansion. The people of Mecca who had rejected him became Muhammad’s enemies; and in the name of Allah he began to prepare a “holy war” (jihad) against them. Arming his followers, Muhammad conquered one village after another, building strength for an assault on Mecca. In A.D. 630 he entered Mecca as a conqueror and ordered that over 350 idols worshipped in the chief shrine, Kaaba, be destroyed. He declared that no unbeliever should enter Mecca again.

Two years later, having returned to Medina, Muhammad became ill and died at the age of 61 on June 8, A.D. 632. By this time he had conquered most of Arabia.

As I trust you can see, from its very beginning Islam was spread by the edge of a sword. The history of Islam is replete with violence and warfare, from its birth to the present day. When the Muslims invaded Spain, it took over seven centuries to drive them out. The Muslim Ottoman Turks slaughtered a million Armenians in 1915-16 (a fact still ignored by much of the Western world). Today, in the Sudan over two million Christians have been slaughtered, and many more sold into slavery, all under the direction of the Islamic General Umar Bashir. In Indonesia, Muslims have killed over 300,000 East Timorese Catholics since 1975.

Evangelization by Jihad

Please understand I am not ignorant of the Crusades, the Spanish conquistadors, or other deeds done in the name of Christ. I am well aware of the abusiveness of "Christianity" over the centuries and find it repugnant. But I do not find conquering by the sword the standard M.O. of Christianity. Unlike Muhammad, Jesus and His followers did not initiate the spread of their faith by military force.

What does Islam teach regarding the concept of jihad? One finds many injunctions with in the Koran exhorting believers to defend and spread the faith. The character of this defense is determined by how one interprets the doctrine of jihad ("struggle for the faith"), which is discussed in numerous verses in the Koran. In one sense, it is understood as the individual's struggle with his own nature to follow the precepts of Allah. But one cannot deny that it also calls for one to literally fight for his faith. Philip K. Hitti, in his book entitled *Islam in the West*, describes it this way:

The doctrine of jihad ("holy war") divided the world into two realms, the abode of peace and the abode of war, and made it incumbent upon the believer to keep on pushing the wall between the two until the whole world is Islamized – reminiscent of the modern communist theory. He who fell on the battlefield was promised immediate entry into Paradise.

Allow me to quote from the Koran. From reading its injunctions, it is quite easy to see the justification the Islamic terrorists find for their actions.

O believers, make war on the infidels who dwell around you. Let them find firmness in you. (Sura:9, Ayat:123)

Fight those who believe not... even if they be People of the Book until they have willing agreed to pay the tribute in recognition of their submissive state. (Sura:9, Ayat:29)

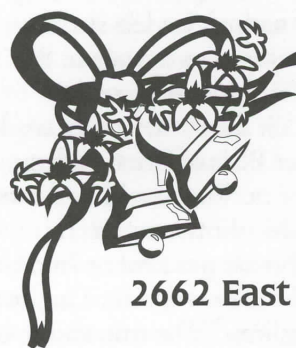
You will be called to fight a mighty nation; fight them until they embrace Islam. (Sura:48, Ayat:16)

Then fight and slay the pagans wherever you find them. And seize them, beleaguer them and lie in wait for them, in every stratagem (of war). (Sura:9, Ayat:5)

Is Islam a religion of peace? The actions of Muhammad, its history, and the words of the Koran seem to say otherwise. Therefore, the real answer to Islamic terrorism will not be found in physical weapons of war. It is a religious system which will continue to produce followers, who will faithfully wage jihad against the "infidels." They will not play the game of "leave us alone and we will leave you alone." It's against their religion. The real answer is in converting them to Christianity (as the Celts did the barbarous Vikings) and, thus, transform the Islamic nations into Christian ones. Is that not what the Great Commission tells us to do? To disciple the nations and teach them to obey Christ's commandments (Mt. 28:19-20).

It may be that the current situation is part of God's strategy to open the Islamic world to Christian missionaries in an unprecedented way. I pray that this is so, because I know of no other hope for the world apart from the Prince of Peace and His gospel.

Don Walker is the pastor of Christ Covenant Church, located in Kansas City, Missouri. For over 20 years Don has served the Lord in various capacities, in addition to pastoring, he has been a Bible college instructor, counselor, radio Bible teacher, and conference speaker. He has served on numerous mission boards and has ministered around the nation, in addition to several foreign countries. He is currently directing The School of Applied Theology and Church Leadership, located in Santa Rosa, California. Don and his wife, June, have four children. He can be contacted at kwest@sound.net.

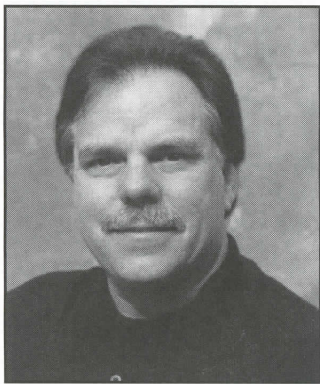


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Ministering to Muslims in America's Time of Crisis

By Rev. Douglas Layton

While ministering in the Muslim world over the past thirty years, I have repeatedly been impressed with the fact that calamity and crisis often go hand in hand with enormous opportunity for the church of Jesus Christ.

This was the case when Russia invaded Afghanistan. Prior to that time, there were merely a half dozen or so Afghan Christians in the world. As over four million refugees flooded the more moderate Muslim nation of Pakistan, Christians were able to minister both to the Afghans' enormous physical needs and simultaneously address the tremendous spiritual hunger that developed during this bloody ten-year war. The number of Afghan believers multiplied into the hundreds.

The Gulf War resulted in a great opening to the Kurds of Northern Iraq who occupy the heartland of the Islamic world. In 1988, Saddam Hussein gassed Kurdish villages, ultimately destroying over 95% of them, murdered or "disappeared" nearly 300,000 Kurds, and did all of this in the name of "Allah," the Muslim name for God. In early 1992, there were few, if any, Kurdish believers in Northern Iraq (Kurdistan). The Kurds hoped that the rest of the Muslim world would come to their rescue; but it was America, a nation perceived as Christian, that ultimately saved them from genocide by establishing a protected zone free from the onslaught of Saddam's army. Christian relief agencies rebuilt their villages and ministered to the many needs of the Kurdish people. In gratitude, the newly installed Kurdish government ultimately gave a newly emerged Kurdish church freedom of religion that is unparalleled in the Muslim world. Today there are churches and Christian bookstores in every major city of Northern Iraq, several Christian radio stations broadcasting the gospel every day, and a Classical Christian school system operating with the full approval of the Kurdish government in buildings donated by that government.

After 9-11

On September 11, 2001, tragedy struck America as Muslim terrorists killed over 6000 people; and

Muslim terrorists are most likely behind a continuing biological assault. President Bush immediately informed us that America was declaring war on the terrorists and the nations that harbor them.

Two questions are relevant: 1) Can America win this war by military and political means? and 2) What is the role of the church in this time of crisis?

It is inherent in war that the would-be-victor understands the scope of the war and the nature of the enemy, and then display the will to do what is necessary in the face of those facts. While our nation's leaders are doing the best job they can in a very difficult situation, it is obvious they do not understand the nature of Islam or the scope of the battle ahead. There are terrorist organizations throughout Palestine and Lebanon. The Sudanese government sponsors terrorism and the mass murder and enslavement of Christians. Muslim Indonesia harbors terrorists. So does Libya. Evidence is mounting that Saddam Hussein has a hand in the current anthrax attacks. Iran sponsors terrorists. The list goes on. Is America going to war with all of these nations when we finish Afghanistan and catch Osama bin Laden — assuming we do? Already we are hearing the talking heads ask, "Why haven't we won yet? After all we have been bombing for weeks."

The Peace of Islam

On September 18, President Bush addressed the Congress and the nation stating, among other things, that Islam is a peaceful religion. We have since heard this repeated by other of our nation's leaders such as Colin Powell and by every major news agency in the country. We have seen Muslim clerics declare the peaceful nature of Islam on talk shows and other world leaders such as Prime Minister Blair of Britain affirm the same. The problem is that nothing could be further from the truth. While many Muslims are peaceful, millions are not. The ones who are peaceful or "moderate" often do not understand their own faith. They are what we would call "folk Muslims." The true nature of Islam is jihad or holy war. It is the clear teaching of the

Koran (Islam's holy book), confirmed by the revered sayings of Mohammed (called Hadith), that all Muslims have an obligation to do whatever is necessary to bring the world under the rule of Islamic law. The proscribed methods do not rule out violence, especially against those the Koran calls "infidels" or unbelievers.

I have just finished several weeks of briefings across the country and am amazed at the ignorance and level of deception. I asked people in a number of restaurants if they thought Islam was a peaceful religion, and all said they did. I asked a Jew at lunch if he thought Islam was a peaceful religion to which he replied, "Yes, I think so." I asked all why they thought this and most told me they heard it from President Bush or in the many news broadcasts where Mullahs told them Islam is peaceful. None of them had ever read the Koran, studied the history of Islam, or were aware of the massive human rights abuses that are common in the Muslim world.

It is a tragedy that our nation's leaders are portraying Islam as a peaceful religion. Islam has made more progress in the last weeks in America than it has made in decades. It is now the fastest growing religion in America and the world. This has been due largely to population growth and immigration. However, if our leaders continue to sell Islam as a peaceful, wonderful faith, we may begin to see large numbers of conversions as well. To date, the only real progress Islam has made in this realm has been among blacks and disaffected sections of American society. However, there is an increasing number of middle-class Americans embracing Islam. With our Christian President's endorsement — why not?

Muslims killed 6000 Americans in New York and Washington on September 11; they burn churches in Indonesia, execute Christian converts in Saudi Arabia, enslave a million Christian children in the Sudan and kill another 500 Christians a day, dance in the streets in Palestine while our widows and orphans mourn their dead, and somehow Islam ends up the most peaceful religion on earth. Go figure.

There are many seemingly contradictory statements in the Koran, but the book and other sayings of Mohammed called Hadith seem clear on certain issues. The following is a mere sample of the verses dealing with each subject.

The Koran gives a clear definition of "infidel":

Koran -5:73: "Unbelievers (infidels) are those that say: "God is one of three." There is but one God. If they do not desist from saying so, those of them that disbelieve will be punished."

The Koran tells Muslims they should fight against the infidels:

Koran - 9:123: "O Ye who believe! Fight those of the disbelievers who dwell around you, and let them find harshness in you...."

Koran - 47:4: "Therefore, when you meet the unbelievers in the battlefield smite their necks...."

What about the Jews?

Hadith - 4:177: "Allah's Apostle said, The Hour will not be established until you fight with the Jews, and the stone behind which a Jew will be hiding, will say, 'O Muslim! There is a Jew hiding behind me, so kill him.'"

The Koran and the Hadith lay out the methods condoned by Mohammed in the fight against infidels:

Koran - 5:33: "The only reward of those who make war upon Allah and His messenger and strive after corruption in the land will be that they will be killed or crucified, or have their hands and feet on alternate sides cut off, or will be expelled out of the land. Such will be their degradation in the world, and in the Hereafter theirs will be an awful doom...."

Hadith - 4:220: "Allah's, Apostle said, 'I have been sent with the shortest expressions bearing the widest meanings, and I have been made victorious with terror (cast in the hearts of the enemy)....'"

Hadith - 4:256: "The Prophet passed by me at a place called Al-Abwa or Waddan, and was asked whether it was permissible to attack the pagan warriors at night with the probability of exposing their women and children to danger. The Prophet replied, 'They (i.e., women and children) are from them (i.e., pagans).'"

Islam demands death to any who convert from Islam:

Hadith - 4:260: "If somebody (a Muslim) discards his religion, kill him."

The Koran and the Hadith offer eternal and temporal reward for those who fight in jihad:

Hadith - 4:46: "Allah guarantees that He will admit the mujahid in His cause into Paradise if he is killed, otherwise He will return him to his home safely with rewards and war booty."

Hadith - 9:111: "Lo! Allah hath bought from the believers their lives and their wealth because the

Garden will be theirs: they shall fight in the way of Allah and shall slay and be slain."

The Koran and Hadith tell us jihad is highly regarded by Islam and its true followers:

Hadith - 4:44: "A man came to Allah's Apostle and said, 'Instruct me as to such a deed as equals jihad (in reward).' He replied, 'I do not find such a deed.'"

Koran - 9:52: "Further tell them: Can you expect for us anything other than two excellent things (victory or martyrdom)?"

Hadith - 21:27: "By He in whose hand my self is! I would like to fight in the way of Allah and be killed, then be brought to life again so I could be killed, and then be brought to life again so I could be killed."

The real question is, "Has Islam changed now into a moderate, peaceful religion?"

What Do Muslims Say Today?

Yasser Arafat said, "Be assured that the many indignities heaped upon our people since ancient times must and shall be avenged. Surely the judgment of Allah is reserved for them until Palestine is transferred from Holy War to the House of Islam. Ishmael shall have his revenge." (Quoted From Dr. George Grant's book, *The Blood of the Moon*.)

The late Hashemi Rafsanjani of Iran also stated, "Every problem in our region can be traced to a single dilemma.... The everlasting struggle between Ishmael and Isaac (which) cannot cease until one or the other is utterly vanquished." (Quoted From Dr. George Grant's book, *The Blood of the Moon*.)

The late Ayatollah Khomeini quoting the Koran and Hadith said, "Moslems have no alternative but armed holy war (jihad), the conquest of all non-Muslim territories. It will be the duty of every able bodied male to volunteer for this war of conquest. Islam does not allow peace between a Moslem and an infidel. Islam makes it incumbent on all adult males, provided they are not incapacitated, to prepare themselves for the conquest of countries so that the writ of Islam is obeyed in every country of the world. But those who study Islamic Holy War will understand why Islam wants to conquer the whole world.... Those who know nothing of Islam pretend that Islam counsels against war. Those [who say this] are witless. Islam says kill all the unbelievers. Kill them and put them to the sword and scatter [their armies]. Islam says: Kill in the service of Allah.... Islam says, whatever good there is exists thanks to the

sword and in the shadow of the sword! People cannot be made obedient except with the sword. The sword is the key to Paradise that can be opened only for Holy Warriors! There are hundreds of other Koranic Psalms and Hadiths [sayings of the prophet Mohammed] urging Muslims to value war and to fight. Does all this mean that Islam is a religion that prevents men from waging war? I spit upon those foolish souls who make such a claim." (Quoted From Dr. George Grant's book, *The Blood of the Moon*.)

Elias Canetti, who won the Nobel literature prize for his book *Of Crowds and Power*, wrote that Islam is "A religion of war — literally a killer religion."

Canetti was merely agreeing with Mohammed Hadith - 4:73: "Allah's Apostle said, 'Know that Paradise is under the shades of swords.'"

The Reality ...

To reconcile contradicting opinion in the teaching of the Koran, it is best to ascertain how the followers closest to the messenger interpreted what Mohammed said. For example, when Jesus told His followers to disciple all nations, teaching them to do all that he had commanded them to do (*Mt. 28:18-20*), the listeners set out into the world and preached His name everywhere with great success. Within 250 years, many of the nations where Paul preached were, in large part, Christian. This was accomplished without violence per the teaching of Jesus.

What did the disciples of Mohammed do? The first four successors of Mohammed — Abu Bakr, Omar, Othman, and Ali — drew the sword and conquered one land after another, killing multiplied thousands as they did, and established a system of financial punishment (the Dhimmi tax system) for those who would not convert. Mohammed's first followers knew very well that Islam was a religion which condones war as a means of advancing their faith, and that jihad is the obligation of every able bodied male. Many Muslims do not believe this approach is still valid for today, but *millions* of them do.

In 1998 there were approximately 165,000 Christian martyrs and in 1999 there were more than 170,000 (source: *Voice of the Martyrs* and *Jesus Freaks*, Albury Press). Most of them were in the Muslim world. In the Sudan approximately 500 Christians are killed daily (source: *Voice of the Martyrs*). In Indonesia, 5000 Christians have recently been murdered in a jihad funded by Osama bin Laden (source: *Bin Laden Funded Christian Haters*: September 28, 2001 by Lindsay Murdoch). Hundreds of churches have been burned to the ground in Indonesia, and Christians have been tortured and murdered in Egypt (source: Michael Horowitz, *The Wall Street Journal*, July 5, 1995).

On September 11, there were celebrations throughout much of the Muslim world including Beirut, Palestine, Indonesia, Saudi Arabia, Iraq, etc. (source: Dr. George

Grant's briefing in Nashville, October 18, 2001). Nearly 1000 people have been arrested in the USA on suspicion of being involved in the terrorist acts of September 11. Many of them were detained because the FBI intercepted congratulatory phone calls from the Middle East (source: *New York Times*, October 28, 2001). It is not clear whether these calls were referencing successful involvement in a specific act or merely celebrating the humiliation of America, the great infidel nation. Regardless, it is obvious there are many Muslims who still believe violence is a tool available to the Islamic faith.

Our nation's leaders do not understand the nature of Islam and are, most likely, not prepared for the scope of the battle. Therefore, the victory will not be won by military or political means. The victory against the kind of hatred that was unleashed on our nation September 11 can only be won by the church using the spiritual tools God has made available. We do not war against flesh and blood but against powers and principalities. The real problem is one of the heart. Only Jesus Christ can change the heart of Muslims.

The opportunity before the church is a great one. There are many "folk Muslims" and even some Fundamentalists who are beginning to question the efficacy of their faith. Many live in denial proclaiming those who did this deed are not "real Muslims." We are told these perpetrators of violence have "hijacked Islam." However, those who know and are intellectually honest understand the reality. If we can lovingly and intelligently reveal the truth to "moderate Muslims," I believe many will embrace our Lord.

What Must Christians Do?

Get educated, educate our leaders, and share Christ with Muslims at home and abroad. We must do several things to seize this tremendous opportunity. Every Christian can and should pray that God will use this tragedy in a unique and powerful way to further His kingdom. But first, we must know what we are praying and talking about. We must "be ready always to give an answer to every man that asks a reason of the hope that is in you" (*1 Pet. 3:15*). Christians are woefully ignorant of Islam. I am so convinced of the need for educating Christians on this subject that I have committed the entire year ahead to holding *Answering Islam Seminars* across the nation. I believe every Christian should find some way to get up to speed on this vital issue through available books, tapes, videos, or seminars.

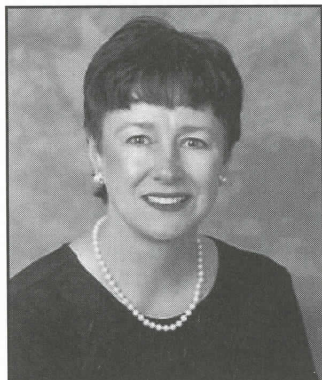
Next, Christians must commit the time and resources necessary for the battle ahead. Our President has told us repeatedly that the war against terrorism will not be short in duration or without sacrifice. The same is true for the spiritual warfare to which the church has been called. To date, we have committed a pittance of time and money, compared with what will be required to truly impact the Islamic world.

There are several levels on which Christians can get practically and actively involved. The most obvious is to share Christ with the Muslims who live around us. It is important we not beat our Islamic friends over the head with the jihad issue, merely driving them into a defensive corner. We must lovingly ask the questions and share the answers that will provoke thoughtful Muslims to begin questioning themselves.

The second level of involvement is attacking the root, rather than the fruit of the problem. Terrorism and the growth of Islam in America represent the fruit of the church's failure to send adequate numbers of well-equipped missionaries to the Middle East and other Muslim regions. It is imperative that we re-take these lands which were once within the fold of Christianity. If we do not do so, Islam will continue to grow regardless how many souls we win here in the USA. Of course, we are talking about a massive missionary movement that will require vast resources and may take generations to reach the final goal. However, we will not finish if we do not begin.

One thing every Christian can do, and which can have immeasurable effect, is to help educate our nation's leaders to the true nature of Islam. I understand President Bush and others must be careful not to unduly offend the Muslim world. But, at the same time, our leaders do not have to promote Islam; and they should use the opportunity to press for religious freedom in the Muslim world. The Prime Minister of Italy, Mr. Silvio Berlusconi, is the only world leader who has accurately portrayed the situation. In a speech given September 26, 2001, he stated that the war on terrorism is, at bottom, a clash of civilizations. "We should be conscious," he said, "of the superiority of our civilization, which consists of a value system that has given people widespread prosperity and respect for human rights and religion. This respect certainly does not exist in the Islamic countries." Mr. Berlusconi concluded his remarks by stating, "Europe must revive on the basis of common Christian roots." Truer words were never spoken. Now we must get our own nation's leaders reading from the same page and every Christian can get involved in making this happen.

Douglas Layton is an ordained minister who lives in Nashville, Tennessee, with his wife Marilyn and two children, Robbie and Anne. He has served the Lord in missions for the past 30 years and traveled extensively in more than 40 countries. Mr. Layton has written several books and teaches throughout the United States, Europe, and the Middle East. He currently serves as director of Servant Group International, a mission working to protect and enable pastors, believers, and churches in traditionally Muslim countries to impact their nations with the gospel. He can be contacted at info@servantgroup.org.



Give Me Liberty and My Driver's License!

By Susan Burns

Necessity is the plea of every infringement of human freedom. It is the argument of tyrants; it is the creed of slaves. — William Pitt

As you all know, when you move from one state to another, you have to get a new driver's license. Each time I have moved (and it has been often!), something annoying has happened at each Division of Motor Vehicles (DMV) I have visited. I was assured by friends who checked the Virginia DMV website that getting a driver's license in Virginia was a piece of cake — if you have another license. You turn in your old license and presto! You have your new driver's license. That was the way things were before 9/11. But I did not go for my license before 9/11.

When I told the clerk that I wanted my Virginia license, she informed me that I needed multiple types of identification to verify my Social Security number and, in addition, I needed proof of residency. I was handed a four-page brochure listing all the different types of paperwork that would satisfy these requirements. I was shocked and said, "I thought that turning in my license was all that was required." "Not any more," the clerk replied. The words "September 11" were not spoken, but we both understood what had changed our world.

Thanks to 9/11, the DMV tightened its grip on my life. If you saw me, you would know that I do not have one drop of Middle Eastern or Afghan or Pakistani blood in my bones. If you heard one sentence from my lips, you would know that I had been born and raised in the Appalachian Mountains in southwestern Virginia. Perhaps the "extra precautions" at the DMV are supposed to make me feel safer; and if anyone asks me, I suppose I can repeat a governmental mantra, "The DMV is doing its part in the war on terrorism."

A Safer America?

But is the world really safer because of the DMV's new requirements? Of course not. While I was turned away from the DMV on the first day, had to return home and go through boxes and files and call my Dad asking him for this or that, and then make a second trip to the DMV with my wad of documentation, almost any terrorist who wanted to could have driven

a car bomb to most locations in America and killed numerous innocents. You really do not need a valid driver's license to do that. Well, maybe you do, if you want to use a rental car as your explosive device. But terrorists can fake ID. That happens all the time among various sectors of our population — from illegal aliens, to criminals, to terrorists, to underage children who want to drink and smoke. The DMV's new requirements will only slow down people like me — hard working, God-fearing, tax paying (and that out the ying-yang!) American citizens who are not terrorists and who do not have criminal records.

You see it happening all around America now: In the name of the "War Against Terrorism," our government is taking away the liberties of its best citizens! Our Christian President has told us this would/must happen as a vital part of the war against terrorism and no one challenges him. Our Christian President has signed into law the infamous USA Patriot Act which, in essence, makes us a police state. No one asks, "Mr. President, why can't we have safety and liberty?" The majority seems to assume that it is impossible to live in a world where both liberty and safety coexist. And so, like Gulliver, we are being tied down, one thin rope at a time in small ways by very tiny-minded people. Soon we won't be able to move. With each tightened strand, we are being told in soothing tones, "This is for your good. This is for your safety. Your life is so important to your government, that we must do this for your own good."

All bin Laden has to do is make a threat, and more ropes are tightened around us, more liberties are taken away, and America looks more and more like a fundamentalist Islamic nation whose Big Brother watches and scrutinizes our every move and who can arrest us and haul us away if something about us just doesn't seem right or sparks a suspicion.

Most Americans smile, snuggle down under the net and say, "Thank you!" as the sweet air of liberty is slowly pressed from their lives.

Dollars to donuts, bin Laden is rolling around in the floor of his richly carpeted cave laughing his

brains out. Oh, I'm sorry! Self-righteous bigots (of whatever religion!) don't laugh. But the bottom line is, at the heart of America, bin Laden is winning the war against terrorism.

How We Lost the Battle

And his victory began in the nineteenth century — years before he was born. The stage for his triumph was set when a group of God-less, evolution-believing “progressives” decided that literacy among Americans produced freethinking, independent individuals who would not be good citizens in the socialized utopia they hoped to create. So they set about establishing an “educational” system that, instead of educating, produced compliant citizens who “go along” for the good of the utopia where only sexless, bland, colorless people who always color within the lines can be happy. Their efforts have resulted in an American citizenry, highly illiterate, who ask, “What is the government doing about it?” when faced with a problem. If you don't believe me, read Sam Blumenfeld's up-coming book, *The Victims of Dick and Jane*. Sam's essays document with, maddening clarity, the development and implementation of these ideas and programs into America's public schools along with their devastating effects. The result is a populace that does not know what true liberty is, citizens who long for (and vote for) cradle-to-grave “security” dangled before them like the proverbial carrot before the donkey. (Only this time it is the donkey holding the carrot and the humans obediently plodding toward it!) Now America is full of public school graduates who are ready and willing to do whatever their government says, just so they can stay alive. Better to be alive than free.

Patrick Henry would not fit into America today. His bold anthem, “Give me liberty or give me death!” would sound so inappropriate on the floor of our Senate or Congress where our duly elected statisticians are hard at work trying to bring every aspect of our being under federal control, all for the sake of our good and safety. Soon federal employees will be going through our undies (and sometimes while we are still in them!) at airports all across America.

So what are we to do? The Bible teaches that a godly civil government will be a terror to evildoers. Our government should be out-terrorizing the terrorists. Let me repeat: They should be out-terrorizing the terrorists. Give them Hell on earth so they will learn something of what awaits them in the hereafter. Enough said?

And, don't punish innocent American citizens by taking away our liberties that were won in bloody

“Give me liberty or give me death!” would sound so inappropriate on the floor of our Senate or Congress where our duly elected statisticians are hard at work trying to bring every aspect of our being under federal control, all for the sake of our good and safety.

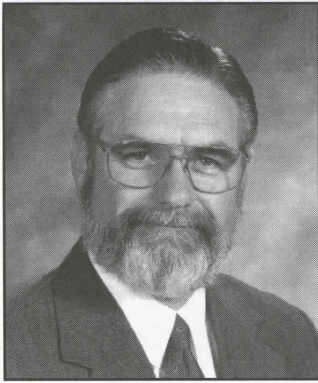
battlefields by true American Patriots. Show those God-less, evil, tyrannical madmen that in America, our people are free and will remain free and safe. We need to put the fangs back in that old slogan “Don't Tread On Me.” And we need to punish the guilty — not the innocent!

But if we want to win the ultimate war on terrorism, we need citizens who will not stand by while their liberties are being stolen by their government. For that to occur, we have to train Americans so that they understand why individual liberty is important, and why Reformed Christianity presents the only true means of securing liberty and safety for the individual in the family, church, and state. To accomplish our task, we must reeducate the American people, and in particular, American Christians most who, like sheep, plod quietly along the path to a statist “utopia” instead of walking on their King's Highway. We have to be willing to fight our war one lesson at a time and with an unflagging commitment to godly liberty, just as the persistent progressives of the past century pressed forward with their putrid programs.

The war against terrorism is indeed going to be a long one. In part, it will be fought by civil governments in military campaigns. In spite of who wins on those battlefields, the greater victories or defeats will occur in the minds and hearts of Americans as they learn the Biblical foundations for and commit themselves to “One nation, under God, with liberty and justice for all.”

[If you want to learn more, read *Christianity: Bulwark of Liberty* by P. Andrew Sandlin, available from Chalcedon.]

Susan Burns is Chalcedon's executive assistant and managing editor. She can be reached at chalcedon@netscope.net.



“The Last Hurrah”

By Rev. Roger Wagner

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It's November. The national presidential campaign is virtually over. In a few days we'll go to the polls and cast our ballots — and await the dismal results (since a viable third party, especially a Christian constitutional party, is not strong enough to make a move ... yet).

At least the noise of the campaign is over! No more “town hall meetings.” No more “debates.” No more TV and radio spots. A merciful end to the endless discussions by journalists about “negative campaigning.” All over.

Like me, you might find it refreshing to turn for a few moments from the devilish din of the national campaign (and a thousand others like it across the nation) to hear the comforting words of Matthew the Evangelist (quoting Isaiah the Prophet):

This was to fulfill what was spoken through the prophet Isaiah: “Here is my servant whom I have chosen, the one I love, in whom I delight; I will put my Spirit on him, and he will proclaim justice to the nations. He will not quarrel or cry out; no one will hear his voice in the streets. A bruised reed he will not break, and a smoldering wick he will not snuff out, till he leads justice to victory. In his name the nations will put their hope.” (Mt. 12:17-21)

Here we have the divine promise — reiterated in eschatological fulfillment — that King Jesus will bring about the victory of His “campaign” — to lead justice to victory and give hope to the nations — without even raising His voice in the streets, much less quarreling or crying out!

This passage has much to say to us about the *goal* and *methods* of the kingdom of God in Christ. Often in human experience the ends dictate the means (some would say, “justify the means”). But here Matthew tells us that Jesus uses unexpected means, because He is resting the success of His ministry on the promise of the Father to “lead justice to victory” through Himself, the Messiah, God's beloved Servant-Son.

On this occasion Jesus had withdrawn from the area of Judea into Galilee because of the threat upon

His life from the Jewish leaders (*v. 14*). He had warned the people not to tell who He was (*v. 16*), though they paid little attention to His request. The resulting self-imposed obscurity of Jesus' ministry calls for some explanation. We might have expected Jesus to cultivate His growing fame to develop a base of popular support — especially in view of the opposition of the official “Establishment.” Jesus was preaching the kingdom of God and everyone understood that's the way kingdoms advance in this world.

But no.... Instead, Matthew directs his readers to the prophecy of Isaiah 42:1-4. There, in the promise of the Father expressed through His prophet, we have God's explanation of both the *goal* and the *method* of His Son in establishing His kingdom in the earth.

Leading Justice to Victory

The *goal* of the kingdom of God is the fulfillment of the Father's promise to “lead justice to victory” through the ministry of Messiah. Jehovah had declared through Isaiah, “Here is my servant, whom I uphold, my chosen one in whom I delight; I will put my Spirit on him and he will bring justice to the nations.... In faithfulness he will bring forth justice; he will not falter or be discouraged till he establishes justice on earth” (*Isa. 42:1-4*). The “Servant of the LORD” is of course the promised Messiah, the Heir of the promise to David. He comes to center stage in the last third of the prophecy of Isaiah (*chs. 40ff.*). The Servant will bring salvation to Israel by means of His substitutionary sufferings as a sin-offering for both the people of Israel and the Gentile nations who will put their trust in Him (*cf., Isa. 52:13-53:6*).

Matthew, by quoting this passage from Isaiah, means to clearly identify Jesus of Nazareth as God's chosen Servant — the Messiah. This was anticipated in the baptism of Jesus (*Mt. 3:17*) and will again be revealed in His “transfiguration” (*Lk. 9:35*). Jesus ministers in the fullness of the power of God the Holy Spirit as promised by Isaiah's prophecy (*42:2; cf., Jn. 1:29-33*). The “new” element in Matthew's citation is

the setting forth of the messianic program of Jesus in terms of “proclaim[ing] justice to the nations” (12:18) and “lead[ing] justice to victory” (v. 20).

What is this “justice?” Herman Ridderbos describes it as follows:

The word “justice” refers to the system of laws that God had given to Israel for ordering its life as a nation. More generally it refers to God’s revelation in its entirety, in short, to all that has been made known to Israel about God and His covenant. The Messiah’s work will be universal in its scope, not limited merely to Israel. Even the heathen will share in its blessings.

John Calvin comments:

By the word judgment [justice] the Jews understand a government which is correctly and properly arranged, in which order and justice prevail. The design of the prophet is to inform us, that a person will come who will restore justice that had fallen, who will be the governor not of one nation only, but will also bring under subjection to God the Gentiles, among whom dreadful confusion formerly prevailed. And this is the import of the word “bring forth,” which the prophet employs; for it was the office of Christ to spread throughout the whole world the kingdom of God, which was at that time confined to the corner of Judea; as it is said in another passage, “The Lord will send forth the scepter of thy power out of Zion” (Psalm 110:2).

Jesus the Messiah “proclaims justice,” that is, He rules with justice and promotes God’s righteousness among men. “He will reign on David’s throne and over his kingdom, establishing and upholding it with justice and righteousness from that time on and forever” (Isa. 9:7). “With righteousness he will judge the needy, with justice he will give decisions for the poor of the earth” (Isa. 11:4; cf., 16:5; 32:1, 16; 33:5). “‘The days are coming,’ declares the LORD, ‘when I will raise up to David a righteous Branch, a King who will reign wisely and do what is just and right in the land. In his days Judah will be saved and Israel will live in safety. This is the name by which he will be called: The LORD Our Righteousness’” (Jer. 23:5-6). The messianic kingdom will be one of justice and righteousness. The presence of that kingdom Jesus came to proclaim: “The time has come.... The kingdom of God is near. Repent and believe the good news!” (Mr. 1:15).

Further, Messiah’s proclamation will be *effective*. He will “establish” justice — which is to say “bring out [ekballo] justice into victory,” *i.e.*, “cause [justice]

to proceed to its goal.” Again, echoing the promises of Isaiah (*chs. 2, 11, and 60*), Matthew declares the inevitable victory of Jesus’ kingdom! The Father has promised His Son the total victory of His kingdom among the kingdoms and nations of this world in the present age before the consummation (cf., *Heb. 1:13; Ps. 110:1; Heb. 1:3; 10:12-14; Rev. 11:15; 1 Cor. 15:20-25*). How can it be otherwise?

In keeping with the eschatological universalism of the new covenant, the Gentiles — the unbelieving nations of the world — figure prominently in this prophecy: “[My Servant] will proclaim justice to the nations.... In his name the nations will put their hope” (Mt. 12:18, 21). The book of Acts and subsequent church history has been the unfolding story of the fulfillment of this promise.

The Servant of the LORD will bring justice to victory by transforming the hearts of men from rebels to loving, obedient sons (cf., *Heb. 8:6-13; 10:12-17*). By His sacrificial death Jesus secured both justification (pardon from sin) and the powerful inward transformation of man’s heart (and with it every area of life, cf., *Pr. 4:23*), which will in turn bring about the transformation of human society and institutions through the gradual “leavening” of all things with transforming grace (Mt. 13:33). Thus Jesus “leads justice to victory.”

Not Quarreling or Crying Out

In view of the certainty of the Father’s promise, the Son adopts His unexpected *method* of dealing with men: “He will not quarrel or cry out; no one will hear his voice in the streets. A bruised reed he will not break, and a smoldering wick he will not snuff out” (Mt. 12:19-20). In the words of the hymn attributed to John Calvin, Jesus has “the true and perfect gentleness. / No harshness hast thou and no bitterness.”

Calvin rightly observed — remember the recent presidential campaign — “[E]arthy kings ... in order to draw admiration upon themselves, produce great noises wherever they go, and fill cities and towns with commotion.” By way of contrast, Calvin points to the self-chosen weakness and humility of the Lord of Glory: “We are not at liberty to imagine to ourselves a Christ that corresponds to our fancy, but ought simply to embrace him as he is offered by the Father. He who is offended by the low condition of Christ, which God declares to be agreeable to his will, is unworthy of salvation.”

Apart from divine authority and promise, men and their institutions must resort (in the end) to some form of “might makes right” or “the ends justify the means” in order to accomplish their

purposes. The “kingdoms of this world” can only advance in this way. With the kingdom of Christ it is not so. Indeed there is a danger that, in contending with the “kingdoms of this world,” the kingdom of Christ (in its various institutional manifestations) will be tempted to adopt the methods of the world. Jesus would not have it so. “My kingdom is not [from] this world. If it were, my servants would fight to prevent my arrest by the Jews. But now my kingdom is from another place” (*Jn. 18:36*). Because the authority and power of Jesus’ kingdom is from the Father, and rests upon His sure promise of victory, His disciples need not take up arms to deliver Him from Pilate. Later in the New Testament Paul reminds us:

For though we live in the world, we do not wage war as the world does. The weapons we fight with are not the weapons of the world. On the contrary, they have divine power to demolish strongholds. We demolish arguments and every pretension that sets itself up against the knowledge of God, and we take captive every thought to make it obedient to Christ. And we will be ready to punish every act of disobedience, once your obedience is complete. (2 Cor. 10:3-5)

So the rancor and public clamor of the recent presidential campaign was pointless — the true Victor was announced many years ago: “All authority in heaven and on earth has been given to me” (*Mt. 28:18*). “Be assured of this: God has made this Jesus, whom you crucified, both Lord and Christ” (*Ac. 2:36*). “[Jesus] must reign until he has put all his enemies under his feet” (*1 Cor. 15:25*).

A Word to the Wise

The clamor of the theonomic reconstructionist is no more helpful to the cause of Christ’s kingdom than is that of the secularists. As a movement we have a reputation (sometimes well-deserved) for being feisty, belligerent, and even cruel. Not that we do not live in a wimpy culture that has no tolerance for the claims of truth clearly and forcefully put. “Gentle Jesus” did cast out the moneychangers and curse the Pharisees and teachers of the law.

But the passage we’ve been considering ought to give us pause. Does it not often seem that we act as if we believe that man’s anger *does* bring about the righteous life that God desires (*contra Jas. 1:20*)?

What we might call the “method of victorious gentleness” adopted by our Savior during His earthly ministry permeates the New Testament. We face the constant temptation of losing sight of Christ and the

promise of the Father and as a result adopting other methods that appear more “effective.”

Individually, we are quick to “stand up for our rights” — even to die to protect our rights. Yet Jesus said, “Do not resist an evil person. If someone strikes you on the right cheek, turn to him the other also. And if someone wants to sue you and take your tunic, let him have your cloak as well. If someone forces you to go one mile, go with him two miles” (*Mt. 5:39-41*). Is there a place for that kind of kingdom righteousness in our ethic?

What about our family relations? How can a believing wife submit to an often sinfully demanding husband (*Col. 3:18*)? Only if she believes that Jesus will “lead justice to victory” in her family. How can children obey their parents in everything (*Col. 3:20*)? Only if they are confident that the Father will keep His promise to the Son. Only servants who self-consciously submit to their unseen Master, one who has already taken His great power and begun to reign, will be able to “obey [their] earthly masters in everything, and do it, not only when their eye is on you and to win their favor, but with sincerity of heart and reverence for the Lord” (*Col. 3:22*).

In the church, ministers and elders facing frustration and disappointment in shepherding the sheep are too often tempted to become heavy-handed Diotropheses. They become quarrelsome (*contra 1 Tim. 3:3*). The Holy Spirit warns:

Don't have anything to do with foolish and stupid arguments, because you know they produce quarrels ... the Lord's servant ... must be kind to everyone, able to teach, not resentful. Those who oppose him he must gently instruct, in the hope that God will grant them repentance leading them to a knowledge of the truth, and that they will come to their senses and escape from the trap of the devil, who has taken them captive to do his will. (2 Tim. 2:23-26)

These qualities of ministry are directly connected to our Lord Jesus and His confidence in the fulfillment of the promise of the Father to “lead justice to victory.” This is “practical post-millennialism” in ministry.

Finally, in the spreading of the gospel and in the pursuit of godly social goals, we must not contend with the powers of this present evil age on their own terms. We’ve already looked at 2 Corinthians 10:4, “The weapons we fight with are not the weapons of the world. On the contrary, they have divine power to demolish strongholds. We demolish arguments and every pretension that sets itself up against the knowledge of God, and we take captive every

thought to make it obedient to Christ.” In so doing, God “leads justice to victory” through us.

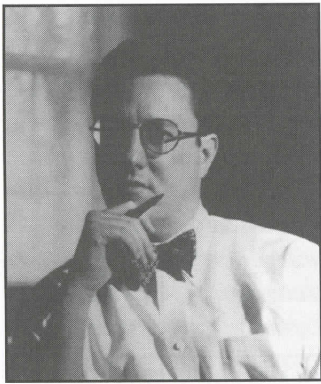
Let your confidence in the promise of the Father dictate not only the *goal* you are pursuing, but also the *manner* in which you seek to advance the kingdom and righteousness of King Jesus in this world.

Roger Wagner has been Pastor of Bayview Orthodox Presbyterian Church, Chula Vista, CA since 1983. He

also serves on the board and faculty of the Southern California Center for Christian Studies and teaches Biblical studies and theology at Covenant Christian High School in Chula Vista. He first met R.J. Rushdoony in the mid-1960s and has been a friend of Chalcedon since its founding. He has previously published articles in both the Chalcedon Report and the Journal of Christian Reconstruction. He and his wife, Sherry, have three grown children and one granddaughter. He can be reached at rogerwagner@home.com.

Chalcedon itinerary

- Jan. 20 P. Andrew Sandlin at Church of the King, Santa Cruz, CA (10:00 a.m.). For more information, contact Bill Garaway at (831) 476-4877. Also at Reformed Heritage Church, San Jose, CA (2:00 p.m.). For more information, contact Gary Wagner at (408) 866-5607.
- Feb. 17 P. Andrew Sandlin at Church of the King, Santa Cruz, CA (10:00 a.m.). For more information, contact Bill Garaway at (831) 476-4877. Also at Reformed Heritage Church, San Jose, CA (2:00 p.m.). For more information, contact Gary Wagner at (408) 866-5607.
- March 9 P. Andrew Sandlin at Cal State University, Fullerton. Other speakers include Rev. Roger Wagner, Jeffrey Ventrella, and Commander Thomas McManus. For more information, call (714) 572-8358 or go to www.scccs.org.
- March 17 P. Andrew Sandlin at Church of the King, Santa Cruz, CA (10:00 a.m.). For more information, contact Bill Garaway at (831) 476-4877. Also at Reformed Heritage Church, San Jose, CA (2:00 p.m.). For more information, contact Gary Wagner at (408) 866-5607.
- April 21 P. Andrew Sandlin at Church of the King, Santa Cruz, CA (10:00 a.m.). For more information, contact Bill Garaway at (831) 476-4877. Also at Reformed Heritage Church, San Jose, CA (2:00 p.m.). For more information, contact Gary Wagner at (408) 866-5607.
- May 19 P. Andrew Sandlin at Church of the King, Santa Cruz, CA (10:00 a.m.). For more information, contact Bill Garaway at (831) 476-4877. Also at Reformed Heritage Church, San Jose, CA (2:00 p.m.). For more information, contact Gary Wagner at (408) 866-5607.
- June 16 P. Andrew Sandlin at Church of the King, Santa Cruz, CA (10:00 a.m.). For more information, contact Bill Garaway at (831) 476-4877. Also at Reformed Heritage Church, San Jose, CA (2:00 p.m.). For more information, contact Gary Wagner at (408) 866-5607.



Abercrombie and Porn

By Rev. George Grant

Your teenage daughter probably learned much of her fashion sense from them. She probably picked up a good bit of her taste for hip hugging Capri pants, skimpy tank tops, slouchy cargo khakis, high riding plaid boxers, form fitting and midriff baring t-shirts, and frayed nylon surf wear from them as well. Now, if the doyens of cool at Abercrombie and Fitch have their way, she'll also be learning all the joys of group sex, homoeroticism, exhibitionism, pornography, and gang rape from them as well.

Really. I'm not making this up.

Gauche Porn

The Spring Break 2001 edition of the ultra gauche clothing retailer's slick quarterly catalog is appropriately entitled "XXX." It features 275 pages of fresh-faced, clean-cut, and innocent-as-the-dawn teen models cavorting in various stages of dress and undress — mostly the latter — in an exotic Bermuda beach-front setting. It also features profiles of various porn stars, angry lesbians, embittered author-ingrates, and grizzled rock-and-roll kulturistas offering their best advice on how and where to indulge in the joys of privileged promiscuity and pompous perversity.

Oh yes, and it also features the spring line up of logo wear, jeans, t-shirts, polos, cargo shorts, sandals, and ball caps. Nifty, huh?

The flagrant flaunting of moral convention evident in the catalog's full-frontal nudity, group sex scenes, wild wave raves, and flirtatious drug use is really nothing new in the world of high fashion. Calvin Klein and Benetton have toyed with such mores for years. What is shocking about Abercrombie's porn is that no one seems to notice. No one seems to care. This mainstay of the American mall culture appears to be able to prance about in its Fellini-like debauchery with total impunity.

The young models — many of them sporting the oh-so-haute piercings, tattoos, and tribal markings of the modern college barbarian hoard — are obviously having a swell time as they strip off one another's clothes, as they skinny dip together, as they envelop

one another in sensuous group poses, and as they receive the counsel of their elders on just the right porno books, videos, and "toys" to buy to get themselves in just the right frame of mind, body, and soulessness.

Porn as Revolution

Theologian R.J. Rushdoony once asserted, "For generations, pornography has been catering under the counter garbage to the prurient. But in recent years, a marked change has occurred, one which looks to the Marquis de Sade for inspiration. For Sade, pornography was not garbage but the voice of liberation, the declaration of humanistic independence from God and all law. The new pornography thus differs from the old: it is now a crusade for a new freedom and an all-out war against God and His law." As a result he says, "The old garbage has become 'garbahzh,' pretentious garbage masquerading as the new enlightenment and the new freedom. This new pornography, first conceived by Sade and now a part of the Sadean revival and influence, will not be eliminated by moral indignation or by legislation."

Indeed, the Abercrombie porn is not so much a demonstration of the hubris of the New York fashion industry as it is of the collapse of Christian mores in the whole of Western Civilization. When wickedness is tolerated in the shadows of a society, that culture is corrupt. When that same wickedness is protected by the society, the culture has become depraved. But when the wickedness is defended by temperamental accessions to social dominion, to personal autonomy, and to antinomian relativism, you know that the culture has collapsed altogether — it remains in place only out of habit and convenience.

Abercrombie porn is thus not just one more outrageous example of how we happily rush to the malls in order to buy the rope to hang ourselves, it is a sad demonstration that America has fallen into the hands of the revolutionaries — and our daughters have giddily joined the ranks enemy.

Hitting Them Where It Really Hurts

So, what is the best way we can respond to such things as the Abercrombie moral assault? Public outrage? Massive boycotts? Picketing at the mall? Political action? Letters to the editor? All of these things may well have their place. But the most important response we could have is to, as Dr. James Dobson so often counsels, turn our hearts toward home. Spend some time with your daughter. Don't just spring the brazenness of Abercrombie on her. Just talk with her. Nurture your relationship with her. Invest in her. Disciple her. Earn the right to say something about issues like this one by being a vital aspect of her day-to-day world. Make Abercrombie irrelevant. After all, they created this wretched catalog in order to stir up controversy and gain attention for their stores. Sure, take your dollars elsewhere — but most of all, commit to making Abercrombie less and less of an influence in this culture by making sure that they are less and less an influence in your family.

George Grant, Ph.D., D.Litt. is professor of Moral Philosophy at Bannockburn College, editor of the Stirling Bridge newsletter, coordinator of the Covenant Classical School Association, and instructor at Franklin Classical School, Knox Theological Seminary, and the Gileskirk School. He is the author of dozens books in the areas of history, biography, politics, literature, and social criticism and he has written hundreds of essays, articles, and columns. His work on behalf of the homeless, for international relief and development, and for the sanctity of life has been profiled in such varied media outlets as ABC's Nightline, the Wall Street Journal, the Washington Post, CBN's 700 Club, the Coral Ridge Hour, Point of View, C-NET's Family Insight, Focus on the Family, CNN's Crossfire, Family News in Focus, Moody Monthly, and Christianity Today. He can be reached at ArxAxiom@aol.com.



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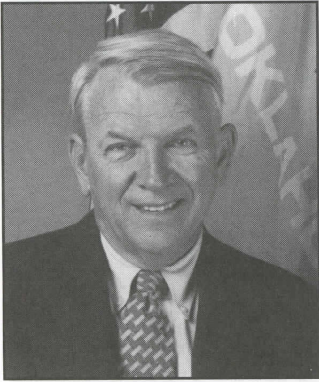
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Jesus, Prayer, and Judicial Tyranny

By William D. (Bill) Graves

(Reprinted with permission of the Daily Oklahoman, Summer, 2000)

When the U. S. Supreme Court recently mocked the Constitution by prohibiting prayer at public school football games, columnist Cal Thomas seemed not only upset, but somewhat elated (June 23, 2000 *Daily Oklahoman*). In fact, he asserted that the ruling offers believers an opportunity to pray for one's enemies, visit prisoners, feed the hungry, etc. Gee Cal, I thought we could already do that.

Apparently believers ought to be ashamed for wanting school prayer since, according to Thomas, Christ Himself opposed public prayer. He cites Matthew 6:1 where Jesus said that when one prays, he should do so in private. This is the same counterfeit argument used by school prayer opponents. In Matthew 6:1 Jesus was warning against being like the Pharisees whom He said "loved to be seen and heard of men." He was not condemning public prayer, but the hypocrisy of those who pray, not to God, but for the approval of men.

This is confirmed in that Jesus not only never condemned public prayer, but engaged in it Himself quite often (*Mt. 15:36, 26:26; Jn. 12:42; Lk. 3:21*). Moreover, Jesus prayed (and loudly) three different times at a very public, government-sponsored function — His own execution (*Mt. 27:46; Lk. 23:34; 23:46*).

Thomas even scolded conservative Christians, whom he said, "[O]ught to stop looking to the state for permission and validation and start looking to God for their commission and marching orders." Really? If civil government is a ministry ordained of God as Romans 13:1-6 states, does it not make a mockery of that ministry if Christians don't resist prohibition of the public acknowledgement of God and His laws?

Thomas, a Christian, overlooks not only Scripture, but America's founding. The men who wrote *The Declaration of Independence* not only did not disapprove of government observance of religion, but based America's founding on God's laws, and said civil government's purpose was "to secure" God-given rights. The Constitution's framers acknowledged Jesus Christ as Lord in its date. They

guaranteed the "free exercise of religion" and supported government-sponsored prayer by establishing the Congressional chaplainry. Does Thomas contend that they were looking to the state "for permission and validation"?

Thomas believes Christians should be saving souls and not trying (contrary to *Gen. 1:28; Mt. 5:13, 28:18-20; Gal. 1:18*) to dominate our culture or civil government. If they don't try, the liberal Left dominates by default. Thomas and other like-thinking Christians, while well intentioned, are unwittingly helpful to the Left which no doubt views them as "useful idiots" — a term Lenin pinned on appeasers of Communism.

The carnage to our liberties did not end with the prayer decision. The Court declared the cruel, barbaric practice of live-birth abortion to be constitutionally protected. The national reaction was of shock and disappointment, but like Thomas' above, implicitly acknowledged the Constitution is whatever the courts say. It brings to mind Aleksandr Solzhenitsyn's observation that the West, in the onslaught of barefaced barbarity, reacts "with concessions and smiles." It is no different with judicial tyranny.

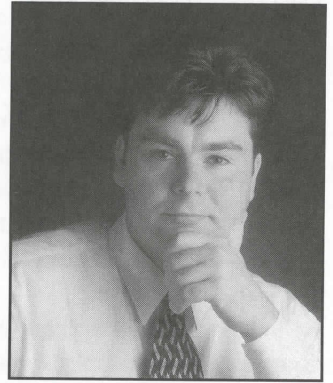
The appropriate response is righteous anger, moral outrage, and demands for removal of Justices who abuse their powers or for limiting those powers. Nevertheless, Republicans and conservative Christians contend the solution is to elect Republican Presidents to appoint conservative Justices — except, that is a part of the problem. Seven of the nine current Justices were appointed by GOP Presidents. Others urge constitutional amendments, but this concedes the Courts were right.

The Constitution prohibits judicial supremacy and provides safeguards against it by giving Congress the power to curb the jurisdiction of all federal courts. Congress may, by majority vote, strip them of power to consider particular cases. It has power over their appropriations and may

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Talk About Turning a Blind Eye...

By Rev. Tristan Emmanuel[©]



Has anyone noticed how the mainstream media goes out of its way to neutralize criticism of Islam, a courtesy rarely, if ever, extended to Christianity?

Since September 11 we've been constantly reassured that Islam is a religion of peace. In fact, we've been told that the word "Islam" means "peace."

Now, I take words very seriously. Words have meaning and they have a context without which they lose their meaning. The word "Islam" is no exception here.

"Islam" may mean peace, but what we aren't being told is the context in which this peace is achieved. Perhaps that's because Islam's vision of "peace" is so radically different from our Western Christian one, that even the media can't believe it. Well, that's something many in the media are going to have to come to grips with, like it or not.

Islamic peace comes through surrendering. Etymologically the word depicts a foot across the throat of an enemy. It graphically illustrates Islam's fundamental principle: peace comes by the suppression of all opposition either by elimination or submission. Thus it is a peace for Muslims, and Muslims alone.

Moderate Muslims won't stand for this caricature. They're quick to point out that the word "Islam" simply expresses the "process" of spiritual submission to Allah. When one submits to Allah, he is at peace with himself and with Allah.

In fact, some have equated Islamic peace with the Christian doctrine of the "mortification of the flesh," which teaches that Christians must wage holy warfare against their sinful nature and submit their lives as a holy sacrifice to Jehovah God. But this blurs fundamental differences between Christianity, which believes in original sin and a sin nature, and Islam, which does not.

But while moderates deplore this view of Islam, others have embraced it and it does the media no good to cover this fact up.

In his interview with ABC's John Miller, in May 1998, Osama bin Laden articulated in very concise terms what "Islam" means: "Allah has ordered us to

make holy wars and to fight to see to it that His word is the highest and the uppermost and that of unbelievers the lowermost."

So that there would be no mistaking his meaning, Osama said, "[Muslims] should all unite in the FIGHT against polytheism and they should pool all their resources and their energy to FIGHT the Americans and the Zionists and those with them...[our] FIGHT [is] directed against unbelief and unbelievers."

Following President Bush's lead, the media has been quick to remind us not to paint all Muslims with the same Osama bin brush. Osama and his motley crew represent a lunatic fringe of the extreme peripheries of the very extreme Islamic fundamentalism, we are told.

In fact, it was President Bush who declared that Osama has "hijacked" the Islamic faith to "justify his murderous hatred." But as a friend of mine recently put it, the problem with that position is it implies that other Muslims see Osama and his organization as apostate. To date not one high-ranking Islamic cleric has denounced Osama as an apostate anywhere.

Others have suggested that the al Qaeda's vision of Islam is roughly equivalent to what the Ku Klux Klan is to Christianity. But there is one major problem. Racists who hide under the mantle of Christianity are a minuscule minority within Christendom.

By comparison, Islamism (the sort represented by Osama), according to WorldNetDaily, is one of the fastest growing religious movements in the world, and easily represents 10 to 15 percent of the global Muslim population (of 1.2 billion). In crass figures this represents well over 100 million Muslims. Folks, we're not talking about a minuscule minority here, we're talking about a *mass* of people!

Major media has keenly promoted the cause of religious tolerance. Understandably they fear a backlash against Muslims from Westerners. With equal tenacity they have reminded us that every day the U.S. air strikes persist, the risk of killing inno-

cent lives increases. I will admit that appeasing the anxiety of Western Muslims is prudent.

But while we're being inundated with slogans like, "Islam is a religion of peace," let's not forget that two million Christians have been slaughtered in the Sudan because of the Islamic government's policy of jihad. Three hundred thousand East Timores Catholics have been murdered by Muslims in Indonesia.

I challenge the media to remind Muslims everywhere that toleration and peace is a two way street. If they want peace here (our kind of peace), then its time that Christians have peace there — in Islamic states worldwide.

Tristan Emmanuel is an ordained Presbyterian minister. He writes as an apologist, defending the need and necessity for historic and comprehensive Christianity today, which includes among many things active Christian involvement in politics. Rev. Emmanuel's columns have appeared in the Chalcedon Report, and in the St. Catharines Standard (Southam News). He can be contacted at rev.emmanuel@juno.com.

— Continued from page 24 —

remove Justices for abuse of powers by impeachment. These powers must be utilized.

The Constitution is not what judges say, but what it says. They are sworn to obey it, not rewrite it. If judges violate the Constitution in their decisions, they destroy Constitutional and representative government. The *Declaration* said in such cases, "[I]t is the Right of the People to alter or abolish" such government. Jesus cleansed the spiritual temple of corruption. It is time to cleanse the tyranny and corruption from the temples of justice.

Bill Graves is a lawyer and a member of the Oklahoma Legislature. He is the author of Oklahoma's voluntary public school prayer law which he successfully defended the constitutionality of, as a lawyer, in federal court. He is a Republican. He can be reached at gravesbi@lsb.state.ok.us.

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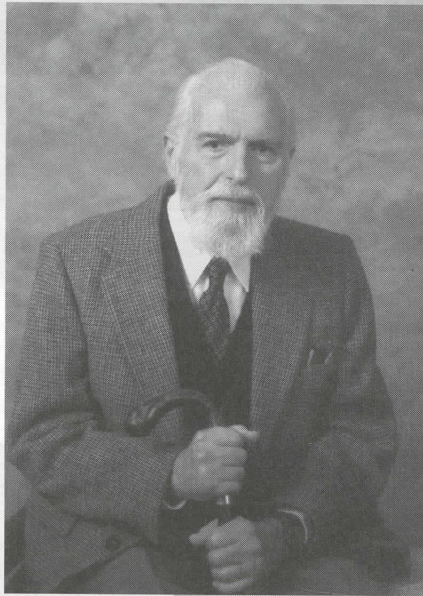
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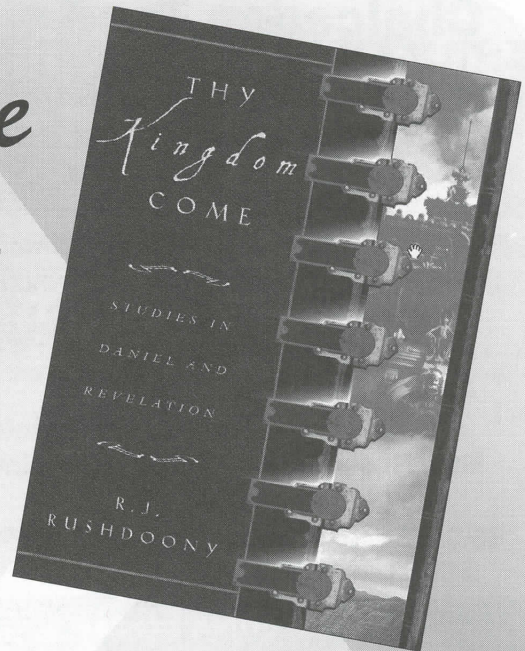
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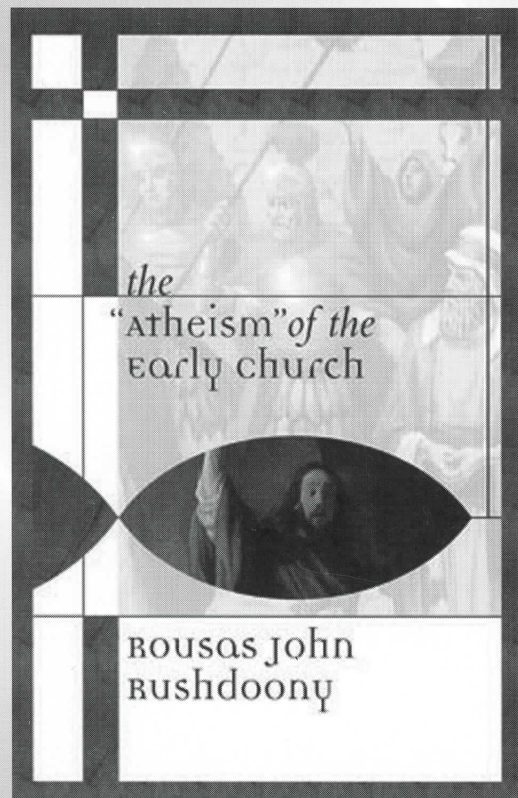
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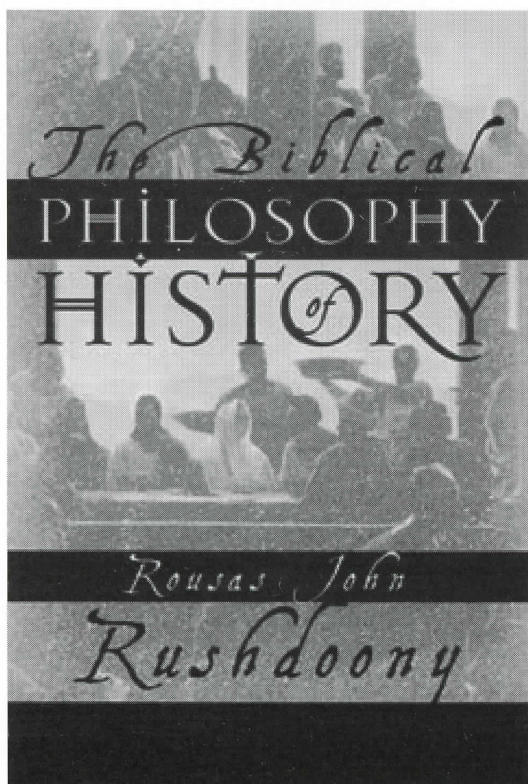
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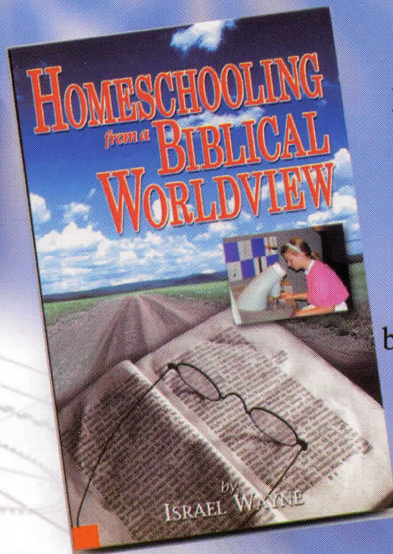
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