

Understanding These Perilous Times

Worldviews in Conflict



Calvin Kalsbeek

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(Cover Image: Garthsnaid, *Courtesy of Wikipedia*)

To my faithful wife, Linda

And the children of Issachar, which were men that had understanding of the times, to know what Israel ought to do; the heads of them were two hundred; and all their brethren were at their commandment.

I Chronicles 12:31

This know also, that in the last days perilous times shall come.

II Timothy 3:1

Contents

<i>Preface</i>	16
PART ONE: INTRODUCTION.....	17
<i>Chapter One: Understanding These Perilous Times</i>	19
Introduction.....	19
The Big Picture.....	19
<i>Chapter Two: The Times We Are to Understand</i>	23
The Times in the Light of Scripture.....	23
How the World Tries to Hide the Times.....	24
What the Children of Issachar Should Be Doing about It.....	25
PART TWO: ISSACHAR VS. THE SCRIBES.....	27
<i>Chapter Three: Media Bias</i>	29
The Presence of Media Bias.....	29
The Content of Media Bias.....	30
Media's Unscrupulous Methods.....	31
In Conclusion.....	32
<i>Chapter Four: Seeking the Truth in the News</i>	33
Who Is Reporting?.....	34
Are All Sides Fairly Represented?.....	35
Who Are the Sources?.....	36
How Are the Characters Characterized?.....	37
What Is the Tone of the Report?.....	37
How Are Statistics Used?.....	38
Is Necessary Information Left Out?.....	39
Is False Reasoning Used in the Report?.....	40
A Little Perspective.....	40
<i>Chapter Five: The Power of Visual Media and Its Potential for Deception</i>	41
“If it Bleeds, it Leads”	41
A Medium Conducive to Propaganda.....	42
Words of Concern about Television News from Those in the Know.....	43
The Cost of Freedom.....	44

Chapter 6: Media Deception Exposed	45
Evolution.....	45
Global Warming.....	46
Abortion.....	47
Homosexuality.....	47
Stem-cell Research.....	48
Islam.....	49
Pluralism.....	49
Belz's Conclusion.....	49
Chapter Seven: Just So Stories	51
Postmodern Thought.....	51
How It Works in the World.....	52
How It Works in the Church.....	53
Some Considerations for Modern-day Issachar.....	54
PART THREE: ISSACHAR VS. THE WEST	57
Chapter Eight: Introduction to Western Ideas	59
Premodern Times.....	59
Modern Times.....	60
Postmodern Times.....	62
A Few Conclusions.....	62
Chapter Nine: Secular Humanism	65
The Secular Humanist Worldview.....	65
An Intolerant Worldview.....	67
Issachar Be Warned.....	68
Chapter Ten: Marxism	71
The Ideas of Marx.....	71
Marx's Ideas Continue to Thrive, Also in the West.....	72
Issachar Take Notice.....	75
Chapter Eleven: Chameleon-Christianity	77
Why Christianity Must Change or Die!.....	77
What Can Be Seen in the Garden.....	77
How the Sluggard's Garden Came to be That Way.....	79
Results for the Sluggard's Garden.....	80

Some "Instruction" from the Sluggard's Garden for Issachar.....	81
PART FOUR: ISSACHAR VS. THE EAST.....	83
<i>Chapter Twelve: The New Age Movement.....</i>	85
What Exactly Is the New Age Movement?.....	86
Some Common Beliefs of the New Age Movement.....	87
Pantheism: The First Spiritual Flaw.....	87
Reincarnation: The Second Spiritual Flaw.....	88
Moral Relativism: The Third Spiritual Flaw.....	88
Esotericism: The Fourth Spiritual Flaw.....	89
<i>Chapter Thirteen: The Influence of Eastern Ideas on the West.....</i>	91
Eastern Influence on Education.....	92
Eastern Influence on Politics.....	93
Eastern Influence on Hollywood.....	94
Eastern Influence on Business.....	94
Eastern Influence on Western Society in General.....	95
Issachar's Response.....	96
<i>Chapter fourteen: Eastern Influence on the Church</i>	99
The Church under the Spell of the East.....	99
Effects of Eastern Influence.....	100
Taking Leave of History.....	104
Some Lessons for Issachar.....	105
PART FIVE: ISSACHAR VS. ISLAM.....	109
<i>Chapter Fifteen: A Little History: Jihad without End.....</i>	111
Beginnings.....	111
Expansion.....	112
Anti-Jihad Jihad.....	114
Jihad vs. Anti-Jihad Comparisons.....	114
Post-Crusades Jihad.....	115
The Unpleasant Evidence.....	117
The Overwhelming Evidence.....	119
<i>Chapter Sixteen: A Little Theology: Righteous by Works Alone.....</i>	121
The Basis.....	121

Qu'ranic Inconsistencies.....	122
The Five Pillars of Islam.....	123
Other Significant Teachings.....	124
Righteous by Works Alone.....	125
Chapter Seventeen: A Little Politics and Law: Shari'a.....	127
The Shari'a.....	127
Life under the Shari'a	128
Party Strife.....	129
Chapter Eighteen: An Interlude of Self-Examination.....	131
Roots of Shari'a in the Old Testament?.....	131
Western Experiments with Shari'a.....	132
Western-Style Shari'a Still Promoted.....	133
The Non Shari'a Way	134
Chapter Nineteen: Western Secular Responses to Islam.....	137
Mainstream Media's Response to Islam	137
Western Educational Establishment Responses.....	138
Western Judicial Responses.....	139
But Why These Responses?	140
Chapter Twenty: Nominal Christianity's Response to Islam	143
Pre 9/11.....	143
Post 9/11.....	144
Promoting Syncretism.....	145
A Post-modern Delusion.....	146
Chapter Twenty-one: Resident Islam's Response to Islam	149
What is CAIR?.....	149
Pre 9/11 CAIR "Moderation".....	150
Post 9/11 CAIR "Moderation".....	151
Evaluation of CAIR.....	152
Chapter Twenty-two: A Former Muslim's Response to Islam.....	155
Introduction.....	155
The Interview.....	155
Postscript.....	159
Chapter Twenty-three: Issachar's Response to Islam.....	161
The Consequences of Multiculturalism.....	161

Islam as the Savior of the West.....	162
Some Things for Issachar to Consider.....	163
The One Power that Will Conquer Islam.....	164
Madany's Recommendations.....	165
PART SIX: ISSACHAR VS. CURRENT IDEAS	169
<i>Chapter Twenty-four: Ideas Have Consequences: Political Correctness.....</i>	171
What is It?.....	171
Where Did it Come From?.....	172
How Is It Being Promoted?.....	175
What Are Its Consequences?.....	176
Why Should Issachar Care?.....	178
<i>Chapter Twenty-five: Ideas of the “Green” Movements.....</i>	181
First, a Disclaimer.....	181
The Greens/Green Party USA.....	182
The Deep Ecology Movement.....	183
Animal Rights Movement.....	184
Conclusion.....	185
<i>Chapter Twenty-six: Bad Consequences of Bad “Green” Ideas</i>	187
Consequences of the Idea of Overpopulation.....	187
Consequences of the Ideas of Animal Rights.....	189
Consequences for not “Going Green”	191
<i>Chapter Twenty-seven: Ideas Have Consequences: The Cult of Charles Darwin.....</i>	193
The Gospel According to Charles.....	193
Adaptations to the Gospel according to Darwin.....	194
Darwinian Defectors.....	195
In the beginning was information!.....	197
The Method of Mocking and Sarcasm.....	198
The Method of Intimidation.....	199
Dawkins’ Dogmatics.....	200
Darwin: the Eugenicist.....	202
The Spread of Darwin's Ideas about Eugenics.....	203
Darwin's Eugenics Put into Practice.....	204
Darwinian Evolution's Legacy: A Culture of Death.....	205

Wasted Resources.....	207
Reason in the Balance.....	208
A Science of Consensus.....	209
Theistic Evolution.....	210
The Devastating Consequences.....	211
The Cult of Charles Darwin.....	213
Chapter Twenty-eight: Standing in the Shadow of Dawkins.....	215
The Problem.....	215
The Results.....	217
Preparation for Standing in the Days of Dawkins.....	217
PART SEVEN: ISSACHAR VS. THE BEAST.....	219
Chapter Twenty-nine: The Beast Rising.....	221
Early Manifestations of the Beast out of the Sea.....	221
Satan’s Final Attempt at World-Empire Building.....	221
Present Developments that Appear to Confirm Hoeksema’s Analysis.....	223
The Third Way.....	223
Agenda 21.....	224
Another Beast.....	224
Herman Hoeksema’s Exposition of the Meaning of the Second Beast.....	225
The Activity of the Second Beast.....	226
Tracking the Second Beast.....	227
Chapter Thirty: Preparing for the Hunt.....	229
A Very Brief History of the Fabian Society.....	229
The Fabian Window.....	230
Promotion of the Fabian Cause.....	231
Chapter Thirty-one: Stalking the Beast.....	233
The Gospel According to Communitarianism.....	233
The Deception of the Gospel According to Communitarianism.....	234
The Tracks of Dr. Walter Rauschenbusch.....	235
The Tracks of Joseph Stalin.....	236
A Program to Remold the Church.....	237
A Massive Movement Toward Beast Service.....	238
An Emerging False Church.....	240

The Un-Reformation Movement.....	240
PART EIGHT: SOME CONCLUDING THOUGHTS.....	243
<i>Chapter Thirty-two: Understanding These Perilous Times</i>.....	243
Ignorance is not an Option.....	243
The Culture War.....	244
Responses to the Culture War.....	244
Not a Culture War, but a Spiritual Battle.....	246
Isaiah 43:1-7.....	246

Preface

Unbeknownst to me at the time, my March, 2002 early morning visit with a member of the editorial staff of the *Standard Bearer* would be a life-changer. Having just begun my day behind my desk in Room 12 at Covenant Christian High School in Walker, Michigan, my visitor informed me of their interest in having me write a column for the *Standard Bearer* having to do with an evaluation of the events of our time. With some trepidation I agreed to this proposal.

Concurrent with this writing opportunity was my work on the development of a new “Worldviews” course for the high school. With these two responsibilities in mind it occurred to me that if I chose my topics carefully, my writing could serve to satisfy my obligation to the *Standard Bearer* and at the same time provide useful material for students of my Worldviews class. Twelve years of blood, sweat, and tears and 43 articles later, this book.

This book is not the last word on the subjects addressed. Rather it is intended to be a stepping stone to lead the reader to continue considering the times in which we live in light of what the scriptures reveal. I believe understanding these perilous times requires some knowledge of the worldviews that shape the thinking of this world’s occupants. Thus the reader will be exposed to the main beliefs of the dominant worldviews of our day.

Knowing the truth that out of the heart “are the issues of life (Proverbs 4:23),” this book will also evaluate the consequences of the ideas expressed in those worldviews. It is my desire that the discerning reader will be better equipped to evaluate current events as they unfold according to God’s perfect plan in history and see how they are connected to the worldviews of our day.

The many times the reader is referred to as “Israel,” “modern-day Israel,” “Issachar,” and “modern-day Issachar” in this book belies my commitment to the Reformed view of the holy catholic church as opposed to the dispensational view and as beautifully expressed in the Heidelberg Catechism Lord’s day 21, question and answer 54:

That the Son of God, from the beginning to the end of the world, gathers, defends, and preserves to Himself by His Spirit and Word, out of the whole human race, a church chosen to everlasting life, agreeing in true faith; and that I am, and for ever shall remain, a living member thereof.

One more thing: it is not necessary that this book be read in its entirety from front to back. While that might be preferable, the seven parts may be read in any order with profit.

Calvin Kalsbeek

P.S. As noted above, most of the content of this book was published by the Reformed Free Publishing Association in their periodical: *The Standard Bearer*. In their May 9, 2019 letter to me they granted me “permission to privately print and/or distribute” this manuscript.

PART ONE

INTRODUCTION

Chapter One

Understanding These Perilous Times

"And of the children of Issachar, which were men that had understanding of the times, to know what Israel ought to do; the heads of them were two hundred; and all their brethren were at their command."—1 Chronicles 12:32

Introduction

Saul was dead!

Support for David had grown to the extent that all the elders of Israel came together to anoint him king in Hebron (1 Chronicles 11:3). Gradually David gained more and more support of the mighty warriors in Israel. We read in 1 Chronicles 12:22–23: "at that time day by day there came to David to help him, until it was a great host, like the host of God. And these are the numbers of the bands that were ready armed to the war, and came to David to Hebron to turn the kingdom of Saul to him, according to the word of the Lord." What follows in 1 Chronicles 12 is a listing of the number of warriors that came from each tribe to fight in support of David. In the middle of that listing we find the verse quoted above: 1 Chronicles 12:32.

Yes, scripture records in the context that many of the other tribes also had specific, noteworthy characteristics, but only of Issachar is it noted that they "had understanding of the times, to know what Israel ought to do."

One could hardly overestimate the importance for David and Israel of having these men of Issachar on hand. David faced many present and future challenges. How could he gain the total support of those within the tribes of Israel who had previously followed his antagonist Saul? Then there were the nations around Israel, notably at this particular time, the Philistines. How should Israel be prepared in case they decided to follow up on their recent victory at Gilboa? Further, Israel was in a sad state of affairs spiritually, a situation to which wicked king Saul had contributed in a significant way.

In essence it is no different for the church of our day. While it is true that the glory (should we say "gory"?) days of valor on the physical battlefields of Palestine and the surrounding areas are relegated to the Old Testament period of types and shadows, essentially the New Testament church is confronted with the same challenges. Consequently, like the men of Issachar we need to be "understanding of the times to know what Israel (the church) ought to do." That will be the burden of this book: to scrutinize the times in which we live in order that we may grow in our understanding of the times, and consider how we ought to live as a consequence.

The Big Picture

Before we look at some of the specifics of the times in which we live, it might be good for us at the outset to consider some broad, biblical truths concerning these times. The apostle Paul expresses the perilous situation for the New Testament church this way: "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of darkness of this world, against spiritual wickedness in high places" (Ephesians 6:12).

For the twenty-first century believer to be actively involved in this spiritual wrestling match, Paul says he must "put on the whole armor of God" (Ephesians 6:11). And the context clearly shows that this

means the child of God must utilize the "sword of the Spirit, which is the word of God." It would also suggest that the child of God, like the children of Issachar, must have "understanding of the times, to know what Israel ought to do."

For us to do battle effectively with these principalities, powers, rulers of darkness, and spiritual wickedness, it is necessary that we see them for what they are as they reveal themselves in this present age. In his commentary on Ephesians John Calvin writes concerning these principalities and powers:

He (Paul) calls them...princes of the world; but he explains himself more fully by adding —of the darkness of the world. The devil reigns in the world, because the world is nothing else than darkness. Hence it follows, that the corruption of the world gives way to the kingdom of the devil; for he could not reside in a pure and upright creature of God, but all arises from the sinfulness of man. By darkness, it is almost unnecessary to say, are meant unbelief and ignorance of God, with the consequences to which they lead. As the whole world is covered with darkness, the devil is called "the prince of this world."

By calling it wickedness, he denotes the malignity and cruelty of the devil, and, at the same time, reminds us that the utmost caution is necessary to prevent him from gaining an advantage. For the same reason, the epithet spiritual is applied; for, when the enemy is invisible, our danger is greater. There is emphasis, too, in the phrase, in heavenly places; for the elevated station from which the attack is made gives us greater trouble and difficulty.¹



John Calvin (Courtesy of Wikipedia)

Not only is it important for us as modern-day children of Issachar to know whom we fight against, we would also do well at the outset to have a general idea concerning what the conflict involves in our times. Thankful we are that scripture does not leave us in the dark. In fact, we are given a peek at the enemy's battle plans. Revelation 12 is very helpful in this regard.

In the first place, Revelation 12:12 gives the New Testament warrior a tremendous incentive. There we are told that the ultimate victory is already won. Although it is true that woe is pronounced to the "inhabiters of the earth" because the devil has come down to earth and he comes "having great wrath," the comfort is that the devil "knoweth that he hath but a short time." And he has but a short time because already he has been defeated. Therefore, as children of Issachar, we do not fight *for* victory, rather we fight *in* victory. The Lord's death, resurrection, and ascension have accomplished that.

In the second place, we learn from Revelation 12 that, although the devil comes in "great wrath," we have a place of refuge, namely, "the wilderness" (v. 14). Rev. Herman Hoeksema explains the meaning of this wilderness of refuge for the church in this way:

1. John Calvin, *Commentaries on The Epistles of Paul to the Galatians and Ephesians* (Grand Rapids, MI: Baker Book House), 336.

The church as such is a separate institution in the world. She has her own King. And as an institution the church does not recognize any other ruler...From this it follows that the church has its own laws...The church as an institute is a separate institution. She has her own King, her own laws, her own life. She does not mingle in politics as such...She lives in separation. Even as the children of Israel in the desert lived in separation...so also the church of the New Testament is in the wilderness with regard to the world and its power and its life...The church as an institution is separate from the life of the world. She has received a God-prepared place in the wilderness.²

This information is of utmost importance for the New Testament children of Issachar. As we live in and consider the times in which we live, we must not forget the utmost importance of the instituted church. The church is our life! To place ourselves outside the instituted church, to exclude ourselves from the many facets of its life, to minimize its importance, or to seek to change its mission is to put ourselves in grave danger.

In the third place, Revelation 12 supplies the children of Issachar with a map containing the devil's battle plan. It does this by informing us how Satan seeks to destroy the church, namely, by casting "out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood" (Rev. 12:15). Concerning this plan of Satan, Rev. Hoeksema writes:

He knows that he cannot approach the woman in her isolation in the desert. He cannot touch her...Hence he casts a stream of water after her, that she might be borne up by that flood and be carried out of the wilderness...He does not mean to drown her: that would be impossible. But he means to lift her from her isolation...and thus be borne into the world from which she fled.

Understood in this sense, the meaning is not difficult to grasp. The devil realizes that in the isolation of the church as an institution from the powers of this world lies her strength, and as long as the church remains in this state of separation he cannot do anything against her. And therefore he makes the attempt to establish an alliance, to unite the church and the world. He tries to carry the church into the world.³

In the fourth place, Revelation 12 reveals to the children of Issachar the devil's last resort, namely "to make war with the remnant of her seed" (v. 17). It would appear that when his plan to push the instituted church away from her God-ordained mission is unsuccessful, Satan does what in his view is the next best thing: he focuses his attention on individual believers to persecute and destroy them.

Equipped with that biblical, big picture, we plan, the Lord willing, to consider in this book some specifics concerning this battle of faith as it must be waged in our times.

As the New Testament children of Issachar our goal and battle cry must be, "Understand the times and live."

² Hoeksema, *Behold He Cometh!*, 444-445.

³ *Ibid.*, 447

Chapter Two

The Times We Are to Understand

History is dead!

Imagine that if you can! Imagine that history does not exist. If that is impossible, try to imagine that you can know nothing of history apart from your own personal experience. This would mean that you could not know that George Washington, or Barack Obama for that matter, was a real person because you had not met him personally. Or, if even that is beyond comprehension, imagine a twenty-five year old person who has been kept from any contact with the outside world for his entire life. This individual has not been exposed to anything that has taken place in the world in which he lives. He has been taught to read using materials which gave no hint of what has happened or is happening in the world around him. Our "sugar-free," "caffeine-free," "smoke-free" society might call him "history-free."

Now imagine that for this "history-free" person, today is a special day. Today is the day we take him out of seclusion. Upon being exposed to his environment, the first thing he sees is the latest issue of Time magazine. Having been taught to read with the phonics method, he is able to sound out the words (at least the ones that are phonetic), but how much will he understand? Will he understand anything? Will he even understand the pictures? We would likely agree that this "history-free" person will read the words airplane, Trade Center, New York, fire fighter, Osama bin Laden, Taliban, Kabul, Afghanistan, United States, Ebola without comprehension. For him to understand what he sees in Time magazine, it will be necessary to know something about the past.

What is true for this "history-free" individual is no less true for us as present-day children of Issachar: for us to understand the times in which we live we must know the past. It is safe to say we may not be "history-free"! To understand the times is to know history. Only by knowing the past can we make intelligent, God-honoring decisions for the present and be prepared for making them in the future.

The Times in the Light of Scripture

That knowledge of history is a requirement for the child of God is biblical. Without belaboring the obvious, consider a few examples from scripture which support it. In the first place, the fact that the infallible scriptures record history strongly suggests its importance for the child of God of every age. Secondly, consider a passage like Psalm 78, which reads in part, "I will open my mouth in a parable: I will utter dark sayings of old: Which we have heard and known, and our fathers have told us. We will not hide them from their children, shewing to the generation to come the praises of the Lord, and his strength, and his wonderful works that he hath done. That the generation to come might know them, even the children which should be born; who should arise and declare them to their children: That they might set their hope in God, and not forget the works of God, but keep his commandments" (Ps. 78:2-4, 6). The passage speaks for itself: believers must teach history to their children in order that they may know God and walk in His ways. Thirdly, Paul points the Corinthian church and us to learn from Old Testament Israel's experiences when he writes, "Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come" (1 Cor. 10:11). Here again we are told of the importance of the past to guide us in the present and future. Many more examples from scripture could be cited (Heb. 11; Matt. 24, etc.), but let the above suffice to establish the point: history is a required course for children of Issachar!

How the World Tries to Hide the Times

For the child of God the importance of growing in an understanding of the past is magnified by what worldly historians currently are doing to history. One cannot help but be reminded of George Orwell's book *1984*. Orwell portrays a ruling establishment which is busy disposing of the undesirable events of the past by throwing the record of them down the "memory hole." To be understanding of the times, children of Issachar must be aware of current activity of the academic elite in filling up Orwell's "memory hole."

One such attempt is being done by those called "revisionists." As the term implies, the revisionist attempts to revise history. He does this by rewriting history to fit the revisionist's philosophy of history. John Leo writes in an article under the title "The Junking of History":

The culture is now seriously plagued with deeply felt assertions that aren't true but are slowly sliding toward respectability anyway. Think back over the assertions that have won a measure of acceptance in the past year or two: the denial of the Holocaust; Oliver Stone's notion that the mafia and many government officials conspired to kill President Kennedy; the idea, depicted in a TV documentary, that a black U.S. Army regiment liberated Dachau and Buchenwald (tough-minded, honest veterans of the regiment stood up and said it wasn't true), and the supposedly strong influence of Iroquois thought on the U.S. Constitution, now taught in many schools.⁴

Another attempt to dispose of history is called "deconstruction." About this Leo writes:

Deconstruction and its allied movements say that knowledge is constructed, texts are biased. Values and truth are nothing more than arbitrary products of a particular group. History is not true, merely a story imposed by the powerful on the weak. (Time Warner managed to pick up this theme in a Warner Bros. Records ad celebrating Black History Month. "History is written by the winners," the ad said...) At the extreme, some of these theories say there is no external reality at all, merely consciousness, and some say that personal experience or stories are the only source of truth.⁵

A good example of how the deconstruction of history works is found in Gene Veith Jr.'s book *Postmodern Times*:

Consider, for example, the Declaration of Independence. "We hold these truths to be self-evident, that all men are created equal; that they are endowed by their Creator with certain unalienable rights; that among these are life, liberty, and the pursuit of happiness." It could be deconstructed along these lines: Although the text speaks of equality, its language excludes women ("all men are created equal"). Although it speaks of liberty, its author, Thomas Jefferson, owned slaves. The surface meaning of equality and freedom is completely contradicted by the subtext, which denies equality and freedom to women and minorities. The passage enshrines the rights of the wealthy white males who signed the document, grounding their privileged status in God Himself.

4 John Leo, "The Junking of History" *U.S. News and World Report* (February 28, 1994): 17.

5 *Ibid.*, 17.

The Declaration of Independence can thus be deconstructed into just another power play, implying the opposite of its surface meaning.⁶

In addition to dumping the history they do not want others to know down the "memory hole," there is also the educational philosophy of our day which would limit what goes into a different "memory hole," namely, the brain. This is done by the educational "experts" of our day when they emphasize the "how to" at the expense of the "what is." In other words, in our day there is a preoccupation with process over content. The reasoning goes something like this: since there is so much information out there, and since it is impossible to know it all anyway, instruction in the schools should focus on how to find information rather than on the content (facts) itself. Neil Postman bemoans this in his book *Technopoly*, when he writes that in a technopoly, with the emphasis on utilitarianism (what works), "people make no moral decisions, only practical ones."⁷ This is of critical importance to the church. If one is to understand the times and live as God's friend-servant, it is necessary to know more than the "how to"; he must also know "what is."

What the Children of Issachar Should Be Doing about It

Much could be written about how the child of God should respond to the world's lack of emphasis on the content of history and their junking of it. Following are a few suggestions:

When the believer considers that history is the unfolding of God's eternal plan, it becomes all the more important to him, not only not to lose it, but also to get it right. That's a challenge all by itself: how can we be sure that even the old history books are accurate? The fact of the matter is that we are largely dependent on what ungodly historians have written. We can, however, put to use a variety of sources when key issues come into question. This is also important when trying to ascertain the truth with respect to current events. For the believer to limit himself to the *New York Times* or the television networks as his only source of news would be worse than to ignore the news altogether. Rather, the use of a variety of sources across the political spectrum will increase the possibility of determining truth in the news.

Also, simply being aware of how it is that history is being rewritten and distorted should result in a healthy skepticism for what is being produced today under the name history and/or the news. Knowing what we do about the movements to revise and deconstruct history, it would be foolish to place a lot of confidence in the accuracy of what we might see on The History Channel, the internet, and on those television documentaries, so called. We must consider that the producers of these programs often have an agenda to promote. Remember, too, television programming places the viewer at a severe disadvantage by providing visual and auditory information so rapidly that there is little, if any, opportunity to evaluate critically the content, whereas the written record makes careful reflection on the part of the reader possible.

Further, understanding the doctrines of total depravity and the antithesis as we do would almost lead the believer to consider what the world seeks to discard as worth keeping, and what the world seeks to promote as possible material for the "memory hole." Considering also how history is being de-emphasized by the world, the believer would do well to consider the possibility that today, more than ever before, an understanding of history is of critical importance for the members of the church.

⁶ Gene Edward Veith Jr., *Postmodern Times: A Christian Guide to Contemporary Thought and Culture* (Wheaton, IL: Good News Publishers, 1994).

⁷ Neil, Postman, *Technopoly: The Surrender of Culture to Technology* (New York: Vintage Books), 1993.

Modern-day children of Issachar realize from Revelation 12 that the dragon (Satan) seeks the destruction of the church. What better way could there be to advance this purpose than to divorce the church from her history? Remember our "history-free" character from the opening paragraphs? Now consider the possibility of a "history-free" church! Could a "history-free" church exist?

Children of Issachar, understand the times and live!

PART TWO

ISSACHAR VS. THE SCRIBES

As those called to live in this world, God's people must be alert to the signs of the times. Just the fact that the Lord of the church gave His church the signs of his coming (especially as recorded in Matthew chapter 24) indicates that He expects His people to be watching for the unfolding of these signs as they pilgrimage in this life. About this the Apostle Paul admonishes the New Testament church in I Thessalonians 5 where he writes: "For yourselves know perfectly that the day of the Lord so cometh as a thief in the night (vs. 2). But ye, brethren, are not in darkness, that that day should overtake you as a thief (vs. 4). Therefore let us not sleep, as do others; but let us watch and be sober (vs. 6). We can only conclude that that watching includes a careful study of unfolding current events as they will alert us to, not only the fact that Christ is coming, but also to the nearness of His return.

Careful study of current events, however, presents a very real problem for the believer, namely the challenge of being able to determine what those events actually are since the purveyors of those events are not always inclined to present them accurately. Part two will address some of the reasons for false reporting of events by some reporters, the effect media bias has on what is reported, and some methods they use accomplish their purposes. Hopefully readers of part two will develop a healthy skepticism of what is presented as news, and be better prepared to determine what to believe and what to question.

Many references are made in part three to news reports that were presented at the time this material was written for the *Standard Bearer*. Obviously many of them are no longer current. Please keep in mind that for the most part those events were included to demonstrate the presence and methods of false reporting and media bias, as well as some tools for evaluating the news for accuracy.

Chapter Three

Media Bias

Truth is dead!

So say the postmodernists of today. For the postmodernist there is no possibility of objective truth; reality is only a construction of the mind. Truth is what each person or culture wants it to be, and one person's or culture's idea of truth is of no more value than any others. A classic example of this postmodern thinking in action is the case of a former president of the United States who claimed that he did not lie, based on his definition of the word "is." According to him there was no problem. His definition of "is" was just as good as that of anyone else. The obvious result of this postmodern way of thinking is chaos. Everyone does what is right in his own eyes, and if you don't like it, you are the problem. It's time for you to "lighten up a little."

One is almost inclined to agree with postmodernism, but for a different reason: not because there is no objective truth, but because the lies of our mainstream media make it nearly impossible to ascertain the truth. Not only is this true because of current methods of deconstructing and rewriting history (cf. chapter 2), but also because of lies and distortions by the national media in their reporting of, and commentary on, politically and morally sensitive issues involving the world in general and our western culture in particular. Our modern-day scribes, the media (generally speaking, at least), have a worldview they are promoting: a worldview which is antithetical to the truth. For them, their worldview comes first. Thus their presentation of the news, commentary on current happenings, and television programming will reflect their anti-Christian bias even if it means resorting to lies and distortions.

Modern-day children of Issachar, whose purpose it is to understand the times and teach them to their children, do well to heed the warning of the apostle Paul found in : Colossians 2:8 "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ." This requires an awareness of media bias and misinformation, what those biases are, and the methods used by today's scribes to promote them. (Many books have been written about this. Read some! In this chapter we will but scratch the surface with a few examples.)

The Presence of Media Bias

That present-day scribes have a bias is not surprising or difficult to demonstrate.

Although most often they will deny any bias, on occasion it slips out; sometimes even from the mouths of their elite. For example, in a speech to the Radio and Television News Directors Association, CNN founder Ted Turner said, "You bet your bibby we take a position...News is what you News directors interpret it as. News is what we at CNN interpret it as. The people of this country see the news we think they ought to see."⁸ This speech of Mr. Turner reveals, straight from the "horse's" mouth, two astounding admissions: first, that the scribes interpret the news for us (apparently they believe we are too stupid to interpret it for ourselves), and second, that the scribes tell us only what they want us to know. For example, in his book *Our Nation Betrayed*, Garland Favorito illustrates time and again how media silence was used to protect their corrupt darling in the White House during the impeachment of President Clinton. Favorito also suggests an explanation for the media's consistency in this endeavor:

⁸ Marvin Olasky, "Ted's the Man," *World* (December 15, 1997): 30.

Like many others, I believe that the major media organizations are able to distort political information consistently because they are controlled by members of the Council on Foreign Relations (CFR). CFR members hold positions of power such as chairmen, presidents, managing editors, editorial page editors, network TV news anchors, magazine editors, political columnists and many other key positions in the media world. They control all the political news at major networks, the AP and UPI political news wires and editorial pages of many major newspapers around the country. This allows them to distort political news consistently to fulfill their political agenda.⁹

Another powerful exposure of blatant media bias and misinformation is found in the recently published book of Bernard Goldberg, *Bias: A CBS Insider Exposes How the Media Distort the News*. In his book, Goldberg tells of his experiences working for CBS. His criticism of media bias was not well received, and eventually it cost him his job. CBS encouraged him to leave after he wrote in an editorial for *The Wall Street Journal*: "The old argument that the networks and other 'media elites' have a liberal bias is so blatantly true that its hardly worth discussing anymore."¹⁰ The fact that Goldberg ultimately lost his job for this makes it clear that challenges such as Goldberg's are not tolerated by the major media leadership.

The many responses from media representatives to Goldberg's book make it clear that not only will no change be forthcoming, but even the presence of media bias is denied—Ted Turner to the contrary notwithstanding. The response of NBC's Tom Brokaw is typical: "...the idea that we would set out, consciously or unconsciously, to put some kind of an ideological framework over what we are doing is nonsense."

The Content of Media Bias

The "ideological framework" of the scribes which Mr. Brokaw denies is no secret. In her analysis of Goldberg's book, syndicated columnist Linda Bowles captures the general areas of media bias when she writes in an editorial titled "From within CBS, a Straight Story of Tilted Handling of the News":

The way the news is selected and reported exposes media bias about race, homosexuality, politics, religion, immigration, abortion, education, the environment and gun ownership. Many liberal decision-makers in the media, whether consciously or unconsciously, are clearly in the business of censoring out news they do not want the people to see or hear, while amplifying news which advances their agendas.

When the liberal media want an opinion on women's issues, they rarely go to a conservative women's organization. They go to the National Organization for Women, a relatively small organization of females whose primary issues are lesbianism, liberalism, and abortion.¹¹

9 Garland Favorito, *Our Times Betrayed* (San Diego: Black Forest Press, 2000).

10 Bernard Goldberg, *Bias: A CBS Insider Exposes How the Media Distort the News* (Washington DC: Regenery Publishing, Inc. 2001), 215.

11 Linda Bowles, "From within CBS, a Straight Story of Tilted Handling of the News," *Grand Rapids Press* (December, 2001).

The women's issue quoted above is but one example of how the major media of our day skew news pertaining to women's issues. Consider briefly some specifics in a few other areas which reflect a bias by the mainstream media.

Peter LaBarbera writes in *Human Events* under the title, "Major News Organizations Recruit Gay Journalists":

More than 15 of the nation's most powerful and prestigious news organizations—from National Public Radio to the Washington Post—made history September 10 (1993) by recruiting openly gay journalists at a job fair here sponsored by the National Lesbian and Gay Journalists Association (NLGJA).¹²

The rest of LaBarbera's article tells how the media recruiters justify this activity as a means of building "diversity" in their newsrooms.

G. Russell Evans writes in *The Washington Times* under the title "Time to Challenge Anti-Christian Bigotry":

Christians are routinely smeared and ridiculed by our media and entertainers: CBS newsman Bob Schieffer on *Face the Nation* (July 9): "We've all noticed a link between crime and religion." AP reporter Sharon Cohen recently called Christians "prone to riots, terrorism and death." The Washington Post (sic) has called Christians "largely poor, uneducated and easy to command."¹³

Although many other examples of media bias could be cited, the selections above should suffice to establish the point.

Media's Unscrupulous Methods

The quote from Evans also illustrates that the mainstream media do not hesitate to lie if that's what it takes to promote their agenda. Along these same lines, in an article titled "Lie On!" Joel Belez writes:

We're not talking here, mind you, about mere bias—but about flat-out lying. The Media Research Center of Washington monitors both kinds of departure from the truth. I asked them for their favorite examples from the "falsehood" variety, just to prove my point that such is commonplace. Here from recent years is MRC's list: NBC on its Dateline program, rigged crashes of GM pickup trucks to get an explosion on camera. ABC News used fake résumés to get jobs at Food Lion, and then attempted to make sure tainted or dated meat was available for sale. ABC also spiked a report that its parent company—Disney—carelessly employs Peeping Toms and child molesters for its amusement parks.

Even against that background, the big networks go right on posturing in public as if they owned the moral high ground, arrogantly scolding politicians, corporations, and others.¹⁴

12 Peter, LaBarbera, "Major News Organizations Recruit Gay Journalists," *Human Events* (September 25, 1993): 5.

13 Russel G. Evans, "Time to Challenge Anti-Christian Bigotry," *Washington Times* (December, 2001).

14 Joel Belz, "Lie On!" *World* (November 6, 1999): 9.

Unjustly scolding others or ridiculing them and their beliefs is common practice for many in the media. Bernard Goldberg, mentioned earlier in this article, was castigated by one of his colleagues as a man who "didn't have many friends in this organization because he was a selfish, self-involved guy who was not a team player." Ted Turner has taken every opportunity to ridicule Christians and their beliefs. In addition to calling Christianity a religion "for losers," he has publicly proclaimed that Americans foolishly have been "acting in the Judeo-Christian society under a set of rules called the Ten Commandments," but America's problem is that "there is no amendment procedure to the Ten Commandments." Such mockery is deemed acceptable "journalism" for today's anti-Christian scribes.

More dangerous, for covenant children at least, is the media's use of "appeal to pity," as presented in many of its dramas. *The AFA Journal* (American Family Association) regularly reports concerning the contents of TV programming. These reports make it very clear that the postmodern, anti-Christian agenda of the media is on the foreground. If Issachar wants her children to adopt the lies and vile corruption of the media agenda, she will let them feed on what today's visual media—including the advertisements—has to offer. If she does, she should not be surprised when her children empathize with the "persecuted" homosexual, laugh at the grossest of sins, weep with the unwed mother who has no choice but to have an abortion, grow angry with those intolerant Christians, yearn for the "life" at the bar, and reject the authority which would deny them the pleasures of premarital sex.

Rather than subject her children to this, she does better to follow the example of Eliakim, Hezekiah's servant, who desired to keep the Jews on the wall from hearing the vile blasphemies of Rabshakeh (2 Kings 18).

In Conclusion

Confronted with this vile beast (the media with all of its anti-Christian methods and influence), present-day children of Issachar are unafraid. These things must come to pass! As the Lord has said, "And the Dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ" (Rev. 12:17).

This is war indeed! Children of Issachar must consider it a matter of life and death!

Though the present-day scribes seek to enslave the Israel of today with their lies, the children of Issachar must listen instead to the Lord who reassuringly tells her, "And ye shall know the truth, and the truth shall make you free" (John 8:32).

Children of Issachar understand the times and live!

Chapter Four

Seeking the Truth in the News

"Most people realize that the news media do not just report. They frame and package the news. Stories reflect the mind-set and values of the newsroom."¹⁵ Evidence that this assessment of John Leo as expressed in his editorial in *U.S. News & World Report* is correct abounds. A few examples, as expressed by those in positions of power in the news media, will suffice: Richard Salant, former president of CBS believes, "Our job is to give people not what they want, but what we decide they ought to have."¹⁶ Benjamin Crowninshield, former executive editor of the *Washington Post* said, "I'm no longer interested in news. I'm interested in causes. We don't print the truth. We don't pretend to print the truth..."¹⁷ But none is more telling than a speech of CNN founder Ted Turner to the Radio and Television Directors Association. In that speech Turner expounded: "You bet your bibby we take a position...News is what you News directors interpret it as. News is what we at CNN interpret it as. The people of this country see the news we think they ought to see."¹⁸

We must be careful here, however. Certainly there is some news that does not need interpretation, news that we can receive without much concern. Take for example news reports like the robbing of a Fifth Third Bank, or an accident at the corner of Wilson and Riverbend, or the rape of a student on the GVSU campus, or a tornado that touches down in Caledonia. It is true that with news stories like these we need not have much concern for news media bias, *unless...the man killed in the accident was a homosexual; unless...the bank teller was black and the robber was white; unless...the raped student became pregnant; unless...the car that rolled over spilled some gas into the ditch, which ran to the river, which in turn caused ground water pollution; unless...the bank customer who thwarted the robbery used a handgun; unless...the e-unit medic that appeared on the scene was an illegal immigrant; unless...the bank robber was on welfare; unless...the tornado destroyed a Mosque; unless...the bank robber was a Republican; unless...the rapist was a soldier on leave from Iraq.*

In other words watch out when the incident being reported or the documentary being presented involves what could be numbered among "the PC (Politically Correct) Twelve," viz., race, gender, the poor, homosexuality, politics, religion, immigration, abortion, education, the environment, gun ownership, and the war in Iraq.

Understanding the times as we do, we are aware of the work of false prophets, including the sometimes blatant news media deception all around us. Our Lord warned us of this in Matthew 24, and the apostle Peter warns us concerning our "adversary the devil...seeking whom he may devour" (1 Pet. 5:8). We know that! We know there's a world of ideas being promoted under the instigation of Satan seeking to deceive, if it were possible, the very elect. That presents present-day Issachar with the urgency to be on guard, and especially to lead the covenant children God has placed in his care to an understanding of news media deception. We and our children need the tools, and the skills to apply

15 John Leo, "Making Media Accountable," *U. S. News & World Report* (February 28, 2005): 71.

16 Fred Gielow, *You Don't Say*, 113.

17 Ibid., 117.

18 Olasky, "Ted's the Man," 30.

them to news media reports, that will help us discern the truth and the lie. The rest of Part II will be an attempt to provide some of those tools.

That there is deception in the news media is nothing new. Thomas Jefferson, one of the founders of this country, is reported to have said: "The man who never looked into a newspaper is better informed than he who reads them, insomuch as he who knows nothing is nearer to the truth than he whose mind is filled with half truths and errors." Considering that, one might adopt a monastic approach to the news (seclusion from the news) for fear of being deceived. However, that approach would hardly fulfill our responsibility to watch for the return of our Lord and seek to observe the signs of His return. So expose ourselves to the news media we must, but in the process we must exercise great caution and develop a healthy skepticism of what is reported.

Often the key to detecting deception in news media reports is the ability to identify media bias. The application of eight questions to news media reports may be helpful in identifying bias in news media reports. In the process of discussing these eight questions we will use examples from news media reports, and in connection with each question we will examine reporting on the so-called "global warming" issue.

Who Is Reporting?

A key problem in the news reporting industry involves those who claim to be, and even view themselves to be, unbiased in their reporting. We and our children must realize at the outset that *everyone* has a bias. A person's world and life view (worldview) will affect how he interprets what is happening in the world. That's true for all of us!

An article from the *Grand Rapids Press* illustrates that very nicely. The article was titled: "10 Things Contribute to Obesity, Experts Say." One of the ten, according to the article, is that, "Darwinian natural selection contributes because fat people out survive skinny people." If a person has a worldview that includes evolution, he necessarily must interpret changes that occur within the species (increased incidence of obesity in this case) in light of his view concerning the survival of the fittest. On the other hand, a person with a worldview based on scripture will likely suggest one possible cause of obesity is the sin of gluttony. Thus quite different conclusions are reached based on one's worldview: the one viewing it as a good thing and the other a bad thing.

If the one doing the reporting does not express his bias at the outset (which would be the honest thing to do), the viewer or reader of the report has the important task of identifying it. One bit of information that will help is to know something about the publication in which the report is made. There are helpful studies available that attempt to identify media bias. One example is a chart published in the *AFA Journal*, which compares the major US newspapers, news magazines, and television news programs to the average US Representative and US Senator. According to this survey all of the above (with one exception) had a decidedly more liberal bias than our congressional representatives. The one exception was Fox News Special Report, with Brit Hume.¹⁹

Having a general knowledge about the various sources is helpful. With respect to reporting on specific issues such as global warming, affirmative action, and homosexual marriage, knowing something of the bias of the publication in which the issue is discussed is of utmost importance. One ought not expect a fair treatment of origins theories in *National Geographic*, for example. For *National Geographic*, evolution is a dogma. A case in point is their cover and pages 2 and 3 of its November 2004

¹⁹ *AFA Journal* (April, 2005): 7.

issue where the question was asked, "Was Darwin Wrong?" The answer found on page 4 is "NO. The evidence for Evolution is overwhelming."²⁰

Sometimes it is also helpful to know something about the specific author of a news report. If one is seeking objective information on the global warming issue for example, he might be wise to avoid the writer of the following: "(We need) a coordinated global program to accomplish the strategic goal of completely eliminating the internal combustion engine over, say, a twenty-five year period."²¹ The writer of that, Mr. Albert Gore, has demonstrated a significant bias on this issue. Read what he has to say to help understand his position on the issue, but certainly not for an objective view concerning global warming.

Are All Sides Fairly Represented?

This leads directly into a discussion of the importance of determining whether or not a news report fairly presents both sides of an issue. Especially in connection with the reporting of political issues, both sides rarely are presented fairly. Quite often the opposing view will be presented very simplistically and/or inaccurately. This is the old "straw man" tactic. For example, if the issue is taxes, the one who is for tax breaks, or lower taxes, is made out to be against the poor. And the one who is for raising taxes is against the middle class. It doesn't seem to matter that there could be numerous other reasons for tax cuts or tax increases.

In the example cited above concerning *National Geographic*, never is the creation option to origins presented. It is dismissed out of hand, mostly by simply ignoring the existence of the opposing position. *National Geographic* appears not to concern itself with the fact that many scientists are having difficulty reconciling the theory of evolution with science. Nor does it seem to matter how many books are written by the likes of Philip Johnson that demonstrate the unreasonableness of the theory of evolution, even in terms of science itself. (See Philip Johnson's book *Reason in the Balance*.)

With respect to the global warming issue, seldom are both sides fairly presented, as demonstrated by the following:

On Feb. 19, 2006, CBS News's "60 Minutes" produced a segment on the North Pole. The segment was a completely one-sided report, alleging rapid and unprecedented melting at the polar cap. It even featured correspondent Scott Pelley's claiming that the ice in Greenland was melting so fast that he barely got off an iceberg before it collapsed into the water. "60 Minutes" failed to inform its viewers of a 2005 study by a scientist named Ola Johannessen and his colleagues showing that the interior of Greenland is gaining ice and mass and that, according to scientists, the Arctic was warmer in the 1930s than today.²²

Another example of the lack of objectivity involves the March 19, 2006 program on *60 Minutes* that trumpeted the seriousness of an impending global warming disaster, with nary a word from the opposing view. When questioned concerning the lack of objectivity in the program, *CBS News* correspondent Scott Pelley "justified excluding scientists skeptical of global warming alarmism from his

²⁰ "Was Darwin Wrong," *National Geographic* (Nov. , 2004), 2-3.

²¹ Albert Gore, *Earth in the Balance* (New York: Penguin Books, 1992), 325.

²² James Inhofe, "A Challenge to Journalists Who Cover Global Warming," *Human Events* (October 23, 2006): 16.

segments because he considers skeptics to be the equivalent of 'Holocaust deniers.'" ²³ End of story! No need then to listen to the other side.

Who Are the Sources?

When considering the sources of news media reports, our concern is that quite often sources will be used that "have an ax to grind" with respect to the issue. For example, caution should be exercised if a media report concerning abortion relies on a member of NOW (National Organization of Women) as an objective source, or if a member of PETA (People for the Ethical Treatment of Animals) is the only or the primary source for a report on animal rights. In other words, if the source is someone like wildlife ecologist and associate professor of Northern Arizona University Dr. Paul Beier, who has said, "But now we know that if we're going to have mountain lions around, maybe they're going to eat us every now and then. I'm comfortable with that..." ²⁴ It would be nice to know that, before we put too much confidence in his opinions.

Another concern is with reports that leave the sources anonymous. So the report begins something like this: "Scientists say..." or, "Sources close to the president say..." or, "A general who for security reasons desires to remain anonymous says..." To give news reports of this nature much credibility would be foolish.

Take for example the *Time* article titled "6 Reasons Why So Many Allies Want Bush to Slow Down." ²⁵ The article assumes what needs to be proven, i.e., that many allies want Bush to slow down. So throughout the article you read over and over again, "Many Europeans want..."; "Most Europeans..."; "European governments want..."; "Europeans worry..."; "Europeans are offended..."; etc. We might want to ask, "Who specifically are these Europeans?" And, "How was the author able to discern what most of them think concerning President Bush's actions toward Iraq?"

In this connection consider once again the example of the global warming issue as presented on "60 Minutes." In seeking to determine the reliability of the main source, James Hansen, it might be helpful to know that he had partisan ties to former vice-president Al Gore, and that he was funded by a grant of a quarter million dollars from the left-wing Heinz Foundation run by Theresa Heinz Kerry. ²⁶

Also, if the source used is Stanford University Professor Stephen Schneider, it would be important to know that he wrote: "We have to offer up scary scenarios [about global warming and destruction of the environment], make simplified, dramatic statements, and make little mention of any doubts one might have...Each of us has to decide what the right balance is between being effective and being honest." ²⁷ By the way, Schneider is the man who in 1989 wrote the book *Global Warming*. Let's see...he wrote that book just thirteen years after he endorsed Lowell Ponte's book *The Cooling*. Hmm!

23 <http://epw.senate.gov/speechitem.cfm?party=rep&id=263759> (a speech by Senator Inhofe of Oklahoma on the floor of the Senate).

24 Gielow, *You Don't Say*, 177.

25 Johanna McGery, "6 Reasons Why so Many Allies want Bush to Slow Down," *Time* (February 3, 2003): 34.

26 <http://epw.senate.gov/speechitem.cfm?party=rep&id=263759>.

27 Gielow, *You Don't Say*, 165.

How Are the Characters Characterized?

Bias on the part of reporters is often easily detected by how they identify or label those about whom they report. What we are looking for here is the use of what is sometimes called "ad hominem" (attacking the person) and/or "poisoning the well" (name calling and/or labeling an individual or group). Look for labels such as "wing nut," "Christian right," "right wing," "radical right wing," "left wing," "radical left," "radical Christian right," "lunatic fringe," "dogmatic," "hawk," "dove," "white nationalist." etc. If these kinds of labels are used in reporting, it is often an attempt to dismiss the ideas of others without the use of substantive arguments to refute them.

A classic example of how this works is recorded for us in Matthew 11. Here Jesus castigates the Scribes and Pharisees for rejecting His message simply because He was, as they said, "a friend of publicans and sinners."

Another example of the use of this tactic involves some of those who promote their thinking that global warming is to a large degree caused by human activity. We mentioned earlier the ideas of CBS correspondent Scott Pelley, who labeled those who are skeptical of global warming as the equivalent of "holocaust deniers." In Pelley's way of thinking, his label of those who differ with him is ground enough to discard their ideas.

Former vice-president Albert Gore does something similar in an interview published in *Time*. In response to the statement by the interviewer: "There are many people who still doubt the science. Senator James Inhofe, head of the Senate's environmental committee, has condemned global-warming science as 'hoax,'" Mr. Gore responds, "There are people who believe that the moon landing was staged in a movie lot in Arizona. Another reason is that some of the largest polluters are still putting millions of dollars a year to hire pseudo scientists to confuse people into thinking that this crisis isn't real."²⁸ Here Mr. Gore characterizes Senator Inhofe as the equivalent of a moon-landing denier, which apparently means that his arguments need not be acknowledged, much less refuted. Obviously, this can be a very handy way to field challenges to one's position on an issue—especially if their arguments are difficult to refute.

What Is the Tone of the Report?

In addition to casting doubt on opposing arguments by labeling the messenger, there is the tactic of labeling the message and/or messenger by means of the tone of a news report. Often the tone of a news media report is a dead giveaway of author bias.

One example of an author's tone is sometimes called "chronological snobbery." In an attempt to discredit an opposing view he simply labels the position as "old-fashioned," "puritanical," or with some other derogatory label that suggests that it is not in keeping with the times.

A sarcastic tone also often gives away a reporter's bias. An example of this is seen when much of the media was trying to link the Bush administration to the Enron scandal. *Time* magazine had a lengthy article about the supposed connection, and in the process wrote the following: "It was one more intimate link between Enron and the Bush team, one more unwelcome story at a time when the President is hoping his *big* speech will change the subject."²⁹ In this case, that one little word "big" betrays a tone that should give the reader cause to question the author's objectivity. The reader might ask himself, "Why would the news writer use that word in this context?"

²⁸ *Time* interview, "10 Questions for Al Gore," *Time* (December 4, 2006): 6.

²⁹ Cathy Thomas, Karen Tumulty, and Michael Weisskopf, "Enron Spoils the Party," *Time* (February 4, 2002): 19; emphasis added.

Adoration is another form of tone that is easily identifiable. Read news stories and editorials that relate to the former female US senator from New York and take note of the positive or negative adjectives used, and one will most often be able to identify a news reporter's bias. Try this one for example: "It has become axiomatic (in this case because it happens to be true) that Senator Clinton is really smart. She has a sharp mind buttressed by an encyclopedic knowledge of key issues and a work ethic that is Calvinism on steroids."³⁰ Wow! After reading that, the reader would be wise to question the author's objectivity on the subject at hand.

The April 3, 2006 cover story of *Time* exemplifies another form of tone: namely hysteria. "BE WORRIED. BE VERY WORRIED." "EARTH AT THE TIPPING POINT." "HOW IT THREATENS YOUR HEALTH." Those headlines, along with a front cover picture of a polar bear on a tiny iceberg surrounded by water, leaves little doubt about where the story is heading. Reader, beware! By all means read the article, but do so with discernment.

How Are Statistics Used?

When polls or statistics are cited in news reports, the reader would be wise to be somewhat on guard. The framing of the poll's questions is all-important. Sometimes the one financing or conducting the poll has a preconceived notion concerning a desired outcome. If that's the case, the poll questions will be framed accordingly. When reading news reports that include the use of polls, the question should be asked, "What position benefits from the results of this poll?" The reader should then consider if the framing of the questions in any way contributed to the outcome of the poll.

A case in point concerning the improper use of statistics to validate a position is the work of Alfred Kinsey in the 1940s. Recently it has been discovered that his work was seriously flawed. It seems that it was his intent to make it appear that the homosexual lifestyle was much more common than it actually is. Kinsey concluded, on the basis of his fraudulent work (primarily in the sample that he used in his study), that about 10% of the United States population was homosexual. That conclusion, combined with the old "bandwagon" fallacy (if a lot of people are doing it, it must be okay), significantly contributed to the success of the "sexual revolution" of the 1960s and the widespread acceptance of homosexual perversion in our society today.

Another example of questionable use of statistics involves the global warming debate. The July 24, 2006 *Los Angeles Times* featured an op-ed by Naomi Oreskes, a social scientist at the University of California San Diego and the author of a 2004 *Science Magazine* study. Oreskes insisted that a review of 928 scientific papers showed there was 100% consensus that global warming was not caused by natural climate variations. This study was featured in Al Gore's film, which portrayed future disastrous consequences of global warming: "An Inconvenient Truth." Apparently there is a problem with Oreskes' study, however. In a critique by British social scientist Benny Peiser, we learn that the *Science Magazine* analysis excluded nearly 11,000 (more than 90%) of the scientific papers dealing with global warming. Also pointed out was that less than 2% of the climate studies in the survey actually endorsed the so-called "consensus view" that human activity is driving global warming and some of the studies actually opposed that view.³¹

Statistics indeed! The only question for the discerning reader to determine is: "Are they being used to reveal the truth or something quite different?"

30 Anna Quindlen, "The Hillary Questions," *Newsweek* (October 30, 2006): 74.

31 James Inhofe, "A Challenge to Journalists Who Cover Global Warming," *Human Events* (October 23, 2006): 18.

Is Necessary Information Left Out?

More difficult than examining statistics and polling data is the task of determining whether or not all the available pertinent information on a given subject has been presented. Perhaps the best approach is to compare how different news sources treat the same event or issue being reported. By comparing, for example, what *Time*, *Newsweek*, or the *New York Times* say with what *World, Human Events*, or the *Washington Times* report concerning a given issue may be very helpful. Consider a few examples how leaving information out can distort the news.

In the aftermath of hurricane Katrina it was reported that more blacks died as a result of the hurricane than whites. That was true, of course. What was not often reported, however, was that when evaluated on the basis of the number of blacks versus the number of whites *living in the affected areas*, percentage-wise more whites died than blacks. In an apparent attempt by some to create a race discrimination issue, that fact was conveniently left out.

Readers who followed the Joe Wilson, Valerie Plame, Niger/Iraq, yellow-cake, and the so-called "outing of Valerie Plame" as reported by the mainstream media, very likely never heard that Plame was not a *covert* CIA agent, that she recommended her husband Joe Wilson for the trip to Niger, or that Wilson's own report actually supported the likelihood that Iraq was seeking "yellow cake" from Niger³²—all information that was conveniently left out to make it seem that Plame was "outed" in retribution for her husband's exposing President Bush as a liar. By the way, as it all ended up after two years of accusations and innuendo, it was not the Bush administration, after all, that had exposed Plame, but a no-fan-of-Bush-man by the name of Armitage. Whether one agreed with the president's policies in Iraq or not, the credibility of a news source that leaves out critical information such as this, for the obvious purpose of making the administration look bad, should be questioned.

Another example of the withholding of information is seen in the present global warming debate as presented by much of the mainstream media. Have you ever heard from the mainstream media that there are credible scientists out there, as reported in the October 18, 2006 issue of the *Berean Call*, who disagree with them?

20,000 scientists, of whom about 2,700 of them are physicists, geophysicists, climatologists, meteorologists, oceanographers or environmental scientists, who are in a position to understand the global warming issues, have signed the following statement: "There is no convincing scientific evidence that human release of carbon dioxide, methane, or other greenhouse gases is causing or will, in the foreseeable future, cause catastrophic heating of the Earth's atmosphere and disruption of the Earth's climate."³³

Nor does the mainstream media inform us of their poor record when it comes to reporting climatic disasters in-the-making. They neglected to tell us of the February 24, 1895 *New York Times* headline: "Geologists Think the World May be Frozen Up Again." Nor do they tell us of the March 27, 1933 *Times* article, "America in Longest Warm Spell Since 1776: Temperature Line Records a 25-year Rise." Then there is the December 29, 1974 *Times* article on global cooling where it was reported that climatologists believed "the facts of the present climate change are such that the most optimistic experts would assign near certainty to major crop failure in a decade." Neither are we informed about the evidence that led many scientists to believe there was a time in the Middle Ages when it was so warm that the Vikings grew crops in Greenland.³⁴

32 Fred Barnes, "Is the Mainstream Media Fair and Balanced?" *Imprimis* (August, 2006): 3.

33 *Berean Call*, (October 18, 2006).

While leaving out pertinent information on the part of a news source does not necessarily mean their position is wrong, it should lead one to look for a bias, and maybe even question their reliability as a source.

Is False Reasoning Used in the Report?

The reliability of a news source also should come into question when false reasoning is present.

One type of false reasoning that the discerning Christian should be able to identify is what could be labeled "hasty generalization." An example that comes to mind involves the case of Florida Republican Congressman Foley. The false reasoning by some in his case went something like this: Foley is a Republican pervert who attempted to seduce a House of Representatives Page. Since he is a Republican, all Republicans need to share the blame.

Another example of hasty generalization involved the Rev. Pat Robertson: Robertson says Hurricane Katrina was sent by God to punish the UNITED STATES because we allow abortion. Pat Robertson is a Christian. Therefore all Christians who are against abortion are of the same mind.

"False cause" is another type of false reasoning that is often used in media reports. An example might involve Christians who preach against abortion. If someone murders an abortion provider, Christians are responsible because the murderer is merely acting in response to Christian anti-abortion teaching.

Another example of "false cause" involves the gruesome murder of homosexual Matthew Shepherd in Wyoming a number of years ago. Those who believe that homosexual behavior is a sin are the cause of the murder because the murderers were simply acting according to that belief. By the way, it appears that more and more of this type of reasoning is being used to malign Christians and their beliefs.

Furthermore, the global warming theory itself may be an example of false cause. The case for global warming as a result of human activity is built on some very tenuous arguments. Especially is this true when one considers past global climatic fluctuations, which included warming trends even before the existence of the internal combustion engine.

A Little Perspective

Clearly, modern-day Issachar must exercise care when evaluating news reports. The questions discussed above may be helpful in identifying media bias, but the presence of media *bias* does not necessarily indicate the presence of media *deception*. Everyone has a bias. The question is, ""does the media reporter try to lead the reader to adopt his position by means of deceptive reporting?" Issachar, beware!

34 Inhofe, "A Challenge to Journalists," 17–18.

Chapter Five

The Power of Visual Media and Its Potential for Deception

"We used to say power comes from the barrel of a gun. Now it comes from the lens of the video camera."³⁵ We also used to say, "A picture is worth a thousand words." Now in many instances it would be more accurate to say, "A picture is worth a thousand deceptions."

At least when using *written* news media reports, the discerning Christian has something concrete to consider and even evaluate (using the "essential eight" as presented in the last chapter) if necessary. With the television news media however, it is an entirely different situation, one that puts the observer at a distinct disadvantage. The rapidity with which the images are presented leaves the viewer in a daze and with little or no time for thoughtful evaluation. Not only that, the fact that "I saw it with my own eyes!" leaves a lasting "seeing-is-believing" impression. Furthermore, television's potential for deception is so great that if it is one's only source for news, he might very well be better off newsless.

"If it Bleeds, it Leads"

The time-worn cliché "if it bleeds, it leads" is more truth than fiction, and it illustrates a significant problem with television news. Television is a visual medium. Therefore what will catch the attention of the eye is of utmost importance to the producers, and will often govern what events make the evening news and what events do not. For example, if a new polar bear exhibit is brought to the local zoo on the same day the city commission votes on a city tax increase, very likely the polar bear exhibit will get the primary television news coverage that evening, while the more important tax issue will not. It's all about pictures and which ones will generate the interest of the most viewers.

The result is a distortion concerning what is important, and sometimes a lack of balance in what is presented in the news. News reporting about wars demonstrate this. Bombs, smoke, fires, and blood attract viewer attention. It ought not be surprising, then, to find events featuring these dominating the news. During the Iraq war complaints like this one were often heard, "Violence isn't the only story in Iraq, but if we are to prevail, we will have to begin presenting a more compelling picture of the progress being made there."³⁶ But who in our entertainment-crazy country wants to see pictures of schools being built and potable water systems being installed? And then there are the ratings. NBC will not compete with CBS by showing Iraqi citizens living a peaceful life while CBS is showing images of Sadaam Hussein being brought to the gallows. The problem here isn't necessarily a bias (although that may be the case), the problem is with the medium. The medium itself is not conducive to balanced and in-depth reporting.

35 Mortimer B. Zuckerman, "The Tyranny of Imagery," *U. S. News & World Report* (October 30, 2006): 96.

36 Mortimer B. Zuckerman, "Why TV Holds Us Hostage," *U. S. News & World Report* (February 28, 2005): 76.

A Medium Conducive to Propaganda

While television as a medium often hinders balanced reporting, it also easily can be used for propaganda purposes. Let's see how this is done by means of a few examples.

Example 1: Three days after the pictures of American soldiers torturing prisoners at Abu Ghraib were shown on *60 Minutes*, the *Daily Mirror* in London published some photos of British soldiers abusing an Iraqi prisoner. These pictures, in concert with those of Abu Ghraib, inflamed the Arab world and were an effective recruiting poster for al Qaeda. "But, as it turns out, the British photographs had been staged. The pictures weren't taken in Iraq but in Great Britain, where they were presumably contrived to foment outrage at Britain's involvement in Iraq."³⁷

Example 2: On May 12, 2004 the *Boston Globe* published some graphic photographs of what were supposed to be American soldiers sexually abusing Iraqi women. These pictures appeared on numerous Islamic websites and served as a useful propaganda tool for Islamic extremists. It was later discovered that the photographs were lifted from some pornographic websites in the United States and Hungary.³⁸

Example 3: Video coverage of an alleged Israeli-Palestinian incident in the Gaza Strip portrays a Palestinian child who was shot and dying in his father's arms. Soon after the TV coverage of this supposed event, violence erupted throughout the Muslim world justified by the claim that it was revenge for the boy's death. Osama bin Laden even warned President Bush in a public message not to forget Mohammed al-Dura (the boy who died). However, there are numerous facts in the case that indicate that the scene was staged and that the boy did not even die. "The local hospital did not report that a dead boy was brought in at 1 P.M. that day...the father's T-shirt remains white...after he was supposedly shot in the arm and hand and after his son, shot in the belly, fell stomach down in his lap. Additionally, video taken shortly after the shooting shows no blood at all at the site, but the next day bright red blood suddenly appeared there. Tapes of the scene raise even more doubts: A voice cries out more than once, 'The boy is dead!' before the child has even been hit."³⁹

Example 4: In 2006 numerous photographs were shown on TV that had been taken by Reuter's photographer, Adnan Hajj. These pictures included dead children killed in an Israeli bombing in Lebanon, others of some smoke from supposed Israeli bombs, and still others of a grieving father carrying his dead daughter to the hospital. All of which later were proved to be made-up stuff, in fact it was later discovered that the dead girl had been killed in a swing-set accident. Concerning these fraudulent pictures syndicated columnist Michelle Malkin remarked, "Reuters can kill a few pictures, but it does not kill persistent doubts about the American media's ability to cover this war through anything but a distorted lens."⁴⁰

No doubt civilians do get hurt and even die in the process of conflicts such as this. Nevertheless it ought to be obvious to everyone how easy it can be with today's technology to "doctor-up" these events for television news broadcasts to serve propaganda purposes.

37 Vicki Goldberg, "Seeing Isn't Believing," *Reader's Digest* (September, 2004): 143.

38 Ibid., 144.

39 Ibid., 145-46.

40 Michelle Malkin, "The Reuterization of War Journalism," *Washington Times* (August, 21, 2006).

Words of Concern about Television News from Those in the Know

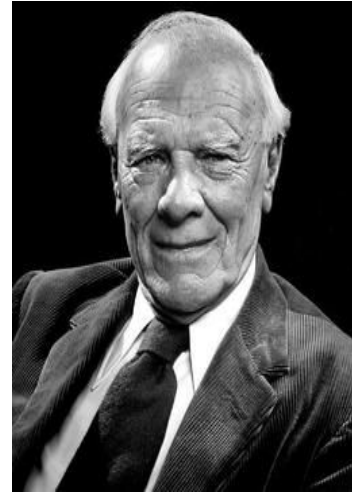
An old television "insider," Malcolm Muggeridge, who worked for the BBC (British Broadcasting Corporation) when television was still in its infancy, had some interesting things to say about television news and its vulnerability to abuse. He wrote about television in general: "Working in television, as I have, over a long period of time, I've seen it grow, I've watched how it's operated, and the effect it has on people; on their values, how they look at life, and I see it as a great danger."⁴¹ About TV news specifically Muggeridge writes, "It's very nearly impossible to tell the truth in television...If you set up a camera and take a film, that is not considered to be anybody's views; that is reality, and of course, it is much more fantasy than the words."⁴²

Another old television "insider," this one of a more secular bent, Edward R. Murrow, had this to say in a 1958 speech:

Our history will be what we make it. And if there are any historians...they will there find recorded in black and white, or color, evidence of decadence, escapism and insulation from the realities of the world in which we live...I am frightened by the imbalance, the constant striving to reach the largest possible audience for everything...I would like television to produce some itching pills rather than this endless outpouring of tranquilizers...We have currently a built-in allergy to unpleasant or disturbing information...This instrument (television) can teach, it can illuminate; yes, and it can even inspire. But it can do so only to the extent that humans are determined to use it to those ends.⁴³

Things have changed very little since 1958. The television news media continue to strive for the largest audience, sometimes at the expense of accurate and balanced reporting. The "built-in allergy to unpleasant or disturbing information" certainly is no less potent today than it was back then. Murrow's hope for television news to teach and illuminate has largely gone unfulfilled. It is more likely to be used as a propaganda tool. And it would appear that today's terrorists benefit the most.

[They]...understand how images amplify their message. They know that horror and drama are magnets for media attention, so they manufacture moments of horror and drama. Instead of simply killing their victims in cold blood, they behead them on camera and post the video on a friendly website. A handful of depraved men with video cameras, perhaps better than anyone, can make leaders with the strongest armies in the



Malcolm Muggeridge (Courtesy of Wikipedia)

41 Malcom Muggeridge, *Christ and the Media* (Grand Rapids, MI: Wm.B. Eerdmans Publishing Company, 1977), 96.

42 Ibid., 106.

43 Raymond Blanton, "The Electric Kool-Aid Acid Test," *Christian Renewal* (November 22, 2006): 18.

world back off. Osama bin Laden's terrorists understand this. Bin Laden's deputy, Ayman al Zawahiri, was explicit in his message to the former al Qaeda leader in Iraq, Abu Musab Zarqawi: In the war against the West, media are half the battle.⁴⁴

The Cost of Freedom

The West needs to realize that there is a price to pay for the freedom of the press, and the price is high. According to Dennis Prager, who writes in the *Schwarz Report*, the television news is one reason world opinion "...is constantly upset with America and Israel, two of the most decent countries on earth, yet silent about the world's cruelest countries." Prager explains:

It is difficult to overstate the damage done to the world by television news. Even when not driven by political bias—an exceedingly rare occurrence globally—television news presents a thoroughly distorted picture of the world. Because it is almost entirely dependent upon pictures, TV news is only capable of showing human suffering in, or caused by, free countries. So even if the BBC or CNN were interested in showing the suffering of millions of Sudanese blacks or North Koreans—and they are not interested in so doing—they cannot do it because reporters cannot visit Sudan or North Korea and video freely. Likewise, China's decimation and annexation of Tibet, one of the oldest ongoing civilizations, never made it to television.⁴⁵

Yes indeed, a picture is worth a thousand words, but does it tell the truth? And if it does, does it tell the whole truth? Because the power for deception is so great, modern-day Issachar would do well to consider questions such as these when viewing television news.

44 Zuckerman, "The Tyranny of Imagery," *U.S. News & World Report* (October 30, 2006): 96.

45 Dennis Prager, "World Opinion and Evil," *Schwarz Report* (September, 2006): 1–2.

Chapter 6

Media Deception Exposed

The point has been made that modern-day Issachar should look for and be able to identify bias in news reporting. However, the presence of *media bias* does not necessarily mean *media deception*. In this chapter several areas of media deception will be examined. Joel Belz has written an article in the April 21, 2007 issue of *World* magazine under the title "Seven Big Lies" in which he argues that the mainstream media is attempting to deceive us on at least seven significant, specific issues: evolution, global warming, abortion, homosexuality, stem-cell research, Islam, and pluralism. In connection with each we will include what Belz wrote in his April 21 column and in some instances present other source material and commentary.

In his introduction Belz inquires:

So why in the world do we keep listening to our nation's major media? Why do the nation's big newspapers, radio and television networks keep getting a pass—when day after day and night after night they keep hurling king-sized lies our way? Just to remind us how gullible we all tend to be, here's a short list of where the big media regularly get it not just slightly skewed but exactly backwards. Here are seven Big Lies we all are subjected to virtually all the time.⁴⁶

Evolution

Belz writes concerning evolution, "Amazingly, according to polls, the masses—after at least two generations of propaganda—aren't convinced. By majorities of at least 2–1, they still think 'God' had something to do with where everything came from. But evolution remains a basic assumption of the elites who control the media. The evidence? Almost never will you hear an argument. What you almost always get instead is an 'expert.'"

What you also will not hear from the mainstream media is anything about the relationship between some of the ideas of Charles Darwin and some of the Nazi and Communist crimes carried out by the likes of Hitler and Stalin. According to David Noebel their crimes can be traced directly to Darwin's theory of survival of the fittest. Noebel writes, "In fact, Hitler criticized Christianity because it was in rebellion against nature! Nature being Darwin's theory of natural selection, which works every hour of every day to bring about earth's 'favored races.'"⁴⁷

Nor will you ever be told that the *complete* title of Darwin's famous book is *The Origin of Species by Means of Natural Selection or the Preservation of Favored Races in the Struggle for Life*. And this for obvious reasons: Darwin's racism might lead one to question his revered theory.

Of further interest with respect to the theory of evolution is the current tendency of some to question the political qualifications of those who reject it. Way back in 1986 a man by the name of

46 Joel Belz, "Seven Big Lies," *World* (April 21, 2007): 6.

47 David Noebel, "Darwinian Fairytales," *The Journal* (March, 2007): 4.

Gorman wrote: "My issue is apes. The apes are my relatives. I'm proud to have them, and I don't intend to vote for anybody who isn't related to them, or is ashamed to admit it. I have one question for each presidential candidate, and I think it's a question everyone should want to know the answer to: 'Are you kin to the apes or not?' Once we know, we'll know how to vote."⁴⁸

Columnist, Tom Teepen arrogantly pontificated,

It ought to count as a national embarrassment not just that the 10 Republican presidential aspirants were asked in their first debate whether they believe in evolution but, worse, that the question was called for. And worst of all, that three testified to their disbelief.

So far has the Republican Party fallen into a sink of anti-intellectualism. Indeed, into fantasy. You might as well ask the candidates whether they believe in ghosts, fairies and calorie-free doughnuts.

One doesn't believe in or not believe in evolution, any more than one believes in physics. Evolution simply is.⁴⁹

Global Warming

Concerning global warming Belz directs us to his column in an earlier issue of *World* where he suggests that those "global-warming folks" keep hurting their own cause, and weakening their own argument by exaggerating their evidence and attempting to bully their opponents by insisting that the debate on global warming is finished and it's now time for action.

Belz points out, however, that the "global warming folks" can't get their act together on what they are predicting.

All the current hullabaloo stems from a series of four reports coming this year from the "Intergovernmental Panel on Climate Change," a UN-sponsored group of scientists from around the world. But that very IPCC is notable for having quietly adjusted one of its main predictions earlier this year: In 2001, the IPCC was saying that within the next few decades we should expect to watch the oceans of the world rise by as much as 35 inches. In this year's IPCC reports, that forecast has been reduced to just 16.5 inches. And both those prognostications are supposed to be taken seriously in the context of Al Gore's warning in his famous movie that the oceans are likely to rise by no less than 10 feet!

Is global warming real? Almost certainly. Is there room for honest skepticism about its extent, its causes, and the best ways to counter it? Both the volume and the tone of the experts suggest they want to allow no such room.

And that's just the point. When voices get raised, when the facts get exaggerated, when you're told repeatedly that the discussion is already over—that's a good time to say in a measured tone: "Wait a minute. I still have a few more questions I'd like to ask."⁵⁰

48 James Gorman, "Would You Vote for a Man Who Says He's No Kin to an Ape?" *Discover* (September, 1986): 27.

49 Tom Teepen, "Evolution Question Was Embarrassing," *Wichita Eagle* (May 30, 2007).

50 Joel Belz, "Protesting Too Much," *World* (March 24/31, 2007): 10.

Abortion

Major media lies about abortion. Belz writes,

Just imagine 45 million people dying from any other cause over the last 34 years since the Roe v. Wade decision—and then avoid painstaking media analysis. Where are the truth-seekers about the connection between those 45 million deaths and the Social Security crisis? Or truth-seekers exploring a possible connection between those 45 million deaths and our nation's need now to allow a steady stream of problematic immigrants? Where are the truth-tellers who will show—on TV—what really happens during an abortion?⁵¹

We would inquire further, where are the truth-tellers who with drumbeat consistency browbeat opponents with: "a mother has a right to control what happens to her own body," when it comes to informing us of the research from immunology that demonstrates that the pre-born child clearly is not part of the mother's body.

The most recent work in humans has established beyond doubt that IDO (indoleamine2, 3-dioxygenase) is a specific mechanism at the mother-child interface for preventing the mother's immune system from rejecting her child...

The research also highlights the fact that the child's individuality—its unique genetic makeup—exists from the moment of conception. At conception the new person's genetic instructions come together for the first time—in a single cell called the zygote. But it is not until day 6 that IDO production kicks in. Why day 6? Well, day 6 is a preparation day for day 7, when the new embryo first attaches itself to its mother's womb so that it can draw nutrients from its mother's bloodstream. This is exactly the time when the mother's killer T cells would normally begin to attack and reject it—if not for the amazing protection already provided by the baby's IDO production on the previous day.⁵²

The usual worshipers of science ignore the science when it interferes with their agenda.

Instead of scientific truth we receive lies like that of the April 9, 2006 *New York Times Magazine* cover story about Carmen Climaco. In that article freelance writer Jack Hitt castigates anti-abortion laws of El Salvador by informing *Times* readers how Climaco received a 30-year prison term for aborting an 18-week-old fetus. Hitt's lies were later exposed by a pro-life group when they reported the forensic examination results concerning the death of Climaco's child. Those results showed that in actuality it was a full-term normal delivery, and that the official cause of death was asphyxia by strangulation. According to columnist Michelle Malkin, the *Times* "refused to acknowledge Jack Hitt's false reporting." She goes on to suggest: "The next time you hear a *New York Times* columnist defend the paper's commitment to accuracy, fairness and ethical standards, give them two words: Carmen Climaco."⁵³

Homosexuality

51 Belz, "Seven Big Lies," 6.

52 Alexander Williams, "Abortion Argument Unravels," *Creation* (September–November, 2005): 18.

53 Michelle Malkin, "The Times' False Abortion Story," *Grand Rapids Press* (January 6, 2007): A10.

Concerning major media reporting on homosexuality Belz asks a simple question: "Why no serious pursuit of why homosexuals have a life span 20 years shorter than the general population?"

How many people in this country know that? How many know that the nation's blood banks will not receive the blood of those who have engaged in homosexual activity? Yet homosexual practices are portrayed in public school sex-education classes to unsuspecting children as healthy lifestyle alternatives.

Also deceptive is the consistent portrayal of homosexuality as genetically caused. In his article titled "There is no gay gene" Bryan Fischer of the American Family Association, convincingly challenges this assertion. After reporting on a scientific study that concluded: "The genes were neither sufficient, nor necessary, to make any of the men gay," Fischer noted,

One problem all along for gay activists is that even a cursory survey of sexual orientation among identical twins makes the "born that way" meme impossible to accept. Identical twins have identical DNA, which is why they are called identical twins. If one has blue eyes, so will the other. If one has black hair, so will the other. If one is tall, so is the other.

If sexual orientation is genetically determined, then the concordance rate among identical twins should be 100%. If one twin is gay, so should be the other. Alas, the concordance rate, according to researchers Peter Bearman from Columbia and Hannah Bruckner from Yale, is somewhere between 5% and 7%. Oops.⁵⁴

The mainstream media's refusal to tell the truth about homosexuality and the homosexual lifestyle is having serious consequences, and it makes them responsible for placing more and more members of society at risk to its dreaded diseases and premature death, as well as the moral decline of society.

Stem-cell Research

Joel Belz's list of "Seven big lies" of the media includes also the media's treatment of the stem-cell research controversy:

Almost every day on the news, you'll hear references to conservatives' opposition to "stem-cell research." I'm offering a free lifetime subscription to *World* to anyone who can identify a prominent conservative who holds to such a point of view. The debate, of course, is about *embryonic* (emphasis added) stem-cell research—a practice that requires the discarding of early human embryos. The mainstream media so often and so consistently confuse the two practices that their basic honesty has to be called into question.⁵⁵

Furthermore, when it comes to legislation for the public funding of embryonic stem-cell research, the media consistently made it appear that President George W. Bush opposed the research. In actuality it would appear that he was not opposed to embryonic stem-cell research as much as he did not want to offend his conservative political base by signing a bill that would approve the use of *taxpayer dollars to fund* the research.

54 Bryan Fischer, "There is no gay gene," June 19, 2014, <http://www.gopusa.com/freshink/2014/06/18/the-latest-in-scientific-research-there-is-no-g>

55 Belz, "Seven Big Lies," *World*, (April 21, 2007):6.

Islam

Concerning the media's "big lie" about Islam, Belz posits, "Mainstream media, like mainstream politicians (including President Bush), dance dishonestly around this one—and for understandable reasons. But isn't it a hallmark of serious journalism that the truth must be pursued no matter the cost?"⁵⁶

With this we concur. Though Belz does not delineate the "understandable reasons," no doubt one is fear of violent reprisals from believers in Islam. For further commentary on these reasons and the mainstream media's response to Islam (or lack thereof), we refer the reader to chapter 19.

Before we move on however, we should consider briefly one specific example of the media's non-response to Islam. In May of 2007 a poll of American Muslims was conducted. The results showed that of American Muslims less than 30 years of age 26% believed that suicide bombings are sometimes acceptable to defend their religion and 60% are not sure that Arabs were involved in the attack on 9/11. While it's true that caution must be exercised when considering poll results, as far as the mainstream media is concerned this was a non-story. One would think such poll results would have generated a flurry of investigative reporting, but, alas, nothing.

Pluralism

Pluralism is the last of the "Seven big lies" of the media that Belz identifies. He writes: "Assumed by all elites to be an indicator of a mature and virtuous society, pluralism never seems to face the serious scrutiny of the media. Nor does the public get much help exploring exactly what pluralism, multiculturalism, and similar so-called qualities ultimately mean. Basic test: How do the media determine which movements can be mocked and ridiculed, and which ones can't?"⁵⁷ A follow-up question: Why are media-perceived inconsistencies of Christianity immediately exposed, condemned, and laughed at, while those of Islam are ignored?

Belz's Conclusion

Belz concludes "Seven big lies" with a plea: "On all these issues—and they're not tiny, insignificant social questions—we're not asking that the media agree with us. All we want is an honest discussion. So long as such a conversation is regularly denied, why should we not conclude that someone actually means to be lying to us?"⁵⁸

Good question, Joel!

56 Ibid.

57 Ibid.

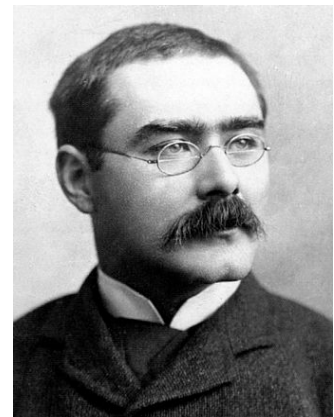
58 Ibid.

Chapter Seven

Just So Stories

Rudyard Kipling was a great storyteller. Perusal of a few of the stories he wrote for his "Best Beloved" daughter Josephine in the collection *Just So Stories* will illustrate the point.

One of the classics in that collection of stories is "The Elephant's Child." The elephant's child was full of what Kipling calls "satiableness of curiosity." As a consequence the elephant's child asks "a fine new question that he had never asked before. He asked, 'What does the Crocodile have for dinner?'" "What response did he receive? No answer to his question was forthcoming, just spankings. He related his sad experience to the Kolokolo Bird, "My father has spanked me, and my mother has spanked me; all my aunts and uncles have spanked me for my 'satiableness of curiosity'; and still I want to know what the Crocodile has for dinner!" The Kolokolo Bird, with a "mournful cry," had a suggestion for the elephant's child: "Go to the banks of the great gray-green, greasy Limpopo River, all set about with fever-trees, and find out." So that is exactly what the elephant's child did. His expedition to the Limpopo River would have far-reaching (no pun intended) consequences for himself and all his elephant relatives, and all this with some timely help from the Bi-Colored-Python-Rock-Snake, of course. (If this has piqued *your* "satiableness of curiosity," by all means go to your local library or the Internet for "the rest of the story.")



Rudyard Kipling

(Courtesy of Wikipedia)

Interestingly, what for Kipling in his day were "just so stories" would in today's world sometimes qualify as valid arguments in debate. Today's "argument/stories" may not be quite as fantastic as those of Kipling, but they are stories nonetheless. And often those who would question the legitimacy of using such stories as arguments are repeatedly chastised like the elephant's child. This we will try to demonstrate in this chapter. But first let's go to the root of the problem.

Postmodern Thought

That stories would qualify as arguments in today's world is a consequence of the postmodern thinking that has permeated our age. Postmodern ideas were greatly advanced during the counterculture movement of the 1960s. At that time many young people, especially those on the college campuses under the influence of their liberal professors, began to question the fruits of Western society and especially the authority that underpinned Western society. They sought instead a way of life free of moral and rational restraint. Thus it was that the peace symbol and the slogan "free love" were much bandied about as representative of the thinking behind the movement.

Though difficult to define, what postmodernism stands for has been expressed ably by Gene Edward Veith Jr., who explains that, according to postmodernism,

Truth is relative, dependent on the individual's experience and culture. Morality is also relative, a function of the individual's choices and prevailing cultural norms. If truth is relative, one idea is as good as another. In the absence of any reliable means of arriving at truth—with both revelation and reason discredited—the only criterion for adopting a particular idea, if only provisionally, is desire. Reason is replaced by the pleasure-principle. Instead of people saying they agree or disagree with a proposition, we hear how much they “like” or “dislike” a particular idea. People pick and choose what they enjoy from a wide range of theories and religions, dependent solely on their personal preferences and choices. The intellect is replaced by the will. Moral issues are similarly relativized. “You have to decide what's right for you,” we are told on the talk shows. “What's right for one person might not be right for someone else.” “Who are we to judge?” Moral issues are not seen in terms of absolute transcendent standards as in the Bible, nor in terms of what is good for society as a whole, as in modernism. What makes an action moral or immoral is whether or not the person made a choice.

In a relativistic climate, the only remaining virtue is tolerance. The only philosophies that are wrong are those that believe in truth; the only sinners are those who still believe there is such a thing as sin.⁵⁹

This is exactly why postmodernism is such an ardent foe of Christianity. Not only does the postmodernist reject the truth claims of the Christian, in the process of the discussion he elevates stories (which often are simply appeals to the emotions) to the status of serious arguments: stories which in his view carry as much or even more weight than well-reasoned arguments. Some examples will help to demonstrate this.

How It Works in the World

E.J. Dionne spans President George W. Bush for his veto of Congress' \$35 billion expansion of the children's health care program known as SCHIP. In opposition to the veto of SCHIP, Dionne's “just so story” relates:

A car crash in December 2004 left two of Halsey and Bonnie Frost's children comatose, Graeme with a brain stem injury and Gemma, his sister, with a cranial fracture. The kids were treated, thanks to SCHIP. The Frosts spoke out so the public would know that real people lie behind the acronym...

The real issue here is whether uninsured families with earnings similar to the Frosts' need government help to buy health coverage....The answer is plainly ye⁶⁰

Long and hard as one may look in the article for *reasoned* arguments in support of expanding the SCHIP program—arguments concerning whether or not health care programs are the business of the federal government, how such a program can be financed, whether or not similar programs are working in other countries, etc.—none exist. Just stories...and spankings for being so uncaring of those in need!

It is the same story on the abortion issue. From day one it was stories and still is: stories about “back-alley abortions,” stories about the pregnant twelve year old, stories about the woman who is

59 Gene Edward Veith Jr., “Postmodern Times: Facing a World of New Challenges and Opportunities,” *Modern Reformation* (September/October, 1995): 17–18.

60 E. J. Dionne, “Snarling Pack of Conservatives Mangles SCHIP Family,” *Grand Rapids Press* (October 13, 2007): A14.

pregnant as a result of rape, and stories about the deformed fetus that (not “who”) will lead an impossibly difficult life if left to live. Ignored all the while is the elephant in the room. He is conveniently pushed into the closet, even though he is the most important character in the whole debate. The ignored elephant is the fetus itself and the answer to the question: “What *is* the unborn?” One would think there would be, at minimum, some “satiabile curiosity” concerning an answer to this question, but alas...there appears to be none.

With the developments in science it is becoming easier and easier to answer that question correctly using well-reasoned—even scientific—arguments. Yet what we continue to hear are “just so stories.” And what we continue to feel with drumbeat consistency is the *swat...swat...swat...* of the stick because of a lack of compassion for all the victims...with the exception of the elephant, of course.

How It Works in the Church

While many other examples could be cited of “just so stories” told by the world to support the “ungodly deeds which they have ungodly committed” (Jude 15), what is more disconcerting is that the church has been infected with the same postmodern virus. It too has often resorted to stories—even when the scriptures provide clear answers to the issues. A case in point is the women-in-special-offices-of-the-church issue. How very clear the scriptures are on this issue (;Acts 6:3-6 1 Cor. 14:34–36; 1 Tim. 2:11–15). Yet the stories about the women in the churches that have all these gifts that are being wasted if they are not allowed to use them in the special offices often win the day. Ignored in the discussion are the many ways women can and do use their God-given gifts in the churches to the edification of the body *without* violating the demands of scripture. But to suggest the stories are not valid arguments will likely as not result in being spanked with the charge of being a “male chauvinist.”

Similarly, the issue of divorce and remarriage has been decided by many denominations, in large part, on the basis of “just so stories” about the battered wife, the unfaithful husband, and a hundred other heart-wrenching scenarios of conflict within the marriage relationship. All of which may necessitate the direct involvement of the church, and even in some instances result in a biblical divorce (Matt. 19:9). However, the leap to approve *remarriage* in these cases, while the spouse is living, goes contrary to the plain teaching of scripture (Matt. 19:4-9; Mark 10:11–12; Luke 16:18; Rom. 7:1–3; 1 Cor. 7:39) and is based primarily on stories that emit pity for the “innocent” party. Be prepared to bend over for your spanking if you dare be so uncaring and unsympathetic as to suggest that God does not approve of this. Story time is over, just the spankings remain.

Those issues (women in office and divorce and remarriage) have already been decided in most of the churches, but that of accepting homosexuals as members and/or officebearers in the churches is still up for discussion by some. Once again it is “just so stories” designed to elicit responses of pity that are presented to support it.

For a demonstration of this, look at the present battle being fought in the Christian Reformed Church over this issue. The one side identifies the problem:

Homosexual lifestyles are being accepted and tolerated by some church people today out of their pity for gays and lesbians as people. Professing Christians are accepting the belief that homosexuality is of genetic origin when the Bible clearly states that a homosexual lifestyle is detestable to God (Lev. 18:22, 20:13; Rom. 1:26–28, 32). Scripture teaches that God condemns the behavior and holds the person responsible for it. When we pity a sinner and thereby let him continue in his sin, it will become a snare to the church and to the Christian.⁶¹

61 Jan Groenendyk, “The Snare of Misdirected Pity (1),” *Outlook* (December, 2002): 5.

The other side mostly tells stories, as illustrated by former *Banner* editor John Suk. He writes concerning a committee report on this issue to the 2002 CRC synod:

The committee notes, however, that many gay people and even some Christian Reformed ministers, such as well-known author and retired Fuller theological seminary professor, Lewis Smedes, have a different point of view. Smedes argues that even though God intended for humans to be heterosexual, "God prefers homosexual people to live in committed and faithful monogamous relationships with each other when they cannot change their condition and do not have the gift to be celibate."⁶²

Dr. Smedes here offers a story rather than an argument. He tells a story about what *he thinks* God prefers even though what God actually "prefers" (as clearly expressed in scripture) is something quite different. That the committee of synod would use this story in its report is disappointing.

This issue is not yet finally decided in the CRC; however, the stories continue. And the stories are designed to condition the listener to be more accepting of the homosexual lifestyle. Consider the message of the play "Seven Passages," which was directed by Calvin College theatre professor Stephanie Sandberg. Concerning the storyline of the play the religion editor of the *Grand Rapids Press* writes,

The veteran actress gives a soliloquy about a mother who couldn't bear children, who is then blessed with a daughter, who turns out to be a lesbian.

Her sexuality rejected by her parents and prayed over by her church, the daughter leaves home and eventually kills herself. Soon after, her father dies of a heart attack.

Eventually, her mother realizes that she, too, is a lesbian. Her daughter's suicide note comes back to haunt her: "I feel like a body exposed in winter."⁶³

In her comments about the play, the director remarked, "In compelling people to hear their stories (the stories of 'gay Christians,' parenthesis added), the play achieved exactly what it set out to do," which was to generate feelings of pity for the characters. In addition we are told, "The play pointedly questions traditional biblical interpretations commonly used to condemn gay relationships."⁶⁴

Obviously the play promotes the idea that "just so stories" trump "traditional biblical interpretations." And if that is not bad enough, the play's cast intends to produce a DVD of the play, which local pastors desire to use to generate discussion in their churches. Thus their stories are intended to have a broader impact on the church's position with respect to this sinful activity.

Some Considerations for Modern-day Issachar

Considering how the present-day world and church use "just so stories" to promote their false ideas, modern-day Issachar will do well not only to recognize this postmodern method of debate for what it is, but also to *challenge* those using it to present real arguments—if they can—in defense of their positions.

62 John Suk, "Our Agenda for Synod 2002 (2)," *Banner* (June 3, 2002): 4.

63 Charles Honey, "Discussion on Gay Christians Starts Here," *Grand Rapids Press* (October 20, 2007): C1.

64 Ibid., C3.

Further, modern-day Issachar herself must exercise care not to resort to “just so stories.” The fact of the matter is, God's people do experience sympathy and concern for those in these difficult circumstances. However, never may our sympathy for them give occasion to excuse or tolerate sin, difficult as this may be at times. God's people do not need excuses for sin; they need to be shown the way of forgiveness.

In addition, it serves as a stern reminder of the importance of maintaining the truth of the infallibility of scripture. More specifically, the Reformed truth concerning plenary inspiration needs to be reemphasized: the truth that the *entire* Bible is the inspired Word of God. Scripture alone—all of it—must serve as the foundation for debate on the issues of doctrine and life. If the Bible is merely a storybook (in whole, or in part), it carries no more authority than human “just so stories.”

Modern-day Issachar lives in a postmodern world that sometimes makes little more sense than Kipling's fantastic, entertaining stories for children. Who would have ever “think” that the Devil's lie, “Ye shall be as gods, knowing good and evil” (Gen. 3:5), would actually lead to this? While we should be careful not to get carried away by our “satiabile curiosity,” one cannot help but wonder how much longer the Lord will allow this nonsense to go on before He returns in judgment. In the meantime, like the elephant's child, Issachar can expect those merciless spankings!

PART THREE

ISSACHAR VS. THE WEST

Part three examines the main challenges the true church faces from false ideas that have developed within what is called Western Civilization.

While much could be written about Western Civilization, we will limit ourselves to just a few remarks. Historians identify Western Civilization as the culture whose main influences were Graeco-Roman and Judao-Christian. Those ideas were adopted and developed primarily by the peoples that inhabited Europe and North America. Over the centuries these peoples have more and more rejected true Biblical Christianity which had given their civilization life and purpose in exchange for depraved man's imaginations. The result has been the formation of some false worldviews that are a plague on the people who are part of this western culture. In part three we will discuss the three most significant: Secular Humanism, Marxism and false and apostatizing Christianity.

Chapter Eight

Introduction to Western Ideas

"God is dead!"

If German philosopher Friedrich Nietzsche was right when he said that, God has been dead now for over one hundred years. Nietzsche saw the death of God as necessary if man is to arrive at his potential for greatness. However, a contemporary of Nietzsche, Russian novelist Feodor Dostoevsky, gave warning concerning the consequences of such an idea. He said through one of his characters in his novel *The Brothers Karamazov*, if God is dead, then everything is permitted.

So, who was right, Nietzsche or Dostoevsky? Nietzsche and his disciples believed that, with God out of the picture, enlightened man could now get down to the business of establishing a better society. Dostoevsky, on the other hand, was convinced that if man executed God, everything evil would be permitted and in fact carried out.

One need not look too deeply at the subsequent events of the twentieth century to see that Dostoevsky proved to be the better prophet, as the two main godless totalitarian systems of that century, Communism and Nazism, clearly demonstrate. Both were forms of social engineering based on scientific foundations designed to produce an earthly utopia. Communists saw themselves as creating the "new Soviet man" as described by Father Marx, and the Nazis would purify the human race and even create the "superman" breed of human as foreseen by Nietzsche. The staggering results are well documented: everything evil *was* permitted, and that with a vengeance! Tens of millions perished during the final solution of Hitler, in the gulags of Stalin, during the Cultural Revolution of Mao, and in the "Killing Fields" of Pol Pot!

And the evil continues, every conceivable form of it continues, even in American society! How could this happen? God was not always dead, was He? Isn't it true that in the Middle Ages just about all of Western civilization believed in God? How then could God evolve (devolve?) this way in Western thought?

To understand these evil times and know what the church ought to do, modern-day sons of Issachar should have some understanding of the development of Western ideas that spawned this evil. The danger of attempting to accomplish this in a brief chapter is that gaps in the history will inevitably result. On the other hand, not to attempt it would likely result in a frown from the late Francis A. Schaeffer, who once said that Christians suffer from viewing the world in "bits and pieces instead of totals." So attempt it we will, but with some generous help from Gene Edward Veith Jr.'s book, *Postmodern Times*. For this discussion, the history will be divided into three not-so-precise time periods: premodern, modern, and postmodern times.

Premodern Times

The premodern period of Western civilization is sometimes considered to be the period before the French Revolution of 1789.

During this phase of Western civilization, people and the culture as a whole believed in the supernatural. However, it was a period of tension among existing worldviews. Veith writes:

For over a thousand years, Western civilization was dominated by an uneasy mingling of worldviews—the Biblical revelation, classical rationalism, and even the remnants of native pagan mythologies. Often Biblical truth was compromised by human reason and pagan superstitions. Other times the Christian worldview emerged clearly and with authority.

During the Middle Ages (AD 1000–1500), Christian piety, classical rationalism and the folk-paganism of European culture achieved something of a synthesis. Although medieval civilization was impressive in its own terms, scholastic theology subordinated the Bible to Aristotelian logic and human institutions, sacrificing the purity of the Biblical revelation. Medieval popular culture further obscured the gospel message, often keeping much of the old paganism under a veneer of Christianity, retaining the old gods but renaming them after Christian saints.

In the 1500s and the 1600s Western civilization returned to its roots. The Renaissance challenged the somewhat muddled medieval synthesis, as the West returned to both of its sources. Renaissance humanism rediscovered and reasserted the Greeks; the Reformation rediscovered and reasserted the Bible. Both classicism and Biblicism came back to life in a purified form.

Myth, classicism, and Christianity—these three different world-- views, in different configurations, defined the Western world for centuries. Not everyone was a Christian in the premodern world. Biblical Christianity was always in tension with its culture. Mythology and humanistic rationalism continually tempted the church.⁶⁵

Not only was the church tempted, it often succumbed to the temptations. In the process the Roman Catholic Church would adopt many pagan holy days and celebrations. She would even accept much of what Renaissance humanism had to offer and adorn her cathedrals with paintings and sculpture which reflected it. Corrupt practices and false doctrines would fuel the fire of the great Reformation.

That being said, through it all Western civilization was still a civilization that did not deny the ultimate reality of the existence of God. But that would begin to change with man's growing knowledge of the world in which he lived and his achievements in science and technology. Enlightened, modern man would question the wisdom of the past.

Modern Times

Reason would characterize modern times, man's reason! That's why it is sometimes called the "Age of Reason." And science, which, it seemed, could explain everything, would be modern man's god.

The view of premodern times that God was creator and that He ordered the affairs of His creation by His providence was questioned more and more, as man's understanding of the physical creation advanced in the seventeenth, eighteenth, and nineteenth centuries. Following, in the words of Veith, is one example of the results of this new "enlightened" way of thinking:

The trust in human reason and the rejection of the supernatural took many forms, but nowhere did the modernistic impulse reach further or more ambitiously than in the

65 Gene Edward Vieth Jr., *Postmodern Times: A Christian Guide to Contemporary Thought and Culture*,

(Wheaton, Illinois, Crossway Books, 1994), 31.

invention of the Marxist state. Marxism, beginning with the assumption of "dialectical materialism," sought to find material, economic causes for all human problems. Marx reduced the human condition to issues of class struggle and economic exploitation. In doing so, he worked out a quasi-scientific alternative that would supposedly bring on an earthly paradise. Under communism there would be no private property. There would be no more exploitation. Under socialism individuals would find meaning by losing themselves in a large group. The economy and all phases of society would be planned for the good of the whole.

Soviet leaders put these seemingly "enlightened" ideals into practice with the Russian Revolution. But instead of bringing a worker's paradise as the theory promised, oppression and brutality resulted, on a scale unparalleled in human history.⁶⁶

It should be observed, however, that not all those who were "enlightened" rejected religion as did the followers of Marx. Veith explains:

This does not mean that Enlightenment thinkers entirely rejected religion. Rather they sought to devise a rational religion, a faith that did not depend upon revelation. The result was Deism. According to the Deists, the orderliness of nature does, in fact, prove the existence of a deity, a rational mind that created the universe. This God is, however, no longer involved in the creation. He constructed nature in all of its intricacy and then left it to run like a vast machine. Miracles, revelation, and the supernatural doctrines such as the incarnation and redemption are excluded on principle. According to this religion, human beings, armed with reason, are basically on their own.

The Enlightenment rejected Christianity but did affirm the existence of God, at least at first. There is, however, no need of a God who is not involved in His creation. Eventually, the deity withered away. Enlightenment rationalism saw the whole universe as a closed system of cause and effect. Every phenomenon must be understood in terms of a cause *from within the system*.⁶⁷

So it is that God died!

And Charles Darwin buried Him!

While it was true that early enlightened man needed God to get the universe started (Deism), once Darwin's *Origin of Species* arrived on the stage of history, it became clear that God was not even necessary to explain the origin of the creation. To the utter amazement of enlightened man, he discovered that God had never really existed! All along God had merely been a figment of his "enlightened" imagination.

Devastating would be the results! Not only would Communism and Nazism raise their ugly heads; another segment of the West, left without a God who demands moral absolutes, would make decisions based upon "what works." Right and wrong would be decided by what appeared to work best for enlightened society. Was slavery wrong? Not necessarily, especially if it could be seen to benefit the economy. Was child labor as practiced in the nineteenth century wrong? No! Again, one only had to be able to see its economic benefits to answer that. Was stealing wrong? Yes, but not because it was a violation of God's commandment. Rather, it was wrong because it was harmful to society. So it went. And so it continues to go. Yes, for modern man there were moral absolutes; not because God said so, but because enlightened man did.

66 Ibid., 27–28.

67 Ibid., 33

Postmodern Times

When enlightened man put God to death, he in effect did away with truth at the same time. Although that did not become immediately obvious to modern man, postmodern man sees that very clearly. And so it must be! If He who is "the way, the truth, and the life (John 14:6)" does not exist, then neither does truth exist.

Exactly when the shift to postmodernism happened in the history of Western civilization is a matter of dispute. However, "Most scholars associate the postmodern shift with the counterculture of the 1960s. Many young people began questioning the fruits of modern civilization—technology, social regimentation, rational planning. They sought instead a way of life organically related to nature and free of moral and rational restraint."⁶⁸

In the words of Veith, their postmodern reasoning goes something like this:

If scientific rationalism cannot be depended on to give us objective truth, maybe there is no objective truth. Truth is relative, dependent on the individual's experience and culture. Morality is also relative, a function of the individual's choices and the prevailing cultural norms.

If truth is relative, one idea is as good as another. In the absence of any reliable means of arriving at truth—with both revelation and reason discredited—the only criterion for adopting a particular idea, if only provisionally, is desire. Reason is replaced by the pleasure-principle. Instead of people saying they agree or disagree with a proposition, we hear how much they "like" or "dislike" a particular idea. People pick and choose what they enjoy from a wide range of theories and religions, dependent solely on their personal preferences and choices. The intellect is replaced by the will. Moral issues are similarly relativized. "You have to decide what's right for you," we are told on the talk shows. "What's right for one person might not be right for someone else." "Who are we to judge?" Moral issues are not seen in terms of absolute transcendent standards as in the Bible, nor in terms of what is good for society as a whole, as in modernism. What makes an action moral or immoral is whether or not the person made a choice.

In a relativistic climate, the only remaining virtue is tolerance. The only philosophies that are wrong are those that believe in truth; the only sinners are those who still believe there is such a thing as sin.⁶⁹

A Few Conclusions

So what must the present-day children of Issachar make of the progression of premodern, modern, and postmodern thinking of Western civilization?

In the first place, it should be clear that the natural man develops in sin. This should not surprise us, since scripture confirms it in Romans 1:21: "Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was

⁶⁸ Ibid., 40.

⁶⁹ Gene Edward Veith Jr., "Postmodern Times: Facing a World of New Challenges and Opportunities," *Modern Reformation* (September/October, 1995): 17–18.

darkened." (Also confer Genesis 6:5.) The rest of Romans 1 demonstrates how the darkened heart of the natural man develops in his sin. In connection with this idea, Herman Hanko writes:

Through it all, God's purpose is accomplished. It is in the way of this organic development of sin, although under the sovereign control and direction of God's providence, that man becomes ripe for judgment. He shows in all his life that he will do nothing but sin—even when God gives him such great gifts as are found in the creation. The greater the gifts, the more man becomes worthy of his final punishment in hell.

Hence, in this sense, there is "organic" development of sin because it takes place along with and is inseparable from the organic development of the world of reprobate men.⁷⁰

It should be noted, in the second place, that Western civilization has given birth to many false worldviews that currently plague Western society, some of which we will consider more specifically in future chapters.

Finally, children of Issachar should view this development of Western thought in connection with its influence on the church in Western society in light of Revelation 12. There the church is warned that Satan seeks to lead the church away from her God-ordained calling by casting "out of his mouth water as a flood after the woman (the church), that he might cause her to be carried away of the flood" (v. 15). To avoid this flood the church must limit her scope of labor to preaching "the pure doctrine of the gospel," administering "the sacraments as instituted by Christ," and exercising church discipline "as instituted by Christ" (Confession of Faith, Article 29). To involve herself in the social and political concerns of the day spells trouble for the church.

To be understanding of the times means that the sons of Issachar never lose sight of the fact that Israel has been, is, and always will be at war (Gen. 3:15). This will not change until the Lord returns. Issachar must take warning from the decomposing denominational victims of Satan's deluge as they increasingly befoul the contemporary, Western, ecclesiastical landscape.

Children of Issachar, understand the times and live!

⁷⁰ Herman Hanko, *For Thy Truth's Sake* (Grandville, MI: Reformed Free Publishing Association, 2000), 255.

Chapter Nine

Secular Humanism

Death is dead!

Well, at least almost dead!

If you question the veracity of that statement because scripture and experience have conditioned you to think otherwise, be enlightened by secular humanist S. Matthew D'Agostino:

I believe that death is neither necessary nor "sacred." It's only the path that evolution appears to have taken to date. Human intelligence may be able to force evolution into a different direction. Eventually, I am convinced, science will overcome death.

What's perhaps a more annoying possibility—these remarks may surprise you—is that death would probably already have been overcome, long ago, had we not endured two thousand years of myths and mumbling priests. Christianity turned its back on "the glory that was Greece." The early church father Tertullian (c. 155–220) explained that turn succinctly: "If you have Jerusalem, you don't need Athens." Having turned its back on rationality and loosed twenty centuries of anti-science hysteria and persecutions, which continue even today, Christianity will deserve the "credit" for putting at least our grandparent's generation, and our parent's—and our own—in their graves. How many more will be lost before the conquest of death?⁷¹

Although some may place these ideas of D'Agostino on the fringe of secular humanism, closer examination of their worldview would suggest that he is very much in the mainstream. (For our purposes we will use the following definition for the term worldview: "A world view is a set of presuppositions [or assumptions] which we hold [consciously or subconsciously] about the basic makeup of our world."⁷²)

As present-day children of Issachar, we and our children are assaulted with the current Caananitish thinking of our Western society every day. A brief reminder of what this assault entails and how we should react to it is the burden of this chapter.

The Secular Humanist Worldview

At the outset we ought to understand that it will be impossible in this brief chapter to describe completely the Secular Humanist Worldview. We ought also to understand that all Secular Humanists will not agree on every point. Nevertheless, for the most part they do agree on the main tenets of the Humanist Manifesto. This manifesto is an evolutionary document. That is clearly expressed in the preamble to the 2000 edition of their manifesto, in which they write: "Although we who endorse this document share common principles and values, we are prepared to modify our views in light of new knowledge, altered circumstances, and unforeseen problems that may arise. It is not possible to create a

71 S. Matthew D'Agostino, "A Challenge for Naturalism," *Free Inquiry* 22, No. 1.

72 James W. Sire, *The Universe Next Door* (Downers Grove, IL: Inter Varsity Press, 1997), 17.

permanent Manifesto, but it is useful and wise to devise a working document, open to revision."⁷³ Further evidence of the evolutionary nature of the Manifesto is the fact that this is the third one they have produced since 1933, and when these manifestos are compared, it becomes clear that they have changed and expanded their beliefs over the years.

What are those beliefs? The following quotes from their godless Manifesto will allow them to speak for themselves:

Many current visions of the future are pessimistic, even apocalyptic. But we object for we believe that it is possible to create a better world. The results of the global society are such that only a new Planetary Humanism can provide meaningful directions for the future.

Darwin's nineteenth-century theory of natural selection has enabled us to understand how life evolved. The discoveries of DNA and molecular biology continue to reveal the mechanisms of evolution and of life itself...

If our problems are to be solved, it will be only by marshaling reason, science, and human endeavor.

Scientific naturalism enables human beings to construct a coherent worldview disentangled from metaphysics or theology and based on the sciences.

Humanists maintain that we need to extend the methods of science to other fields of human endeavor and that there should be no restrictions on scientific research, unless the research infringes on the rights of persons.

Neither the standard modern cosmology nor evolutionary process provides sufficient evidence for intelligent design, which is a leap in faith beyond empirical evidence. We think it time for humanity to embrace its own adulthood—to leave behind the magical thinking and myth making that are substitutes for tested knowledge of nature...

Humanists recommend that we use reason in framing our ethical judgments.

There is a growing need for an explicit Planetary Bill of Rights and Responsibilities that applies to all members of the human species.

Although parental moral guidance is vital, parents should not simply impose their own religious outlook or moral values on their children or indoctrinate them.

We need to develop a new human identity—membership in the planetary community. This identity must have priority over all others and can serve as the basis for eradicating discrimination.

Adults should be allowed to marry whomever they wish... Same-sex couples should have the same rights as heterosexual couples.

There is need to support measures that will directly benefit the health and well being of the poorest, and especially of women and girls. This must include some efforts to stabilize and then decrease population-growth rates.

We urge all industrialized nations to accept as a first step the guidelines set out by the United Nations for overseas development assistance, namely to contribute (or be taxed) 0.7% of their GDP each year...

73 Paul Kurtz, "Humanist Manifesto 2000," *Free Inquiry* (Fall, 1999), 4.

We must develop an effective World Court and an International Judiciary with sufficient power to enforce its rulings. It is essential that those states that do not as yet recognize its authority be persuaded to do so.

The planetary community is our own, and each of us can help make it flourish. The future is open. The choices are for us to make. Together we can realize the noblest ends and ideals of mankind.⁷⁴

Sons of Issachar, beware! The list of dignitaries from around the world that have signed this document make it clear that this is not the thinking of a lunatic fringe-group, but rather the convictions of a large consensus of world "movers and shakers."

An Intolerant Worldview

As seen in their godless manifesto, from Secular Humanism's theology of atheism to its ethics of moral relativism, their worldview is completely antithetical to that of the scriptures.

And while their manifesto speaks of tolerance, coercion is the controlling spirit. Yes, their manifesto says, "Individuals should have the right to join voluntary organizations in order to share common interests and activities," but this is followed immediately by, "The right of free association, so long as it is peaceful and nonviolent, must be respected." Note the qualifier, "so long as it is peaceful and nonviolent." Who decides what is peaceful and nonviolent? Also, reread the above quotes from the Humanist Manifesto and notice that coercion is implied or explicitly stated in at least four instances (not to mention all the other examples in their manifesto which are not quoted here).

Examples of Secular Humanism's intolerance of Christianity abound. Listen to a few apologists of this worldview:

The classroom must and will become an arena of conflict between the old and the new—the rotting corpse of Christianity, together with its adjacent evils and misery, and the new faith of Humanism, resplendent in its promise of a world in which the never realized Christian idea of "Love thy Neighbor" will finally be achieved.⁷⁵

If Heaven is filled with the same pious nincompoops we are familiar with from the present day, it might not be such an appealing venue. They have a point; I'm not at all sure that spending eternity with Pat Robertson, the pope, Tim LaHaye, et al., is truly preferable to obliteration.⁷⁶

You are free to preserve or create any religious creed you wish, so long as it does not become a public nuisance... Those who will not accommodate, who will not temper, who insist on keeping only the purest and wildest strains of their heritage alive, we shall be obliged, reluctantly, to cage or disarm.⁷⁷

74 Ibid., 4–18.

75 John J. Dunphy, "A Religion for a New Age," *The Humanist* (January/February, 1983): 26.

76 D'Agostino, "A Challenge for Naturalism," 1.

77 Patrick J. Buchanan, *The Death of the West* (New York: Thomas Dunne Books/St. Martin Press, 2002), 64.

Those words of Darwinist David Dennett and similar expressions of many others leave no doubt that the disciples of Secular Humanism have not departed from the thinking of one of their spiritual fathers, Friedrich Nietzsche, who wrote in 1888 under the title *The Antichrist*: "I call Christianity the one great curse, the one enormous and innermost perversion, the one great instinct of revenge, for which no means are too venomous, too underhanded, too underground and too petty. I call it the one immortal blemish of mankind."

Issachar Be Warned

Present-day children of Issachar must realize that these are not mere idle, Canaanitish threats. Rather, even as we write, these vile ideas and tactics are being promoted by the Secular Humanists of our day, some of whom exercise considerable power in very high places. Since 1981 the United Nations General Assembly has had in place its "Declaration on the Elimination of All Forms of Intolerance and of Discrimination Based on Religion or Belief." As this declaration is implemented in our world, the family of God will more and more experience what it means to be the prodigal son of the family of nations.

No doubt the prodigal church will be welcomed back into the family of nations, but only on the terms of the world's definition of tolerance. It will not be enough for God's people,

to assert another person's right to believe or say what he thinks is right. It is not enough to allow another person to disagree with what you believe or do.

In order to be truly tolerant (according to new tolerance), you must agree that another person's position is just as valid as your own. In order to be tolerant (they say), you must give your approval, your endorsement, your sincere support to their beliefs and behaviors.⁷⁸

There will come a day when the world will try to force its beliefs and behaviors on the church. Currently, however (in the West, at least), Satan is rapidly achieving his goals by other means. Issachar be warned, he's after your children! He's making war with the remnant of your seed (Rev. 12:17)!

This is nothing new, of course. Satan has always known that if he can seduce the children of the church, he can cut the church off in her generations. He also knows that the young are especially vulnerable to the flesh-attracting websites, music and dramas of the day, which are the primary means he uses to lead them to adopt the world's beliefs and behaviors. The words of rock star David Crosby will suffice to warn modern-day Issachar. A devilish Mr. Crosby brazenly informs us what he seeks to accomplish with his rock music:

I figured the only thing to do was to swipe their kids. I still think it's the only thing to do. By saying that, I'm not talking about kidnapping them, I'm just talking about changing their value systems, which removes them from their parent's world very effectively.⁷⁹

78 Josh McDowell and Bob Hostetler, *The New Tolerance* (Wheaton, IL: Tyndale House Publishers, Inc., 1998), 22.

79 Ray Allen, *They're Out to Steal Your Children* (Rancho Palos Verdes, CA: American Research Press, 1979), 1.

Issachar be warned! The inspired apostle was not exaggerating when he wrote: "Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour" (1 Pet. 5:8).

Sons of Issachar, understand the times and live!

Chapter Ten

Marxism

Death is alive!

"A spectre is haunting Europe—the spectre of Communism." This well-known introductory sentence of *The Communist Manifesto*, written by Karl Marx and Frederick Engels way back in 1848 certainly was prophetic. They were, however, a little short-sighted: Not only would the specter of communism haunt Europe, it would haunt the whole world. And the consequences would be deadly!

In total, during the first 88 years of this century [20th], almost 170 million men, women, and children have been shot, beaten, tortured, knifed, burned, starved, frozen, crushed, or worked to death; buried alive, drowned, hung, bombed, or killed in any other of the myriad ways governments have inflicted death on unarmed, helpless citizens and foreigners. The dead could conceivably be nearly 360 million people. It is as though our species has been devastated by a modern Black Plague. And indeed it has, but a plague of power, not germs.⁸⁰

Although the estimated number of deaths varies depending on who is doing the counting, there can be no question that the ideas perpetrated by Marx and Engels had devastating results for millions of people; particularly those in Russia, China, Korea, Vietnam, and Cambodia.

One might wonder if Marx and Engels had a slaughter of these proportions in mind when they put their ideas on paper. In all fairness to Marx and Engels we would suggest that they may not have envisioned the magnitude of the slaughter. However, from what they wrote in their manifesto, there can be no question that they believed a slaughter was necessary. And the influence of their ideas as well as the slaughter continues to the present. Modern-day children of Issachar, as students of the times, should be aware of Marxism's continuing, significant influence on the world in general and the church in particular.

The Ideas of Marx

We will let Marx speak for himself. The following quotes are from his manifesto, the numbering of which will assist us when we make reference to some of them later in the chapter.

[1] The history of all hitherto existing society is the history of class struggles.

[2] Society as a whole is more and more splitting up into two great hostile camps, into two great classes directly facing each other: Bourgeoisie [middle class] and Proletariat [working class].

[3] Not only are they [proletariat] slaves of the bourgeois class, and of the bourgeois State, they are daily and hourly enslaved by the machine, by the over-looker, and, above all, by the individual bourgeois manufacturer himself.

80 R. J. Rummel, "Death by Government," *The Schwarz Report* (April, 2001).

[4] The immediate aim of the Communists is the same as that of the other proletarian parties: formation of the proletariat into a class, overthrow of the bourgeois supremacy, conquest of political power by the proletariat.

[5] The theory of the Communists may be summed up in a single sentence: Abolition of private property.

[6] This person [bourgeois] must, indeed, be swept out of the way, and made impossible.

[7] Abolition of the family!

[8] Do you charge us with wanting to stop the exploitation of children by their parents? To this crime we plead guilty.

[9] Bourgeois marriage is in reality a system of wives in common and thus, at the most, what the Communists might possibly be reproached with, is that they desire to introduce...an openly legalized community of women.

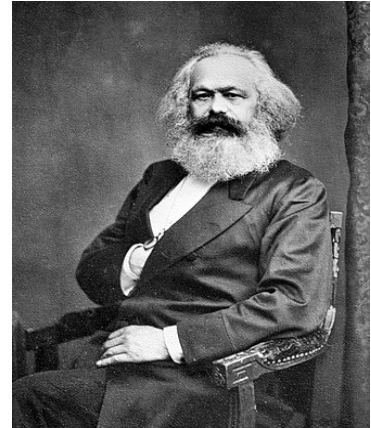
[10] The Communists are further reproached with desiring to abolish countries and nationality.

[11] United action, of the leading civilised countries at least, is one of the first conditions for the emancipation of the proletariat.

[12] But Communism abolishes eternal truth, it abolishes all religion, and all morality...

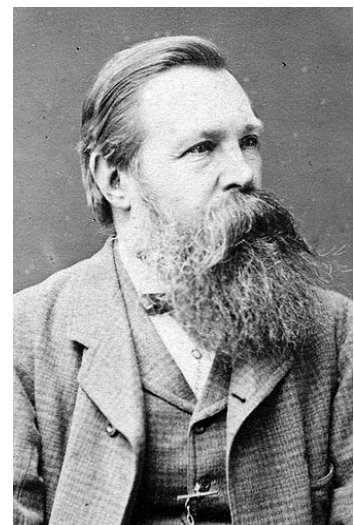
[13] We have seen above, that the first step in the revolution by the working class, is to raise the proletariat to the position of ruling class, to win the battle of democracy.

[14] In the most advanced countries, the following will be pretty generally applicable. 1. Abolition of property in land and application of all rents of land to public purposes. 2. A heavy progressive or graduated income tax. 3. Abolition of all right of inheritance. 5. Centralisation of credit in the hands of the State... 6. Centralisation of the means of communication and transport in the hands of the State. 8. Equal liability of all to labour.⁸¹



Karl Marx

(Courtesy of Wikipedia)



Frederick Engels

(Courtesy of Wikipedia)

Marx's Ideas Continue to Thrive, Also in the West

⁸¹ Karl Marx and Frederick Engels, *The Communist Manifesto* (New York: New York: Labor News Co., 1964), 12–47.

Many would say that these ideas of Marx are dead. They would argue that the demise of the Soviet Union during the presidency of Ronald Reagan marked the end of Marxism as an influential ideology in the world. Nothing could be farther from the truth! Although it is true that significant changes took place in Russia toward the end of the twentieth century, the ideas of Marx live on. In support of this, David Breese writes:

A second form of influence beside political control has been exercised by the ghost of Karl Marx. That is the control that comes about when ideas are extended into a belief structure that dominates the minds of men. The belief structure of Marxism can surely be said to be a dominant feature over another third of the world. The portion of the earth we call the Third World is highly Marxist in nature. Western societies have not been exempt, either, for particularly on the academic level, multitudes have been in thrall to Marxism.⁸²

Since our focus in this chapter is the West, we will in the following paragraphs demonstrate the influence of Marx in various areas of Western society. Keep in mind, however, that those referred to or quoted may not be card-carrying communists, or even those who would say they are Marxist sympathizers. Nevertheless the ideas they promote are often the same as those expressed in the quotes of Marx listed above. To demonstrate this clearly we will number the references as they match the thinking of the quotes from *The Communist Manifesto*.

Throughout her book, *It Takes a Village*, Hillary Rodham Clinton promotes Marxist thinking. Consider a few examples. She writes, "I don't want her [Chelsea, Clinton's daughter] to grow up in an America sharply divided by income...[confer Marx 2]."⁸³ "Keeping children healthy in body and mind is the family's and the village's [read "state's"] first obligation [confer Marx 8]."⁸⁴ "We desperately need, for the sake of our children, a national and global economy [confer Marx 10–11]."⁸⁵

The United Nations is the most influential promoter of Marxist ideas, and U. S. membership in this organization has contributed to the acceptance of many of these ideas in American society. From May 8 through May 11, 2002, representatives from 187 nations met in New York for the United Nations Special Session on Children. The purpose of this event was to construct a ten-year plan designed to give UN institutions new powers to save the world's children from various threats. Following are a few quotes from one reviewer's evaluation of this particular session:

But beneath this veneer of compassion is a stealthy revolutionary, collectivist agenda, which includes:usurp[ing] parental authority and tak[ing] over the upbringing and custody of children [confer Marx 7–8]...promoting homosexuality and lesbianism under the guise of programs allegedly aimed at fighting the spread of AIDS [confer Marx 12].

The Convention is nothing less than a socialist manifesto for America. Not only would it provide politicians and judges unprecedented opportunity to reach into taxpayers' pockets for all "available resources," but the Convention would fundamentally alter the function of government—from a protector of rights to a provider of services (confer Marx #14).⁸⁶

82 David Breese, *7 Men Who Rule the World from the Grave* (Chicago, IL: Moody Press, 1990), 58–59.

83 Hillary Rodham Clinton, *It Takes a Village* (New York, New York: Simon & Schuster, 1996), 15.

84 Ibid., 122.

85 Ibid., 297.

These quotes address the influence of Marxist thinking in just a few areas on the United Nations. A more comprehensive study of the programs promoted by the UN leaves little doubt that a new world order under the UN will be controlled by Marxist ideology. Right down the line the ideas of Marx prevail and continue to be promoted (confer Marx 14).

That these same ideas are being advanced by those in high places in America might seem strange at first, but not incomprehensible. Consider that as the countries of the world become more and more interdependent, the need for cooperation becomes critical, otherwise chaos will prevail. As they see it, to avoid chaos an authoritarian power is necessary, and a Marxist system certainly meets that requirement. Thus it is not surprising that Marxist land policies (confer Marx 5) are being promoted (particularly in the Western United States) and that public school curricula are permeated with Marxist thought.

A few examples of Marxist ideas that are advanced by the National Education Association include the disparagement of patriotism, the acceptance of global government, and the idea that other nations, governments, legal systems, cultures, and political and economic systems are equivalent to ours and entitled to equal respect (multiculturalism)—an idea, by the way, which is false both historically and morally. Is it any wonder then that a Zogby poll concluded that 75% of American College seniors say that their professors teach that there is no such thing as right and wrong? Is it any wonder then that an avid Marxist like Bernie Sanders can be a viable democratic candidate for the presidency in 2020?

The class warfare theme of Marxism is also very much a part of the United States Democratic Party platform: the rich are continually being pitted against the poor (confer Marx 1–3). Class envy is encouraged to gain party support. Take note how recent corporate scandals have been used to advance this agenda. The Feminist Movement also is rooted in Marxist ideology. Consider for example their 1973 "Declaration of Feminism":

Marriage has existed for the benefit of men; and has been a legally sanctioned method of control over women... We must work to destroy it... The end of the institution of marriage is a necessary condition for the liberation of women. Therefore it is important for us to encourage women to leave their husbands and not live individually with men... All of history must be rewritten in terms of oppression of women. We must go back to ancient female religions like witchcraft (confer Marx 2, 7, 9).⁸⁷

In addition, Marxist ideology is promoted by the rock culture of our day. Rock star activities and song lyrics often advance the thinking of Marx. John Lennon of the Beatles once admitted concerning their song *Imagine*:

[It] is virtually a communist manifesto...You see, *Imagine* was exactly the same message, but sugar-coated. Now, *Imagine* is a big hit almost everywhere—anti-religious, anti-nationalistic, anti-conventional, anti-capitalistic song, but because it is sugar-coated it is accepted.

Reread the quotes from Marx's *Manifesto* and note how many of those same ideas are promoted by the rock culture in general and by the following lyrics of *Imagine* in particular:

Imagine there's no heaven/It's easy if you try/No hell below us/Above us only sky/Imagine all the people/Living for today/ Imagine there's no countries/Isn't hard to do/Nothing to kill or die for/No religion too/ Imagine all the people/Living life in peace/Imagine no possessions/I wonder if you can/No need for greed or hunger/A

86 William F. Jasper, "UN Takes Aim at Children," *The New American* (June 3, 2002), 10–12.

87 Fr. Ted Colleton, "Family is Key to Social Integration," *Interim* (May, 1998): 1.

brotherhood of man/Imagine all the people/Sharing all the world/You may say I'm a dreamer/But I'm not the only one I hope someday you'll join us/And the world will live as one.

Issachar Take Notice

Clearly Marxism is not dead! And it would appear that the West, along with the rest of the world, is now being conditioned to bow under its yoke in preparation for the ushering in of a global utopia under the leadership of the United Nations. It is striking how this conditioning process which we observe today is so similar to the strategy promoted in the 1920s by Italian communist Antonio Gramsci.

Rather than seize power first and impose cultural revolution from above, Gramsci argued, Marxists in the West must first change the culture; then power would fall into their laps like ripened fruit. But to change the culture would require a "long march through the institutions"—the arts, cinema, theater, schools, colleges, seminaries, newspapers, magazines, and the new electronic medium, radio. One by one, each had to be captured and converted and politicized into an agency of revolution. Then the people could be slowly educated to understand and even welcome the revolution.⁸⁸

At the same time, Marx's concern for the oppressed working class is being replaced, or at least extended, to include other supposedly oppressed groups: gays, women, and other minorities are the new oppressed proletariat on whose behalf warfare must be engaged. And the new bourgeoisie would certainly include intolerant Issachar, which takes the Bible's teachings concerning the sin of homosexuality and the God-ordained place of women at face value.

In a world of united nations, where the ideology of Marxism prevails, it does not take much of a stretch of the imagination to believe that Marxist methods of addressing beliefs incompatible with it will also prevail. Consequently, history would suggest for Issachar something similar to that experienced by the old bourgeoisie. In the words of Andrei Vyshinsky, an ardent disciple of Vladimir Lenin:

Shoot these rabid dogs!...Down with these abject animals! Let's put an end once and for all to these miserable hybrids of foxes and pigs, these stinking corpses! Let their horrible squeals finally come to an end!....Let's push the bestial hatred they bear our leaders back down their own throats.⁸⁹

That this should be experienced by the church is not surprising, current post-millennial thinking to the contrary notwithstanding. In fact, the Lord Himself warns us in Matthew 24:9: "Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake." Although the postmillennialist will say this has already been completely fulfilled in A.D. 70 under the Roman Empire, the times direct Issachar to see a coming hatred and tribulation by "all nations" exactly as expressed by the Lord.

Sons of Issachar understand the times and live!

88 Patrick J. Buchanan, *The Death of the West* (New York: St. Martin's Press, 2002), 77.

89 Stephane Courtois, Nicolas Werth, Jean-Louis Panne, Andrzej Paczkowski, Karel Bartosek, and Jean-Louis Marbolin, *The Black Book of Communism* (Cambridge, MA: Harvard University Press, 1999), 750.

Chapter Eleven

Chameleon-Christianity

Why Christianity Must Change or Die!

With that as his title, retired Episcopal Bishop John Shelby Spong writes:

I am increasingly unimpressed with what people call "orthodox" Christianity... I am convinced that the future of the Christian faith rests not on reasserting those words of antiquity, but on our ability to refashion the symbols by which Christianity is to be understood in our time.

I think the time has come for the Church to invite its people into a frightening journey into the mystery of God and to stop proclaiming that somehow the truth of God is still bound by either our literal scriptures or our literal creeds.⁹⁰

Regrettably Bishop Spong is no longer on the fringe of "Christian thinking in Western society. He and many others who have their roots in the Protestant Reformation of the sixteenth century have rejected the precious truth that the Lord has privileged churches of the West to proclaim. Instead they present a Chameleon-Christianity: A Christianity that sometimes presents herself to the world as the bride of Christ, but more and more reveals her true colors as the enemy of Christ.

Of course, this has not happened overnight. Step by unrelenting step these denominations have gone deeper and deeper into the abyss of apostasy, to the point that today man's "wisdom" has replaced almost entirely both scripture and the creeds. Solomon informs Issachar that she should learn from their example. He writes:

I went by the field of the slothful, and by the vineyard of the man void of understanding; And, lo, it was all grown over with thorns, and nettles had covered the face thereof, and the stone wall thereof was broken down. Then I saw, and considered it well: I looked upon it, and received instruction. (Prov. 24:30–32)

Thus as children of Issachar we are enjoined by Solomon to "consider well" and "receive instruction" from the sluggard's garden as represented by the chameleon-like church of our day.

What Can Be Seen in the Garden

"Considering well" the mainline Protestant denominations of our day reveals that which looks less and less like the bride of Christ and more and more like the scarlet whore of Babylon (Rev. 17). Examples abound.

⁹⁰ John Shelby Spong, *Why Christianity Must Change or Die* (New York: Harper Collins Publishers, 1998), 19–20.

Much of Western Christianity is turning "green." She is caving in to accusers who charge her with being anti environment. It is alleged that since scripture places man over the creation, the church is guilty of excusing, if not promoting, the destruction of the planet.

Some scholars contend that the seeds of the West's exploitation of nature can be found in the Judeo-Christian tradition itself...cultural historian Lynn White, Jr. made the case that the Bible gives humans license to exploit nature because it sets man above nature. Genesis holds that man was made in God's image and that man named the animals, White wrote, establishing dominance over them. This covenant between God and man implies that the world was made expressly for the benefit of human beings: Because humans consider themselves superior to natural processes, they are willing to exploit the earth's resources to satisfy every whim.⁹¹

In response to charges like this, many churches are joining the ranks of those who celebrate Earth Day worship services and preach environmental protection from their pulpits.

Also, much of Western Christianity, previously strongly opposed to it, has been changing color on the abortion issue. A typical example is reported in the August 2002 *AFA Journal* as follows:

During its annual meeting, the Presbyterian Church (USA), the nation's largest Presbyterian denomination, OK'd a woman's right to abort her child.

The PCUSA said abortion was acceptable as long as an unborn child is not "viable," meaning that it could not survive outside the mother's womb, even with medical help. Even after that, however, delegates said a woman could still abort her child after what it calls "prayer and pastoral consultation."

The decision, passed by an overwhelming 394–112 margin, took place at the PCUSA's annual General Assembly, held in Columbus, Ohio...

Delegates also voted to retain payment for late-term abortions in the denomination's medical benefits plan.⁹²

Neither has the sexual revolution that has conquered the West left Protestant Christianity untouched. Notice how rapidly mainline Protestantism is surrendering to the homosexual agenda. They justify it by following the lead of Bishop Spong, who says that the truth of God is no longer bound by the scriptures. As reported in the *AFA Journal*:

Those promoting what is called "gay" theology...actively reinterpret Scripture so that, instead of condemning homosexuality as sin, the Bible is said to approve of it.

The "gay theology"...has not stayed within the walls of purely homosexual religious entities, however. Instead, it has been sown with evangelistic fervor into mainstream Protestant denominations which had already been struggling for decades to come to terms with the vociferous liberal elements within.⁹³

91 Betsy Carpenter, "The Greening of the Church," *U.S. News & World Report* (November 27, 1989): 66–67.

92 Tim Wilkins, "The Gospel of Disgrace: 'Gay' Theology Comes to Church," *AFA Journal* (August, 2002): 10.

93 Ibid.

Is it any wonder, then, that practicing homosexuals, and even transsexuals, are being accepted not only as members, but also as ministers in good standing in some of these churches?

Even worse, Chameleon-Christianity has begun to celebrate the dissolution of marriage, that most intimate relationship which pictures the bond between Christ and His church. While God says "that he hateth putting away" (Mal. 2:16), that which calls itself church institutes ceremonies to celebrate what God hates.⁹⁴

How the Sluggard's Garden Came to be That Way

Many more examples of disarray in the garden of Chameleon-Christianity could be presented, but we move on to the how: How did it come to look that way? Dr. Ken Ham, in an article titled "Eisegesis: A Genesis Virus," explains it this way:

WORLD ALERT: A deadly virus is sweeping through the church members worldwide. Investigators have found that the reason this virus is fairly specific to church attendees is that it has found safe harbor in many seminaries and Bible colleges. In these institutions, the virus is transmitted to students who eventually pass it on to the unsuspecting church members (especially if they become pastors)...The virus has been called "The Eisegesis Virus," and has been found responsible for the "death" of many church members.

This report summarizes the nature of this "virus" that does not affect a person's physical body, but infects their thinking in such a way that people are no longer able to consistently determine absolute truth. I consider this virus to be one of the most dangerous in the world today...

Now I am not referring to a biological virus...but to what I could call a "spiritual virus"—a way of thinking that has taken over the minds of many church leaders and most church members. This has caused them to incorrectly interpret God's Holy Word. This often results in doubt about, or even unbelief in, Biblical doctrines...

Webster's Unabridged Dictionary defines "eisegesis" as: "an interpretation, esp. of Scripture, that expresses the interpreter's own ideas, bias, or the like, rather than the meaning of the text."

Thus when someone reads something into Scripture—this would be an example of eisegesis. For instance, nowhere does the Bible ever speak of billions of years. In Genesis 1, the word day (yom) in context, as used for the six Days of Creation (with a number and the phrase evening and morning), means these days are approximately 24-hour periods—ordinary days.

However, probably the majority of church leaders insist these days could represent billions of years—this is "eisegesis," as the billions of years is a belief from outside of Scripture that is read into Scripture (resulting in the clear word of Scripture being interpreted on the basis of these outside ideas)...

Many church members (and particularly their children and subsequent generations) recognize that if the Bible has to be reinterpreted on the basis of the "world's" teachings, then the Bible is not absolute truth. When they are taught to use

⁹⁴ Marvin Olasky, *The Washington Times* (June 9, 2001): 10.

eisegesis in Genesis, they begin to consistently apply this same interpretation method to the rest of the Bible. Ultimately, they stop taking the Bible seriously, and within a generation or two, people begin to reject the Christian faith and stop attending church. Thus we see the "death" of many church members.⁹⁵

If Ham is correct, it should not be surprising that Chameleon-Christianity keeps changing color. Removing herself from the unchanging environment of scripture, she leaves herself open to "every imagination of the thoughts of his heart," which in God's evaluation is "only evil continually" (Gen. 6:5). Chameleon-Christianity is left with a "relative truth," which changes as the imagination of the thoughts of man's heart changes.

Results for the Sluggard's Garden

Is it any wonder that mainline Christianity is in disarray? Bishop Spong says Christianity must change or die, but the truth is that Christianity is dying because it is changing!

First of all, this is true numerically. Some news article titles tell the grim story: "Fewer Americans in Church: Lack of Relevance Cited," and "Hollow Halls in Europe's Churches." The contents of the articles are even grimmer:

In Britain and France, less than 10 percent of the population attends church as often as once a month. In Scandinavia, the handsome high-steepled churches that mark every city and village attract less than 3 percent of the people.⁹⁶

About 40 percent of Americans and 20 percent of Canadians say they go to church regularly—and probably at least half of them are telling the truth.⁹⁷

The above-mentioned articles also present some of the most common reasons people are deserting their churches. They include: "hypocrisy," "non-compelling messages from the pulpit," and the complaint that "Churches offer musical productions and food, but they are not answering the questions." Questions that can only be answered meaningfully by scripture and the creeds.

Second, Christianity is dying theologically. It seems that all the cardinal doctrines of scripture, for which faithful saints of the past have given their lives, are being rejected as old-fashioned. When the church stops proclaiming that "the truth of God is still bound by either our literal scriptures or our creeds," as Bishop Spong says it should, there is no foundation upon which the church can stand. Little wonder then, that in our day Chameleon-Christianity is espousing "openness of God theology": A theology that on the one hand states that God "...in almighty power, created all that is and is sovereign over all..." and on the other hand can say,

God has chosen not to control every detail that happens in our lives. Moreover, God has flexible strategies. Though the divine nature does not change, God reacts to contingencies, even adjusting his plans if necessary, to take into account the decisions of his free creatures.⁹⁸

95 Ken Ham, *Eisegesis: A Genesis Virus*, *Creation* (June–August, 2002): 16–17.

96 T. R. Reid, "Hollow Halls in Europe's Churches," *The Washington Post* (May 6, 2001).

97 John O'Sullivan, "Is Europe Losing Its Faith?" *Insight* (August 26, 2002): 27.

98 Christopher A. Hall and John Sanders, "Your Next Move? Openness Theology," *Christianity Today* (May 21, 2001): 40

Any rational person can see the glaring contradiction of those statements of "openness theology," yet they are accepted because liberal Christianity is no longer bound by scripture and the creeds. Instead she is left to her own corrupt, changing imaginations.

Another reason why the sluggard's garden looks the way it does is that the good plants have been tossed out or have been uprooted and left to die. There is a growing intolerance for those who are not inclined to adopt the chameleon agenda. Following is just one example of how pressure is applied to non-conformists:

The Religious Coalition for Reproductive Choice (RCRC) convened its annual National Black Religious Summit on Sexuality in the nation's capital in July. Once again, socially conservative black churches were chided for adhering to traditional Christian teachings against abortion, homosexuality and nonmarital sex.

"Claim your dream... don't let anything get in the way!" exclaimed RCRC Chairwoman Imogene Bigham Stewart...⁹⁹

Some "Instruction" from the Sluggard's Garden for Issachar

Spong is wrong! Issachar must cling ever so tightly to the scriptures and creeds. Otherwise she with Chameleon-Christianity will be "tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive" (Eph. 4:14). For some, that may mean being labeled "intolerant," for others it may result in their being removed from the church, and for others it may necessitate leaving the church of their family and friends.

But where should one go? Some are listening to false prophet Harold Camping (see his book, *1994*), who tells true Christians not to go to church. Rather he advises them to "drop their church memberships, leave their congregations, and just listen to the radio."¹⁰⁰ The holy scriptures lead modern-day Issachar in a different direction: "the wilderness" (Rev. 12:14). Rev. Herman Hoeksema explains the meaning of this wilderness-refuge for God's people as follows:

The church as such is a separate institution in the world. She has her own king. And as an institution the church does not recognize any other ruler...From this it follows that the church has its own laws...The church as an institute is a separate institution. She has her own King, her own laws, her own life. She does not mingle in politics as such... She lives in separation. Even as the children of Israel in the desert lived in separation... so also the church of the New Testament is in the wilderness with regard to the world and its power and its life...The church as an institution is separate from the life of the world. She has received a God-prepared place in the wilderness.¹⁰¹

Within the instituted, true church there is safety and comfort for faithful Issachar. This is not world -flight, as some would allege. Rather, this is the life of the antithesis. Within the instituted church the Lord is pleased to preserve His truth. By means of the instituted church God's people are nourished! Out of the instituted church Chameleon-Christianity is admonished.

99 Mark Tooley, "A 'Sex God' in the Most Traditional of Senses," *Insight* (September 30, 2002): 46.

100 Gene Edward Veith, "Camping Out," *World* (April 20, 2002): 14.

101 Herman Hoeksema, *Behold He Cometh!* (Grand Rapids, MI: Reformed Free Publishing Association, 1969), 444-45.

Also, Issachar should "consider well" that Chameleon-Christianity did not change color overnight. Where she is today is the culmination of many "small" departures from the truth over many generations.

Because her members have corrupt, sinful natures, Issachar is always susceptible to similar departures. Thus she must be "reformed and always reforming." She must self-evaluate: Does she have some skeletons in her closet that will come to haunt her and her future generations? For example, does she claim a sovereign, predestinating God and at the same time teach that God desires the salvation of all and therefore well-meaningly offers it to everyone? Does she claim a sovereign, predestinating God and at the same time argue for a conditional covenant? Or can she simply accept these as "paradoxes"? And if she can, is not "openness of God theology" just a little change in color?

And what about the practical implications of her doctrine? Consider just one example: Can Issachar accept as "good" even one of the dramatic productions of Hollywood, and at the same time maintain the biblical truth of natural man's total depravity? And if she can, how long will it be before Issachar's children see the inconsistency and decide that the natural man is not totally depraved after all?

Indeed, much can be learned from Chameleon-Christianity's garden!

Sons of Issachar, let us grow in our understanding of the times and live!

PART FOUR

ISSACHAR VS. THE EAST

As is true concerning the church's conflict with the West, its battle with the East is not a physical battle. Our Lord Himself made that clear when He said at his trial before Pontius Pilate, "My kingdom is not of this world" (John 18:36). The Apostle Paul affirmed this in his letter to the Ephesians: "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places" (Ephesians 6:12).

The West's gradual rejection of Christianity has more and more left a spiritual vacuum into which other religions have gained a foothold, and the ideas of the East have done so with a vengeance. Part four will explore how that has happened, the ideas of the East that are very influential in the West, and the impact these ideas are having on the West.

Chapter Twelve

The New Age Movement

The chants rise and fall in pulsating rhythm. They seem to keep time with the multicolored halo spinning hypnotically behind Buddha's head. A drum thumps insistently, a bell resonates softly. And still the chant continues, like the unceasing murmur of a rushing river.

Twenty men, women and children sit or kneel before the Buddha, saying prayers at the Linh Son Buddhist Temple in Belmont. Outside, the quiet morning countryside glitters with crystalline snow. In here, the air is thick with incense, and the senses are mesmerized by the droning of worshipers...The prayer is a plea to recognize one's mistakes and correct them with Buddhist teachings...

Next to Nguyen, another man simply sits with closed eyes, apparently meditating. Next to him, Barry Boogaard silently mouths words he doesn't understand, soaking in the calming peace this worship brings him.

In this small gathering of Asian Buddhists just north of Grand Rapids, Boogaard stands out as the only white American. But like other converts to this intriguing Eastern religion, Boogaard finds practical wisdom and inner serenity here.¹⁰²

Can this really be happening? Pagan worship right here in Grand Rapids, Michigan in what used to be the heart of Dutch Reformed America? But surely it is not a threat to modern-day Issachar as the pagan Canaanites and surrounding nations were to Old Testament Israel, is it? It is striking that various religious leaders over the past century have warned the church of exactly that. Consider some of their concerns:

Pat Robertson stood before 1,500 leaders of the Christian Right, looked into the 1990's and issued a dark prophecy.

"There is something coming from the East," said Robertson, lowering his voice to a whispering warning. "It's a modified version of Hinduism. It's called the New Age."¹⁰³

The turbulent sixties provided the perfect atmosphere for what we now recognize as the New Age movement or the New Age Cult. The neoorthodox theologian Nels Ferre correctly predicted the influx of Eastern and Indian philosophy and theology that characterized that decade, and concluded that the imported ideas would be a major challenge to historic Christianity.

The great English apologist C. S. Lewis saw the battle lines clearly drawn. He noted that in the final conflict between religions, Hinduism and Christianity would offer

102 Charles Honey, "Seeking Peace," *Grand Rapids Press* (January, 25, 1997): B3.

103 Don Lattin, "Christian Leaders are Worried over New Age Religions," *Grand Rapids Press* (April 28, 1990): B3.

the only viable options because Hinduism absorbs all religious systems, and Christianity excludes all others, maintaining the supremacy of the claims of Jesus Christ.¹⁰⁴

And Herman Bavinck was not alone in explaining to us the character of the conflict that would be fought in the twentieth century. In his famous Stone Lectures of 1898, Abraham Kuyper observed that Protestant nations were becoming pantheistic. This he attributed to the "German Philosophy," but he saw its concrete form coming from Darwin. This view "claims for itself more and more the supremacy in every sphere of life, even in that of theology, and under all sorts of names tries to overthrow our Christian traditions." A victory of pantheistic Darwinism would result in "exchanging the heritage of our fathers for a hopeless modern Buddhism."¹⁰⁵

Those warnings suggest that modern-day Issachar ought to examine this spirit of the age in order to be able to recognize it for what it is and defend herself and her offspring from its dastardly influence. "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places" (Eph. 6:12).

What Exactly Is the New Age Movement?

Defining the New Age Movement (NAM) is not a simple assignment. This will become obvious from the following attempt of Elliot Miller in his book, *A Crash Course on the New Age Movement*, to answer the question above:

Please note that definitively answering this seemingly direct and simple question is actually so complicated and involved that I devoted all of chapter 1 to doing it. But to be as concise as possible: The New Age movement, properly defined, is an extremely large metanetwork ("network of networks") composed of people and groups who share common values and a common vision. These values are based in Eastern/occult mysticism and pantheistic monism (the world view that all is One, and this One is God), and the vision is of a coming era of peace and enlightenment, the "Age of Aquarius."

New Agers come from a wide variety of independent traditions and persuasions, and may differ on a number of more peripheral matters. But their agreement as to their basic values and vision is sufficient for them to "network" (cooperate) with one another to help influence society in the direction of their values and vision.

The fact that New Agers are actively seeking to shape our cultural future suggests a second, more loosely defined way in which people think of the NAM: It has become a third major social force vying with traditional Judeo-Christian religion and secular humanism for cultural dominance. But this would make the NAM more than just a network or movement: it is also a major cultural trend. It represents a historical movement that can be traced over a period of more than two centuries in the West from orthodox Christianity back to paganism.

In this perspective secularism can be viewed as little more than a "bridge" that has made this cultural return to our pre-Christian roots intellectually and psychologically possible. And so, finally and most significantly, the New Age movement is a resurgence

104 Walter Martin, *The New Age Cult* (Minneapolis, MN: Bethany House Publishers, 1989), 13.

105 Steve M. Schlissel, "How the West Was Lost," *Biblical Worldview* (March, 2000): 6.

of paganism. It is the occult going public or "coming out of the closet" after centuries of hiding itself (in fact, "occult" means "that which is hidden") at the cultural periphery because of the dominance of Judeo-Christian beliefs and values.¹⁰⁶

In this definition of the New Age Movement, Miller identifies it as "an extremely large metanetwork composed of people and groups that share common values and a common vision." This "metanetwork" is known by various names: the Age of Aquarius, the New Consciousness, the New Orientalism, Cosmic Humanism, the New World Order, the New Esotericism, and the New Globalism.

Further, Issachar should recognize the symbols that represent the New Age Movement. Some of those symbols include: the rainbow, pyramids, concentric circles, rays of light, crystals, and the unicorn. Although we may not assume a New Age conspiracy every time we see one or more of these symbols, we ought to think twice about them when they do appear and consider what, if any, influence they may be having on us and our children.

Some Common Beliefs of the New Age Movement

Although members of the groups mentioned above do not have identical beliefs, they do share some common ones. Erwin W. Lutzer and John F. De Vries identify some of these common beliefs as "four spiritual flaws," in their book *Satan's "Evangelistic" Strategy for This New Age*. As those who are to be "understanding of the times" we should be aware of them:

Pantheism: The First Spiritual Flaw

Pantheism is a conception of God that pervades the New Age Movement. It is most easily defined as the belief that "God is all and all is God." The word pan means "all" and as such refers to the idea that all that exists is God; there are merely different levels of existence that correspond to different levels of divinity. The lowest level is matter, then comes the vegetable kingdom, followed by the animal kingdom, and finally, mankind. But everything is God. Nature is God; you are God; I am God. God is all there is.

For the pantheist, the final reality in the universe is spiritual. In fact, matter is really an illusion. Borrowing from the Eastern religion of Hinduism, New Agers believe that we must deny the existence of the material universe to escape into the world of the mind, which is in touch with the spiritual universe that is truly real.

God is an impersonal force; God is energy, and energy is God. This redefinition of God, we are told, is supported by the scientific studies in quantum mechanics...

The Eastern idea of God as an impersonal force was introduced to millions of Americans in the Star Wars trilogy. George Lucas, who produced these movies, admits that they convey a religious message. "There is a God and there is both a good side and a bad side. You have a choice between them, but the world works better if you're on the good side." By falling in love with the characters in these movies many Americans were being introduced to a concept of God that will eventually ruin our society.¹⁰⁷

106 Elliot Miller, *A Crash Course on the New Age Movement* (Grand Rapids, MI: Baker Book House, 1989), 183–84.

107 Erwin W. Lutzer and John F. De Vries, *Satan's "Evangelistic" Strategy for This New Age* (Wheaton, IL: Victor Books, 1989), 60–62.

Lutzer and De Vries go on to explain that a belief in pantheism has significant practical implications. For one thing, if everything is God, man is God. Thus man is both creator and creation, and as such he must save himself. In addition, pantheism devalues human life. If everything is God, man is placed on a par with plants and animals. The results of this belief can be plainly seen by comparing the healthy cows to the hungry people in India. By the way, this way of thinking is also promoted by the radical environmental movement in the United States. Consider, for example, "The Great Ape Legal Project" pushed by Harvard, Yale, Georgetown, and a dozen other law schools to secure for animals the right to life, the right not to be imprisoned and the right not to be tortured. In order to secure these rights, they say, animals must have the legal status of persons.

Reincarnation: The Second Spiritual Flaw

Reincarnation, according to the New Agers, has several advantages over Christianity. For one thing, it eliminates the fear of death; what we call death is nothing more than a transition to a new existence where nothing fundamental has changed. Second, it gives a rationale for the problem of evil. At last we find out why tragedy happens to some and not to others. While Christianity teaches that this world is filled with injustice, reincarnation teaches that all things operate according to the law of karma. There is an identifiable reason for evil in the world. Amid all the pain and trauma we endure, we can take heart...

The doctrine of karma refers to an irrevocable law that everyone gets what he or she deserves. There is an impersonal force in the world that causes us to build future debits and credits based on our behavior. The quality of life experienced in the next life depends on our present actions and behavior. Evil is always punished in the life to come; good is always rewarded.

This means that all people begin life at different levels. No one can claim equal rights. Some, because of sin, have forfeited all privileges, while others, because of good works, have been born into high positions and are well on their way to the escape of nirvana, the destination for the privileged few (though eventually all will probably make it).¹⁰⁸

Eastern reincarnation theology also has some significant practical implications. These can be seen most clearly in India, where these ideas are believed and exercised. The caste system is a classic example. India has four castes (hereditary social classes), and those who are on the lowest end of the scale are so wretched that they cannot even belong to one of the four castes. They are called "untouchables." The principle is that the lowest exist to serve the rich, and the rich have no responsibility whatsoever to the poor because the poor are simply receiving what they have coming to them due to bad karma from an earlier existence. Also, almost every form of abuse can be justified, since the law of karma is that you get exactly what you deserve. Ultimately, Karma teaches that there is no injustice in the world. And what possible reason could there be for acts of kindness or mercy?

Moral Relativism: The Third Spiritual Flaw

Remember that for the pantheist, the final reality of the universe is spiritual, not material. In fact, the material world is a hindrance to our becoming one with the infinite force, the cosmic energy called God. Strictly speaking, matter is an illusion, and so is the

108 Ibid., 74–76.

supposed conflict between right and wrong. Only the uninformed make such distinctions.

The goal of the pantheist is for the individual to lose himself or herself in the "eternal nothingness of God." Life is a dream and someday we will awake to realize that we were dreaming. That awakening will be a loss of consciousness as we are united with the eternal, unknowable force. To speak of good and evil as opposites is to betray the fact that we are still tied to the elementary distinctions of physical existence. In self-realization, claim New Agers, we get beyond such distinctions.¹⁰⁹

The belief in moral relativism is a logical consequence of New Age thinking. In a universe where God is all and all is God, everything is moral because everything is God. Thus man's only problem, if he has one, is ignorance, not sin. And by the means of meditation, man is able to escape his false illusions of right and wrong.

What is striking is that Western Christianity is more and more heading in the same direction. Consider how many sins have been redefined as diseases? For example, the sin of drunkenness is now the disease of alcoholism, and the sin of gambling is now just an addiction, and so it goes. As "Christianity" forsakes its biblical roots and its insistence on a Bible that is infallible, she opens herself up to the same relativistic thinking. Consider for example the wide acceptance of women in ecclesiastical office and practicing homosexuals as members in good standing (also as ministers). It doesn't seem to concern modern "Christianity" that the scriptures speak clearly against these errors.

Esotericism: The Fourth Spiritual Flaw

The New Age turns out to be a revival of the Old Age, for the teaching of the "mystery religions" during the pagan days of Greece and Rome was based on the idea that there was secret knowledge that could be obtained by searching the depths of one's own soul. Through mystical encounters with cosmic powers, enlightenment was possible.

Marilyn Ferguson (apologist for the NAM, parenthesis added) says that if we want to have a new perception of reality, "the first step is an entry point...a mystical psychic experience."

Let's pause here for a moment of analysis. The entry point is a spiritual experience, but what is a spiritual experience? Though Ferguson does not define it, of necessity it must be an encounter with another spiritual being. But there is more than one spiritual being in the universe. God, angels, demons, and humans all have spiritual capacities. How can one know which spirit has been contacted? Since a person cannot have a spiritual experience with himself, it follows that the New Agers must be making contact with some other spiritual beings...

So either the New Agers are making contact with the true God or wicked spirits who are available for communication. God must be ruled out, since the New Agers (1) deny that He has an existence independent of the universe, and (2) reject the belief that Christ is the only way to God the Father. That leaves demonic spirits who are only too glad to make contact with humans and give them a genuine "spiritual experience."¹¹⁰

109 Ibid., 90–91.

110 Ibid., 101–2.

From the preceding brief description of the New Age Movement it should be clear that for them "self," "feelings," and "experiences " rule. Sounds like an echo of current Western thinking, does it not? But that must wait for future chapters concerning how these Eastern ideas are infiltrating the West and what impact they are having on Christianity in general and Issachar in particular.

Sons of Issachar, let us continue to grow in our understanding of the times and live!

Chapter Thirteen

The Influence of Eastern Ideas on the West

God is dead, long live the Goddess!

David Miller, Professor of Religion at Syracuse University, is a polytheist. He was also part of the "death of God" movement of the sixties. At the funeral of the God of the scriptures, Miller declared: "The Gods and Goddesses of Greece are our heritage. Sooner or later it is they who will reappear."¹¹¹ Miller then proceeded to introduce us to Sophia. He informs us that Sophia is the god for the new world. She is the new myth for the Age of Aquarius. Sophia is the wisdom within.

Strange language to be hearing in the West. Would the West really fall for this Eastern hocus pocus? Scripture answers "yes"!

Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their own imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools, and changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts and creeping things (Rom. 1::21-23).

Peter Jones explains it this way:

The Bible is right. Sin is real. Transgressions produce objective consequences, specifically the dull, throbbing pain of real guilt. For this reason, the goal of pagan spirituality is clear, and is stated clearly—*to stifle guilt*...But this revolutionary goal of contemporary pagan spirituality redefines everything, turning good into evil, and evil into good. This is why the free-love hippies went East. This is why the Hollywood stars of the West love Eastern Buddhism and the Dalai Lama. This is why the occultic "Jesus" who channeled messages to Helen Shucman, author of the best-selling New Age text, *A Course in Miracles*, says to the reader: "Do not make the pathetic error of clinging to the old rugged cross...Your only calling here is to devote yourself with active willingness to the denial of guilt in all its forms."¹¹²

In addition to relieving guilt the East provides that which the West has fast been discarding: the spiritual side of man. Secular humanists and Marxists are materialists: for them material is all that exists. No matter how much those who hold to these beliefs might want it to be otherwise, life based on materialism leaves no hope. Life is meaningless if when you die, that's all there is. The East's belief in reincarnation fills this void. In this connection Johanna Michaelsen writes:

Literally millions of people are involved in a desperate search for spiritual reality, and it seems that most of them don't much care what the source of it is or where they find it just so long as it's "real."

¹¹¹ David Miller, *The New Polytheism: Rebirth of the Gods and Goddesses* (New York: Harper and Row, 1974), 12.

¹¹² Peter Jones, "Pagan Spirituality," *The Outlook* (September 5, 2000): 6.

Western occultism and Humanism have embraced Eastern mysticism to their bosom, and the bizarre offspring of this union has been christened the New Age Movement. What was once the squalling infant of the hippie era is growing up fast. The New Age Movement is spreading its roots into every facet of our society. Housewives can't even get out of their local supermarkets without running the gauntlet of magazines and weekly periodicals heralding the latest information on channelers, psychic healers, gurus, astrologers, etc. It is truly ironic that our space age, technological civilization whose god has been science, progress, rationalism, and cold-blooded empiricism has seen a mass stampede in the direction of Eastern mysticism and occultism that constitutes the backbone of this New Age Religion.

The statistics are staggering. According to a poll conducted by George Gallup, Jr., at least one out of every four Americans now believes in reincarnation... Over 20 million are turning to psychics and channelers... Almost half of American adults (42%) now believe they've been in contact with someone who has died. And at least two-thirds of these adults report having experienced ESP.¹¹³

Clearly, Western society is enamored with Eastern ideas. However, we should not suppose that this is new for the West.

Transcendentalism introduced Eastern thought into America as far back as the 1800s. Two of its early adherents, Henry David Thoreau and Ralph Waldo Emerson, were basically pantheists influenced by the mysticism of the East. Like New Agers of today, they were eclectic, accepting or discarding whatever they wished from Eastern thought.¹¹⁴

Other early currents of Eastern influence on the West include Christian Science, which is based on the work of Mary Bakker Eddy; theosophy, as taught by the Theosophical Society founded in 1875; and psychoanalysis, a leading proponent of which was Carl Jung (1875-1961), who believed in the deity of man.

Although Eastern thought is not new to the West, what is new is that it is becoming very much mainstream. Because it is having such a dramatic influence on the West, and because what happens in society around us also has an influence on us and our children, present-day Issachar does well to consider how Eastern thought is having a significant influence on the institutions of American society.

Eastern Influence on Education

It's easy to see why those who promote Eastern thought want to have an influence in America's classrooms. If their ideas are accepted by America's children, it is only a matter of time before the West is West in name only. Just to gain a flavor of what is going on in some of America's classrooms, consider the following:

Twenty-five first-graders lie in motionless silence on the classroom floor. The teacher intones soothing phrases to aid relaxation. Within moments, the meditative journey

113 Johanna Michaelsen, *Like Lambs to the Slaughter* (Eugene, OR: Harvest House Publishers, 1989), 10–11.

114 Lutzer and De Vries, *Satan's "Evangelistic" Strategy*, 55.

begins. The children imagine the sun...they are told to bring the sun down from the sky and into their own body...until their bodies are ablaze with light.

Then follows instruction on how to become perfect, by filling the mind with knowledge until their whole body becomes a beam of light. Eventually they contain all of the light in the universe. Now they are at peace and are perfect. They are told that they are intelligent, magnificent, and *contain all the wisdom of the universe within themselves*.¹¹⁵

Although this is just one example of what is happening in one classroom in Los Angeles, California, consider that the teacher, Dr. Beverly Galyean, has developed this educational technique as part of a federally-funded program of "confluent education." She describes her program as a "holistic approach using thinking, sensing, feeling, and intuition." One wonders, could it be that current emphasis on self-esteem in public (and some Christian) schools has its roots in the New Age Movement?

That such New Age thinking has *widespread* influence in America's schools is confirmed by what Michaelsen writes:

In March of 1982 the U.S. Department of Education held seven hearings around the country on the proposed regulations for the Protection of Pupil Rights Amendment. These hearings were attended by hundreds of parents who testified concerning the subjection of their children to such practices as Yoga, Transcendental Meditation, hypnosis, guided imagery and visualization sessions, parapsychology, sensitivity training, psychiatric exercises, and other practices designed to change the thinking, values, beliefs, and behavior of the children (all in the name of "education," of course).¹¹⁶

Eastern Influence on Politics

Western politics has been penetrated by Eastern thought as well. Green parties are becoming more and more influential. While it is true that all who claim Green Party membership would not also identify themselves as New Agers, nevertheless their ideologies are at bottom the same. In addition to their influence in the Green Party, New Age groups are active in Greenpeace USA, Planetary Citizens, Sierra Club, Amnesty International, and Zero Population growth. Although we might consider these of little significance, New Age apologist Marilyn Ferguson views them as part of the New Age network and as such she believes they generate,

power enough to remake society. It offers the individual emotional, intellectual, spiritual, and economic support. It is an invisible home, a powerful means of altering the course of institutions, especially government.

Anyone who discovers the rapid proliferation of networks and understands their strength can see the impetus for worldwide transformation.¹¹⁷

Marilyn Ferguson may be wrong about a lot of things, but concerning the influence of New Age thinking on Western politics she appears to be right on target. One need only consider our government-sponsored annual Earth Day celebration. And where, pray tell, did that come from? You guessed it, its roots are in the pagan spirituality of the 1960s.

¹¹⁵ Ibid., 136–37.

¹¹⁶ Michaelsen, *Like Lambs*, 47.

¹¹⁷ Marilyn Ferguson, *The Aquarian Conspiracy* (Los Angeles: J. P. Tarcher, 1980), 213.

Eastern Influence on Hollywood

Not only is the East having a significant influence on education and politics, its ideas are also endorsed by many on the cutting edge of Western culture: Hollywood. About this, Don Feder writes:

From spirits and reincarnation to telekinesis and the occult, the movie industry is in the grip of a New Age mania.

Consider the re-released Star Wars trilogy...there's the Force, "an energy field created by all living things" that humans can connect with to accomplish incredible feats of valor—karma-coated popcorn...

Today it (Hollywood, parenthesis added) rolls out one piece of New Age schlock after another—Phenomenon, Powder, Dragonheart, Little Buddha, The Craft and the Frighteners, in the past year (1993, parenthesis added) alone.

Hollywood loves religion, as long as it's non-Western. Richard Gere (who meditates with Tibetan masters) and Oliver Stone are Buddhists. Travolta and Cruise, disciples of L. Ron Humbug. Shirley MacLaine clones, like Oscar-winner Jon Voight, are practically tripping over each other.¹¹⁸

Concerning Hollywood's influence, Johanna Michaelsen adds:

Saturday-morning cartoons are proving to toddlers that "I AM THE POWER!" They are told that there are "good" sorceresses and Witches and shamans and wizards who have access to untold power, and the telepathy and telekinesis (and those words are the exact ones used) are normal and useful abilities to cultivate.¹¹⁹

Welcome to the wacky world of Harry Potter.

Eastern Influence on Business

The New Age Movement is not content with the incarceration of Issachar's children, it would even rule the way we do business. In a lengthy article in *Christianity Today*, Jeff Sellers provides the following insights:

Visualizing the future, several businesspersons at a Manhattan hotel are acting out what the ideal corporate board meeting will look like in 2012. "May all the decisions we make today be guided by values and by love," the board chairman says. "Let's meditate on it. Tune in to your intuition on all levels."

It's the Spirit in Business World Conference, where more than 500 business people and assorted "change agents" have come to unleash each other's inner powers. They will spend three days spurring each other on to positive thoughts at the Sheraton New York Hotel and Towers, a sanctuary from the grit and litter outside. Then they will go to the ends of the earth as part of a fledgling movement to transform the world.

118 Don Feder, "Hollywood's New Age Love Affair," *AFA Journal* (April, 1994): 19.

119 Michaelsen, *Like Lambs*, 13.

Yes, they're believers—in human potential. They believe in the power of enlightened business to imbue life with meaning. Many of them, especially their leaders, believe business will help usher in a universal shift in consciousness.

They mean many things by the term *shift in consciousness*, including the notion that business people should rely less on rational thought and more on intuitive "inner wisdom." On a less esoteric level, the envisioned business revolution would affirm values—rather than shareholder value—as the driving force of business.¹²⁰

In the rest of his article Sellers makes the case that New Age influence in the business world has gone from a fringe movement to being mainstream. He bases this contention on the growing number of books on the subject of spirituality in the workplace, the proliferation of conferences on spirituality in business and the workplace, and the increasing (up to 10%) number of management consultants that include spiritual emphases.

Eastern Influence on Western Society in General

Further, the widespread influence of the New Age on the West is so prevalent in our everyday life that it simply cannot be ignored. Consider just a few examples:

An article in the *Grand Rapids Press*: This article describes a recent celebration of New Age pagans who in their activities show respect for life and the earth. "The goal of Sunday's event was to foster pride in pagan identity through education, activism, charity and community, and to show others that pagans are just normal people."¹²¹

An article in *Healthy Living*: The use of yoga is promoted as a means for staying healthy. Instead of being used only by the fringes of society, the article states: "These days, the art of yoga—a centuries-old health program of stretching and breathing exercises, often accompanied by meditation techniques—has gone thoroughly mainstream."¹²²

An article in *Reader's Digest*: This article attempts to give a scientific validation to meditation, and even presents a detailed explanation of how one is to do it.¹²³

Another article from the *Grand Rapids Press*: The reviewer of two children's books—*Stone Soup* by Jon J. Muth and *What about Me* by Ed Young—tells us, "Eastern religions are the source of wisdom in two folktales." We are further informed: "Both these tales have been told before, but not in their eastern context with such beautiful illustrations. They are indeed teaching tales with wise words for children. But they are so palatable they'll feel more like a treat than a lesson."¹²⁴

Many other examples of Eastern influence on our society could be cited. One of the more interesting is the connection some are making of the recent craze in the West of tattooing and body piercing to the pagan influences of the East. Gene Edward Veith in *World* magazine observes that while

120 Jeff M. Sellers, "The Higher Self Gets Down to Business," *Christianity Today* (February, 2003): 34.

121 Morgan Jarema, "Pagan Pride," *Grand Rapids Press* (September 16, 2002), D1.

122 "Yoga Moves into the Mainstream," *Living Healthy* (Fall, 2002): 18–19.

123 "Give Peace a Chance: Meditation for Busy, Normal People," *Reader's Digest* (October, 2002): 116–21.

124 Sue Stauffacher, "Eastern Religions Inspire Wisdom in Two Books," *Grand Rapids Press* (March 22, 2003): B7.

third world dictators seek what the West has to offer in business suits, weapons, industry, health care, etc.

Ironically, at the very same time, many Westerners—despising or ignorant of their own civilization—are tattooing their bodies like Maoris, piercing their bodies, and cultivating a "new primitivism." Already, "advanced nations" have brought back into vogue practices associated with the worst barbarism—sexual license, recreational violence, and infanticide. Civilization requires vigilance both from without and from within.¹²⁵

In connection with the subject of body piercing and tattooing, it is interesting to note some developments of these practices throughout the United States:

...(T)attooing and piercing are evolving in ever more radical ways, including mutilation, branding, scarification, and implants under the skin. There is an Association of Professional Piercers, who place steel balls or other shapes under the skin to create a variety of looks, including devil's horns poking out of the forehead; branding the skin with hot metal; and ritual scarification using a scalpel to slice the face or body. Eric Sprague has undergone intensive procedures in an attempt to look like a lizard. He has implants over each eye for a "horned ridge effect," teeth filed to sharp points, and even a split tongue. He said the tongue "is the culmination of childhood daydreams and fantasies."¹²⁶

Issachar's Response

How must Issachar respond to these things? Are they just passing fads or do they constitute a real threat to the spiritual well-being of Israel? If one piercing per ear for boys, two per ear for girls, and one "small" tattoo for each is acceptable today, why not three piercings, a large tattoo, filed teeth, and steel balls tomorrow? One person responded to the above mentioned quote of Gene Edward Veith this way: "The most troubling thing to me, however, is the 'new primitivism' found among professing Christians who dismiss tattooing, piercings of unusual body parts, and the wearing of less and less clothing (even to church) as just being 'fashionable.'"

In contrast to this concern a New Age apologist, Dick Sutphen, brags about the strategies that New Agers have employed to make their ideas acceptable to American society.

One of the biggest advantages we have as New Agers is, once the occult, metaphysical and New Age terminology is removed, we have concepts and techniques that are very acceptable to the general public. So we can change the names and demonstrate the power. In so doing, we open the New Age door to millions who would not be receptive.¹²⁷

What is so ironic is the almost fanatic rejection by our increasingly pagan society with anything that even remotely symbolizes Western Christianity (manger scenes, Christmas trees, prayer, etc.) contrasted with the West's ready acceptance of the pagan symbols of our time because they are "cool" or just another passing fad.

125 Gene Edward Veith, "Saps for Savages," *World* (July 20, 2002): 11.

126 David Cloud, "Pagan Art of Body Tattooing and Piercing Getting Weirder," *The Christian News* (May 28, 2001): 22.

127 Dick Sutphen, "Infiltrating the New Age into Society," *WHAT IS*, Vol. 1, no. 1 (Summer, 1986): 14.

Modern-day Issachar should recognize that essentially nothing has changed since the Lord warned Israel of the dangers posed by the pagan Canaanites. As then, so today, "Israel then shall dwell in safety alone" (Deut. 33:28). Israel has nothing to gain and everything to lose! By accepting the symbols (ying and yang, crystals, etc.) and practices (yoga, tattoos, piercings, etc.) of New Age paganism, Israel places herself and her future generations at risk. Rather than stand with our children as close as possible to the altar of the Baals and Molochs of our day, we would do well to keep our distance. At the same time, by adopting the symbols and practices of the New Age, she mutes her response to those who are caught up in the hopelessness of the New Age Movement. After all, why would a pagan ask an Israelite who looked and acted no different than he "a reason of the hope that is in you" (1 Pet. 3:15)?

Sons of Issachar, let us continue to grow in our understanding of the times and live!

Chapter Fourteen

Eastern Influence on the Church

"We must rethink our ideas about God; we should place less emphasis on Christ as a person and a redeemer. We should put the Bible away for 20 years while we radically rethink our religious ideas."¹²⁸ Those words were spoken by Roman Catholic priest Father Thomas Berry, in the Cathedral of Saint John the Divine in New York. In 1994 in that same cathedral the then Vice President, Albert Gore, proclaimed, "God is not separate from the earth."¹²⁹ Mr. Gore said this during a service in which nature was honored by parading a camel and elephant up and down the aisles while worshipers carried a bowl of compost and worms in a procession to the altar.

From the previous chapters we have written about Eastern thought, it should be clear that the references in the paragraph above have obvious Eastern overtones. Could it be that the Eastern ideas, which are becoming so much a part of mainstream American society, are also influencing the church? If so, what effect is it having? How could this have happened? Should these developments concern modern-day Issachar?

The Church under the Spell of the East

It is not difficult to demonstrate that the nominal church, along with Western society, has fallen under the spell of Eastern mysticism. In his book *Spirit Wars*, Peter Jones writes:

Does the average Christian know what is going on in our ostensibly civilized society? Pagan ideology, sometimes of the most radical and anti-Christian nature, is taught in university departments of religion, theological seminaries, mainline church agencies, feminist networks and wicca covens across the land. It adopts the name of Christianity, but will render our world unrecognizable.¹³⁰

From Jones' perspective the average Christian does not know what is going on, and even if he did know, he is not prepared to present a viable challenge to it. Let's allow Jones to speak for himself:

Unfortunately the average couch-potato Christian, so often consumed by the great American materialistic dream and nurtured by that moronic national baby sitter, TV— itself controlled by materialists and humanists serving New Age goals—would seem to be no match for the sleek, vegetarian, highly spiritual, well-read, occult-driven conspirators of the Aquarian Age.¹³¹

128 Fred Gielow, *You Don't Say* (Boca Raton, FL: Freedom Books, 2000), 63.

129 Ibid., 64.

130 Peter Jones, *Spirit Wars* (Escondido, CA: Wine Press Publishing, 1997), 35.

131 Peter Jones, *The Gnostic Empire Strikes Back* (Phillipsburg, NJ: Presbyterian and Reformed Publishing Company, 1992), 96.

Could it be that Jones is seeing that which does not exist, and without justifiable cause is crying "wolf, wolf"? The evidence from some additional sources would suggest otherwise:

Liberal theologians are of course ready to join hands with channelers and the astrologers of this age, believing that spiritual experiences are of equal value. The Reverend Gene Seely, an ordained United Methodist minister, says he is quite ready to climb out on a limb with Shirley MacLaine—at least most of the way. One cannot watch her growth, he says, without recalling the parable of Christ about the new wine in old wineskins. Only stretchable wineskins can accommodate the ferment of new truth.

The minister says we must allow for the fact that God may be revealing Himself through experiences such as that of the famous actress. After all, he asks, "How then is the church to deal with such things as reincarnation, trance channeling, out-of-body experiences, clairvoyance, extraterrestrials, telepathy, intelligent energy fields, and non physical entities?"¹³²

A few pages deeper in their book, Lutzer and DeVries further reveal Eastern influence on the church when they write:

We should not be surprised to find that Schuller [Rev. Robert Schuller of the Crystal Cathedral in Garden Grove, California] has now taken the next step and accepted the techniques of Hinduism to find satisfaction and results through positive thinking. He argues that the meditation found in different Eastern religions is quite compatible with the Judeo-Christian religion. Both, he says, desire to overcome the distractions of the conscious mind. He regards these methods, regardless of their origin, as neutral from a religious point of view and hence beneficial to all. "The most effective mantras employ the 'M' sound. You can get the feel of it by repeating the words, 'I am, I am' many times over...Transcendental meditation is not a religion nor is it necessarily anti-Christian."¹³³

After reading that, it does not surprise us when we also hear of Rev. Schuller's conciliatory meetings with Muslim leaders. In fact, in a meeting with Iman W. Deen Mohammed, Schuller is reported to have said to the Muslim leader that if he was absent from the earth and came back after a hundred years to find his descendants Muslim, it wouldn't bother him—so long as they weren't atheists. Remember now, this is from a graduate of Western Theological Seminary in Holland, Michigan. Remember, too, how influential he was when perched in his Crystal Cathedral.

Effects of Eastern Influence

As this openness to Eastern religions has increased in the churches, so also have many Eastern worship practices become more prevalent. For example, those who live in the Grand Rapids, Michigan area (and also in many other cities around the nation) have observed over the years a significant interest in Taize worship services. These services have no preaching, only prayer, song, and scripture and are "intended to awaken one's inner spirituality." As reported in the *Grand Rapids Press*, numerous Taize services were held in Western Michigan. A few snippets from the *Press* article will give a taste of the Eastern flavor of these services:

132 Erwin W. Lutzer and John F. De Vries, *Satan's Evangelistic Strategy for This New Age* (Wheaton, IL: Victor Books, 1989), 114.

133 *Ibid.*, 120.

Taize (pronounced ta-zay) worship services, named after a Christian community in France, are growing in popularity across America.

A Taize chant and time of silence will be part of the annual community interfaith Thanksgiving service.

The repetitive choruses of Taize and its emphasis on personal reflection incline worshipers toward deeper prayer...

It's kind of a way to center yourself, to go deeper within yourself to feel God's presence...¹³⁴

Gene Edward Veith connects the Eastern influence on the churches to the increasing decadence of Western culture in general and the mainline churches of the West in particular. Veith writes:

As Christianity becomes less of a presence in our culture, the ancient pagan religions are rushing in to the void. Progressives had always assumed that once Christianity faded, people would do without religion entirely. But this was naïve. Without an advanced religion like Christianity, people are reverting to what came before, to nature worship, neo-animism, and primitive superstitions...

The culture's moral shifts may be a cultural reversion to paganism, which sometimes used prostitution and homosexuality as means of religious awakening and which often tolerated euthanasia and infanticide.¹³⁵

A rise in paganism in America does appear to be evident. As our society seeks more and more to distance itself from anything that would connect it to Christianity, it has been adopting practices that have their roots in paganism. The example of "The Burning Man" practiced every Labor Day weekend in Black Rock Desert in northwestern Nevada is a case in point:

Severed animal heads are roasted over a flame; people dressed as demons perform pagan rituals; men and women dance nude before fiery idols as a starry night softly illumines the flat desert around them...The festival is called "The Burning Man," so-named because of the celebration's centerpiece: a towering, 40-foot, wooden, faceless being erected in the middle of the pagan campground and burned on the final night.

The festival's finale is on Saturday night, as the attendees observe and participate in a drama which celebrates the knowledge that they will all one day enter hell. The crowd follows the actors from one huge structure to another, simulating their descent into the abyss.¹³⁶

As bazaar as it may appear, "The Burning Man" is a growing phenomenon in "Christian" America. The celebration has grown from 10,000 participants in 1997 to 30,000 in 2000 with other "Burning Man" celebrations beginning to take place in other parts of the country. Furthermore, many of the participants once professed Christianity, but now have turned their backs on God.

While the movement toward paganism is growing in the United States, Veith believes that "the main religious shift in American culture is not so much to overt paganism as to syncretism, the attempt

134 Matt Vande Bunte, "Hearing God's Voice," *Grand Rapids Press* (November 23, 2002): B1.

135 Gene Edward Veith, "A God in Their Own Image," *World* (May 6, 2000): 16

136 *AFA Journal* (September, 1997): 6.

to combine a biblical faith with a pagan one."¹³⁷ In agreement with Veith is Peter Jones, whose book *The Gnostic Empire Strikes Back* emphasizes that same point, and demonstrates how today's conflict with the New Age movement is very much like the ancient church's struggle with gnosticism; thus the title of his book. Veith, however, makes the point that this syncretism is manifesting itself on an institutional level as well. To illustrate the point, he informs us of the Agape International Spiritual Center in suburban Los Angeles. This organization of some seven thousand members calls itself a church but "makes no pretense of being Christian at all."¹³⁸ Rather, Agape International is a multi-religious group of Muslims, Jews, Christians, and Buddhists.

Closer to home, Veith assesses the ecumenical movement. In so doing he notes that in the 1960s the ecumenical movement "tried to reconcile various Christian traditions. Today, it tries to reconcile the various world religions." Closer still, Veith writes, "Even many ostensible evangelicals are showing signs of pagan flirtation. The 'openness of God' theologians are jettisoning the attributes of the transcendent God who has always been worshiped by Christians in favor of a lesser god who is not all-knowing, outside of time, or all-powerful."¹³⁹

If that is representative of New Age influence on the national religious scene, what does it look like on the international level? Even worse...at least if half of what Mr. John F. McManus writes in *The New American* is true! McManus describes an organization called United Religions, which "would have all faiths abandon their core beliefs and join together in a worship-the-earth form of religiosity."¹⁴⁰ McManus further informs us that "support for the entire undertaking came from former UN Assistant Secretary General Robert Muller." The organizers, with its more than seven hundred supporters from leaders of the world's religions, hope to have the United Religions fully functioning by 2005. Rather ominously, Mr. Muller has remarked that peace among the world's religions "will be impossible without the taming of fundamentalism through a United Religions that professes faithfulness only to the global spirituality and to the health of the planet."¹⁴¹

How must modern-day Issachar view these Eastern influences on the church? Lutzer and DeVries may very well be on target in viewing it as part of Satan's strategy to deceive the nations of the world:

To do this he must redefine mankind's definition of God. Rather than thinking of God as the personal Creator, Satan would like man to think of God as everything that exists. Then man can think of himself as God too.

Second, Satan wants to redefine death so that people think of it as a pleasant transition without any accountability to a personal God. You just go around as many times as you need to, and eventually you will get to nirvana.

Third, he wants us to come to our own definition of what is good and evil. Moral relativism serves his purpose because it breaks down the fiber of a nation and leads to personal emotional entrapment.

137 Veith, "A God in Their Own Image," 16.

138 Gene Edward Veith, "The New Multi-faith Religion," *World* (December 15, 2001): 16.

139 Veith, "A God in Their Own Image," 16.

140 John F. McManus, "United in Godlessness," *The New American* 14 (April, 1997): 44.

141 *Ibid.*, 44.

Fourth, he promotes esotericism, the belief that reality can be reduced to a personal experience of enlightenment. Man can feel initiated as an enlightened one if he has the right mystical encounter.¹⁴²

Lutzer and De Vries could be right in their fourfold explanation of Satan's strategy to deceive the nations. The question is: how could the mainline Protestant churches of the West be duped into accepting these strange Eastern ideas? One might be able to understand that the secular West would be receptive, or at least tolerant, of these strange Eastern ideas, but surely not those in the tradition of the great Protestant Reformation? Impossible! How can these things be?

James Herrick, Professor of Communication at Hope College, believes this has happened because

pluralism has come to dominate the Western religious scene in the past thirty or so years. The pluralistic perspective affirms that all religions provide unique insights into the transcendent and reflect a similar human longing for the divine. In addition, pluralism insists that no single faith can make an exclusive claim to truth and that there is no superior spiritual perspective from which other perspectives can be assessed.¹⁴³

Herrick's evaluation rings true; especially when one considers that more and more it is claimed that all religions are just different ways to worship the same God. Less and less is there room these days for theological exclusivism, that is, the idea that there really is only one way of salvation. Herrick goes on to suggest that current religious pluralism is unified by an emphasis on mystical experiences. Whereas in the past, Western Protestantism was rooted in actual history as expressed in the infallible Word of God, now it is open to subjective religious experience as its foundation of truth. Evidence for this turn-about in religious thinking can be found in some startling statistics that demonstrate that an increasing number of evangelical youth reject the concept of absolute truth. According to a poll that was taken, in 1991 52% of these young people said there was no absolute truth. This increased to 62% by 1994, 78% by 1999, and 91% by 2002. If this is indicative of Western Protestant belief, little wonder, then, that relying on experience now dominates. If there is no absolute truth, we are left to depend on ourselves and what we experience as the basis for our decision-making. The following example illustrates the point:

A Reformed Baptist minister in England was invited to speak at a Christian Union house-party weekend. On arrival he was informed that a young lady had claimed that the Lord had appeared the previous day and told her personally that she was to be the main speaker that weekend.

When the issue was put to a vote, most of the students voted in favor of the young lady. The visiting minister did not return home, but awaited the outcome. At the first session the young lady began, but in less than three minutes dried up.

Heads turned to see if the visitor was still present and available. He was. The rest of the weekend went according to the original plan.¹⁴⁴

142 Lutzer and De Vries, *Satan's Evangelistic Strategy*, 28.

143 James A. Herrick, *The Making of the New Spirituality* (Downers Grove, IL: Inter Varsity Press, 2003), 227–28.

144 Peter Bloomfield, "Ongoing Revelation?" *Evangelical Times* (February, 2003): 29.

That religious *experience* has trumped the historical revealed Word of God as the rule for the faith and life on much of Western Protestantism is abundantly clear. Consider very briefly a few examples. In Pentecostal circles, speaking in tongues and the performance of miracles are the important thing. In the Toronto movement "holy laughter" and/or the making of animal sounds during worship works. In the Episcopal Church (and others) practicing homosexuals are fine—even in the priesthood. From many pulpits women preach because they have "felt" the call. On many an elders' and deacons' bench women sit because there they can best use their perceived God-given gifts. It doesn't seem to matter what scripture says about these practices; as long as it feels good, is fulfilling, is fun, or attracts people it must be okay.

Taking Leave of History

If Herrick is right in his assessment, namely, that "Pluralism has come to dominate the Western religious scene," and what unifies religious pluralism is its emphasis on mystical experiences, the obvious question that follows is: how did this happen? Herrick's answer is that Western Christianity is "taking leave of history." He writes, "...while not denying the validity of individual experience, advocates of the Revealed Word perspective have always insisted on history—not individual experience—as the *ground* of religion."¹⁴⁵ Herrick goes on to explain why this is so important:

Should history ground spirituality, as the Revealed Word tradition has insisted? Or should myth, allegory and private spiritual experience—each cut free from external events—provide the basis of our religious commitments? We might say that the advantage and the risk of basing spirituality on history are the same—the possibility of proof and disproof. Vulnerability to historical scrutiny imports openness and candor. When a religious claim can be examined, tested, subjected to critical review, the public being asked to accept the claim is at the very least invited to participate rationally in a process of choice. When, on the other hand, a claim cannot be tested or subjected to any of the ordinary tests of truthfulness, we are left with no recourse but to trust the probity [integrity] of the claimant...

Does spirituality need history? The Revealed Word tradition has always answered yes; the New Religious Synthesis says *no*.¹⁴⁶

All of which begs a deeper question: if Western Protestantism really has to some extent taken leave of history, how did *that* come about? The obvious answer is that Western Protestantism has compromised with evolutionary theory on the historicity of the Genesis account of creation. This was done by accepting the notion that Genesis merely informs us that God created, but it does not tell us *how* God created. That fatal rejection of history has had devastating consequences:

It is tragic to realize that Western Europe rapidly changed from an area of strong Protestant faith to its present-day paganism. The cause was not evolution by itself, but Christians compromising to make Scripture fit evolution...

Causes have effects. As Ed Wharton notes, "Any view of these chapters in Genesis other than authentic history will necessarily regard the genealogies and the

145 Herrick, *The Making of the New Spirituality*, 252; emphasis added.

146 *Ibid.*, 252, 257.

tracing of the messianic seed-line as unhistoric and unimportant. This will eat away at trust in God's Word and cause faith's fire to go out."¹⁴⁷

Sad to say, these faith-quenching compromises to evolutionary theory were not confined to Europe. Rev. Mark L. Shand traces in some detail the history of these compromises by Presbyterian and Reformed churches both in Europe and America.

The gap theory represented a concession on the part of theologians to the demands of geology that the crust of the earth required a great deal of time for its formation. For a while there was a measure of peace between the theologians and the geologists. However, that peace did not last, because geology began to make further concessionary demands. It soon became apparent that the problem presented by geology was not just the need for long periods of time, but there were also issues concerning sequence... Therefore, theologians felt compelled to develop a further theory that would accommodate the new demands of geology. Geology was a demanding taskmaster, and the theologians became her compliant servants.¹⁴⁸

The demands of evolutionary science at the expense of the historicity of scripture continue. This can be seen from an article by Prof. David Engelsma titled, "Pulling the Plug on the Flood." He writes, "From the science department of Calvin College have come, in quick succession, two violent assaults upon the foundation of the Christian faith in Genesis 1–11. Howard Van Till demolished the historicity of the creation-account. Now Davis Young has undermined the historicity of the account of the flood."¹⁴⁹ From a quote in the *Grand Rapids Press* concerning his rejection of intelligent design, it appears that Van Till has developed in his errors:

We will experience God as creator better by learning to see the need for God, the action of God, in everything that the creation is gifted to do. I don't think we should look for evidence of the creator's action in what the universe is unable to do, but rather in the remarkable things it has been gifted to accomplish.¹⁵⁰

Two things from the above quote nearly jump off the page. In the first place it appears that our "experience" trumps history in Van Till's perspective on origins, and in the second place, for Van Till what "the creation is gifted to do" overrules what God *has* done. One is hesitant to place Van Till in the Eastern camp, but his ideas are a better fit with Eastern mysticism or what Herrick calls the "New Religious Synthesis" than with the "Revealed Word tradition."

Some Lessons for Issachar

All of which should lead modern-day Issachar to sit up and take notice. That this has happened to others in Western Protestantism should be warning enough that we are not immune. Satan's temptations are often deceiving and attractive, even for Issachar. C. S. Lewis warned of this over 40

147 Fred Wilson, "Compromises and Consequences: The Genesis Account," *Impact* (January, 1994): 3–4.

148 Mark L. Shand, "In the Space of Six Days (2)," *Protestant Reformed Theological Journal* (April, 2003): 24.

149 David J. Engelsma, "Pulling the Plug on the Flood," *Standard Bearer* (September 15, 1995): 511.

150 Matt Vande Bunte, "Scientist Debunks Intelligent Design Bill," *Grand Rapids Press* (November 8, 2003): B3.

years ago when he wrote his classic book *The Screwtape Letters*. There the demon Screwtape teaches Wormwood how to lead men astray.

Keep his mind off the plain antithesis between true and false...What we want, if men become Christians at all, is to keep them in the state of mind I call "Christianity And." You know—Christianity and the Crisis, Christianity and the new Psychology, Christianity and the New Order...If they must be Christians, let them at least be Christians with a difference. Substitute for the faith itself some Fashion with a Christian colouring.¹⁵¹

Isn't that exactly what is going on in the whole creation-evolution debate in the Protestant churches? All of the attempts to reconcile creation with evolution (the gap theory, the theistic evolution theory, the age-day theory, the framework theory, etc.) are in Lewis' words attempts at substituting "for the faith itself some Fashion with a Christian colouring." It doesn't seem to matter that Genesis 1 *does* tell man *how* God created, Christians in general and Christian scientists in particular continue to compromise on this in exchange for perceived respect from the scientific community.

Strikingly, not all in the scientific community are sufficiently impressed. Tom Mclver, writer of anti-creationist articles and books, condemns Christians for trying to make Genesis fit evolutionary science. He writes: "Each [theory]... involves critical compromises with the plainest, most literal reading of the Bible to force scripture into concordance with scientific evidence regarding the age of the earth."¹⁵²

Another secular humanist, A. J. Mattill, concurs: "Many creationists have taken the dishonest way of lengthening the days into millions of years, but the creationists make it clear that such an approach is nothing but a makeshift and is unacceptable Biblically and scientifically."¹⁵³

Compromising with evolutionary science has serious consequences. Not only is the historicity of scripture undermined, at bottom its clarity, reliability, and inspiration are also at stake. Which leaves Western Christianity with no more to offer than Eastern mysticism. Both are left with man's beliefs and experiences as the basis of their religion. Which means, of course, that Christianity becomes just another belief system in the whole cartel of world religions.

But there is another temptation for Issachar in this regard. Many in the Christian, science community (Institute for Creation Research, for example) seem most interested in *proving* that God created the heavens and the earth. Consequently their emphasis is on what can be discovered in the creation to support their belief in creation, rather than approaching the whole issue from scripture's



C.S. Lewis (Courtesy of Wikipedia)

151 C. S. Lewis, *The Screwtape Letters*, (New York: Macmillan Publishing Co., 1978), 53–44, 115–16.

152 Tom Mclver, "Formless and Void: Gap Theory Creationism," *Creation/Evolution* XXIV, Vol. 8, no. 3 (1988).

153 A. J. Mattill, "Three Cheers for the Creationists," *Free Inquiry*, Vol. 2 (Spring, 1982): 17–18.

perspective. The Bible is clear: "Through *faith* (emphasis added) we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear" (Heb. 11:3). So let us be clear as well: neither creation nor evolution can be *proved*. Both are based on faith. The one is a faith rooted in man. The other is a faith rooted in God. The ultimate consequence of belief in one or the other is expressed in this simple yet profound way by Prof. Herrick, "People who have a God do not need to become one themselves."¹⁵⁴

Understanding these times would seem to be depressing for Issachar: both Western civilization in general and Western Protestantism in particular appear to be under the growing influence of Eastern paganism. Yet, for "the light of the world" (Matt. 5:14), opportunity knocks. Against this backdrop of spiritual darkness lies opportunity for the light of truth to shine more brightly. Thus Issachar has the privilege of knowing and presenting the message of hope in an increasingly dark world.

Sons of Issachar, let us continue to grow in our understanding of the times and live.

154 Herrick, *The Making of the New Spirituality*, 28.

PART FIVE

ISSACHAR VS. ISLAM

"Death to the Great Satan!"

Strange isn't it, that the "Christian" West should be identified by Islam as the "Great Satan"? However, there may be more truth than fiction to that Islamic judgment of the West. When one considers its moral decline in the last half-century, the West appears to have all the characteristics of Satan's playground. Gene Edward Veith substantiates this:

The radical Islamic hatred of the West is motivated partly by their revulsion at the moral decadence of the West. The cultural influence of America overseas is no longer democratic ideals, political freedom, and economic prosperity as it was formerly, but rather sexual permissiveness, pornographic entertainment, legalized abortion, and an anti-cultural hedonism.¹⁵⁵

On the other hand, Paul Marshall, general editor of the first global report on religious persecution, claims, "They [Muslims] attack the West because it's Christian. They don't attack Christians because they're in the West."¹⁵⁶

Charles Colson agrees. He believes we are in the throes of a struggle of worldviews between extreme Islam and the Christian West. He describes this clash as follows:

Islam's worldview sees God as remote, utterly transcendent. Christians worship a God who became flesh and intimately knowable and personal through the incarnation. Muslims believe that humans are born good but are corrupted by non-Islamic cultures. Christians believe we are fallen and thus in need of salvation.

155 Gene Edward Veith, "Praise the Lord, Pass the Ammo," *World* (October 25, 2003): 10

156 Matt Vande Bunte, "Analyst Links 9/11 to Religious War," *Grand Rapids Press* (October 4, 2003): B2.

This leads to profound differences. For Islamists, the best hope of salvation is to eliminate non-Muslim influences and to advance Islam (by force if necessary, for which there are heavenly rewards, as the terrorists believed). The Muslim faces an uncertain outcome on Judgment Day based on his works. Christians are confident of a full pardon because of Christ's work.

Because they do not believe in original sin, fundamentalist Muslim leaders are utopian; they seek the perfect society by strictly enforcing Islamic law. But this utopian worldview has already brought tyranny and disaster, just as communist utopianism led to the tragic deaths of tens of millions in the former Soviet Union.

While Islamists want to enforce a theocracy, most Christians live peaceably with competing value systems. Christians believe in winning people through love, not conquest. Although most Muslims are peace-loving, the Qur'an does speak of jihads.¹⁵⁷

So just how is modern-day Issachar to understand Islam? Is it peaceful or war-like? Why does Islam hate the West? Is it because the West is Christian, or because the West is decadent? In Part Five we will attempt to answer these questions and at the same time become a little better acquainted with the Islamic worldview, its impact on the West, and its God-ordained role in the twenty-first century.

157 Charles Colson, "Drawing the Battle Lines," *Christianity Today* (January 7, 2002): 80.

Chapter Fifteen

A Little History: Jihad without End

Beginnings

The beginnings of Islam have everything to do with Muhammad. The following brief history of his life will lay the foundation for understanding the Islamic worldview that began a mere 1,400 years ago with a single person and rapidly expanded to its present number of over one billion adherents:

Muhammad was born in Mecca about 570 A. D., into the prominent Quaraysh tribe. Muhammad was orphaned at six. His grandfather, formerly the custodian of the Kaaba [a pagan holy shrine] and one-time head of the Meccan commonwealth, took charge of his upbringing. When the grandfather died, his uncle was...entrusted with Muhammad's care.

In his youth he worked as a shepherd, and later rode with the camel caravans that carried frankincense and silk through Mecca to Syria. These travels undoubtedly brought Muhammad into contact with the Jewish and Christian beliefs of the tribes with whom he traded. [This explains some of the similarities between Islam and Judaism and Christianity.] Although uneducated, he gained respect as a businessman. At the age of 25, he married Khadija, a wealthy widow fifteen years older than he. This marriage gave him prestige and respect in Mecca, provided opportunities for participation in the civil councils, and leisure for contemplation. He frequently climbed to a small cave among the rocks of Mount Hira, just north of Mecca, to spend days in fasting and meditation.

In 610, at the age of forty, Muhammad received the first of many visions on Mount Hara. The vision reputedly called Muhammad to be a prophet of the one true God, known in Arabic as Allah, a word closely related to the Hebrew word Elohim used for God in the Old Testament. The first declaration of his call was to his wife who became his first convert. He soon gathered a small but loyal group of followers to whom he recited the messages received in later visions. [These messages would be collected after Muhammad's death and used to formulate the Qur'an.]

Muhammad's preaching began to undermine Mecca's position as the center for an annual pilgrimage held in conjunction with a profitable trade fair. By condemning their deities, he offended not only the consciences of the Meccan leaders, but also their pocketbooks. The movement he was leading aroused strong persecution; yet, Muhammad persistently challenged the moral and social values governing Mecca under the powerful leadership of the Qurayshite oligarchy.

In the year 622, Muhammad and a trusted group of followers slipped away from Mecca and fled to the city of Medina. This flight, or Hegira, marks the year one of the Muslim era. Muslim years are counted A.H., or After the Hegira. At Medina, as his movement grew rapidly, he became not only the spiritual leader, but also a legislator and a military leader. In Medina there were five tribes, two Arab and

three Jewish. Muhammad united these tribes into a community of followers. [It is interesting to note that, early on, Muhammad was willing to tolerate the Jews and even seek their help to establish political power.] He continued to have a deep resentment toward the people of Mecca and used his position of power in Medina to raid the trade caravans heading to and from Mecca. Finally in 630, Muhammad led a force of 10,000 in taking control of Mecca.

Once in Mecca, Muhammad destroyed the idols of the Kaaba, and the pagan shrine of the Arabs. He retained the Black Stone as the most sacred relic of Islam and established the renewed Kaaba as the center of Islamic worship. [According to Muslim tradition, the Kaaba was originally built by Abraham and Ishmael, and the Black Stone was given to Abraham by the angel Gabriel.] With the destruction of the idols Muhammad destroyed the symbol of wealth and power of pagan Arabia. He established Islam as the sole religion of Mecca and himself as its only prophet. By the following year, 631, Islam had spread throughout Arabia and Muhammad was its undisputed leader.

By the time of his death in 632, Muhammad had seen the proclamation of his message spread from his immediate family through all the Arabian peninsula. Pagan idols had been destroyed and replaced with a belief in a single God. A land that had been torn by intertribal warfare was united by ties that made every Arab a brother in submission to the one God and His prophet Muhammad. Muhammad has rightly been judged the most influential Arab, and second to Jesus Christ as the most influential person in the history of the world.¹⁵⁸

Much is made today of Muhammad's initial tolerance of the "People of the Book" (Jews, Christians, and Muslims). However, once he gained power in Mecca and Medina, this changed. The three tribes of Jews, who had assisted Muhammad in establishing a power base in Medina, would be the first to experience this change. Initially some individual Jews were murdered, then two of the tribes were forced to leave while the third tribe was slaughtered. "Muhammad offered the men conversion to Islam as an alternative to death; upon their refusal, up to 900 were decapitated at the ditch, in front of their women and children."¹⁵⁹ Jihad (holy war) had begun! No fewer than 82 battles and skirmishes were fought in the name of Allah during the lifetime of Muhammad. Later the Qur'an would record in word what he had practiced in deed: "O ye who believe! Fight the Unbelievers who gird you about, and let them find firmness in you: and know that Allah is with those who fear Him" (Surah [chapter] 9 verse 123).

Expansion

During the three decades following the death of Muhammad, there was considerable expansion of Islam at the expense of the Eastern Christian Empire. Christianity would lose some of its great centers of influence such as Jerusalem and Damascus. These losses and other Islamic conquests from the 600s to the 1200s would set the stage for a military response from Christendom.

Both Eastern and Western Christianity were threatened by the advancing armies of Islam. Not only had the Eastern Church lost Jerusalem, Damascus, and Egypt, on several occasions Islamic dynasties even threatened Constantinople itself, the loss of which would expose all of Europe to Islamic hordes. In

158 Daniel Schmeling, "The Foundation of Islam," *Christian News* (October 15, 2001): 16.

159 Serge Trifkovic, *The Sword of the Prophet*, (Boston, MA: Regina Orthodox Press, Inc., 2002), 44.

the West the situation was, if anything, even worse. After rapidly advancing west across North Africa, by the early 700s Islamic armies had even crossed the Strait of Gibraltar, and in the year 719 all of the Iberian peninsula (Spain and Portugal) was under Islamic control. Not even the Pyrenees Mountains hindered their advance; and it looked as if France would be Islam's next victim. However, in Charles Martel the West would find a deliverer. As a result of his great victory at Tours in central France in 732, Europe in the providence of God would be preserved for Western Christianity.

Muslim armies were never to reach this point again. But their seeming invincibility resulting from decades of success had shattered the confidence of both Western and Eastern Christians. As a result, the Byzantines adopted essentially defensive strategies rather than engaging in frequent offensive campaigns, as was the case with the Muslim forces. These ongoing conflicts had sown destructive seeds, ensuring that further conflict was to come.¹⁶⁰

During these years of Islamic conquest, non-Muslims living in Muslim-conquered lands would be on the receiving end of various forms of discrimination. Sometimes this would mean something as silly as requiring Jewish and Christian women to wear two shoes of different colors, at other times it might require the payment of the jizya poll tax, which reduced some Jewish and Christian communities to extreme poverty. No matter the burden, and sometimes this could even mean forms of physical persecution, always the pattern of jihad set by Mohammad as expressed in Qur'anic verses such as Surah 9:29 was followed:

Fight those who believe not in Allah nor the Last Day,
Nor hold that forbidden which hath been forbidden by Allah and His Messenger;
Nor acknowledge the Religion of Truth,
From among the People of the Book,
Until they pay the Jizyah with willing submission,
And feel themselves subdued.

Although many Islamic sympathizers today like to present Islam as a religion of tolerance, the Qur'an and history record something quite different. This can be seen from the three options that Muslim armies gave their opponents before battle: convert to Islam, agree to accept Islamic law and dominion, or be killed. Further, "It was accepted practice that Muslims had a right to the property of non-Muslims, and that Muslims could kidnap the wives of unbelievers and make them concubines. Enslaving Jews and Christians was considered a merciful alternative to execution."¹⁶¹

If this were not reason enough for a Christian reaction, the rise of the Saljuq (sometimes spelled Seljuk) Turks in the middle of the eleventh century would insure a Christian response. The Saljuq migration across Central Asia brought them into conflict with many Christian communities. The massacre of the Christian population of Armenia is a case in point. But this was not all. The Saljuqs truded on and took control of Jerusalem from their fellow Muslims. Their occupation of the Holy Land compromised the safety of pious, Christian pilgrims desiring to make pilgrimages there in response to Rome's teachings of works righteousness. The two Peters (Riddell & Cotterell) conclude:

Thus Eastern Christianity, after centuries of setbacks and losses, had seen virtually all its territorial domains in Asia and the Middle east lost to successive Islamic empires: the Umayyads, the Abbasids, and the Seljuqs. Above all, we need to remind ourselves that

160 Peter G. Riddell and Peter Cotterell, *Islam in Context* (Grand Rapids, MI: Baker Academic, 2003): 86.

161 Brett M. Decker, "Islam: A Religion of Conquest," *Human Events* (September 22, 2003): 22.

this was the age of Muslim imperialism. Though empires came and went, from the perspective of Christian Europe the Muslim empires had been the principal factor in the erosion of vast domains that had previously belonged to Christendom. A Christian counter-reaction was inevitable.¹⁶²

Anti-Jihad Jihad

Muhammad's jihad was about to meet its match!

On this account I, or rather the Lord, beseech you as Christ's heralds to publish this everywhere and to persuade all people of whatever rank, foot-soldiers and knights, poor and rich, to carry aid promptly to those Christians and to destroy that vile race [Muslim] from the lands of our friends. I say this to those who are present, it is meant also for those who are absent. Moreover, Christ commands it.¹⁶³

This clarion call from Clermont, France by Pope Urban II in 1095 aroused Western Christendom to action. The thousands of people assembled to hear Pope Urban's speech responded with shouts of "God wills it! God wills it!" To fuel their enthusiasm further, the pope had red cloth cut up into strips, which were sewn together in the form of little crosses to be affixed to the sleeve of everyone who agreed to take part. Thus began the two hundred-year period of the crusades.

While historians record many possible motives for the crusades, high on the list were the more than four centuries of conquests during which Islam had taken control of two thirds of the old Christian world and the pressure of Islamic jihad on Europe.

Four years after Pope Urban's call to arms, in April of 1099,

the Crusader army marched on to Jerusalem, and on June 7 besieged the city. The attack began July 14, 1099—the date destined to live in anti-Christian infamy centuries later—and the next day the Crusaders entered Jerusalem from all sides and slew its inhabitants, regardless of age or sex. The soldiers of the Church Militant, as it turned out, could not only outfight but also out-massacre their Mohammedan foes.¹⁶⁴

However, ninety years later the Muslims retook Jerusalem under the able leadership of Salah-ed-Din (Saladin). This devastating loss to Christendom produced the Third Crusade, which succeeded in regaining Jerusalem in 1229. But by this time the strength and unity of the crusading cause was waning, and in 1244 the city fell again to the Muslims, never to be regained, even though numerous other crusading armies were deployed for that purpose.

Jihad vs. Anti-Jihad Comparisons

It would be futile to attempt to justify the Western church's involvement in the crusades. It was, no doubt, wrong for the church to make territorial gains its goal, especially in light of the Lord's clear pronouncement that "His kingdom is not of this world" (John 18:36). And it was in seeking territorial gains that the crusades were similar to Islamic jihad. That being said however, we must point out that an

162 Riddell and Cotterell, *Islam in Context*, 94.

163 Bongars, *Gesta Dei per Francos*, 1, 182ff., trans. in Oliver J. Thatcher and Edgar Holmes McNeal, eds., *A Source Book for Medieval History* (New York: Scribners, 1905), 513–17.

164 Trifkovic, *The Sword of the Prophet*, 99.

honest comparison of Muslim jihad with Christian jihad (crusades) does reveal a striking difference. While it is true that both claimed to be fighting holy wars, and both were often merciless in the process, the scriptures forbid such activity by the church, while the Qur'an demands it of its Islamic adherents.

Declare war upon those to whom the Scriptures were revealed but believe neither in God nor the Last Day, and who do not forbid that which God and His Apostles have forbidden, and who refuse to acknowledge the true religion until they pay the poll-tax without reservation and are totally subjugated. The Jews claim that Ezra is a son of God, and the Christians say, "The Messiah is the son of God." Those are their claims that do indeed resemble the sayings of the infidels of old. May God do battle with them!¹⁶⁵

Serge Trifkovic explains this passage of the *Qur'an* as follows: "The Muslims are obliged to wage struggle against unbelievers and may contemplate tactical ceasefires, but never its complete abandonment short of the unbeliever's submission."¹⁶⁶

Further, it should be noted that while the pope and various Protestant groups have recognized the error of and apologized for the role of their spiritual forefathers in the crusades, "no major Muslim group has ever repudiated the doctrines of armed jihad."¹⁶⁷

Post-Crusades Jihad

While defenders of Islam are quick to blame Christendom and her crusades for all the problems between Islam and the West, it should be noted that Islamic jihad both predated and postdated the crusades. In other words, the crusades had a beginning and an end, whereas Islamic jihad has been constant since its beginnings with Mohammad. The great Muslim historian Ibn Khaldun acknowledges this and even observes that this is one of Islam's advantages over the other religions, when he writes, "The other religious groups did not have a universal mission, and the holy war was not a religious duty to them, save only for the purpose of defense. It has come about that the person in charge of religious affairs in (other religious groups) is not concerned with power politics at all." He goes on to relate that Muslim leaders are concerned with power politics because Islam is "under *obligation* (emphasis added) to gain power over other nations."¹⁶⁸

Therefore it is not surprising that Islamic jihad continued after the crusades. The crusades were, after all, only a temporary setback for the endless jihad of Islam. With the fall of Constantinople in 1453, Christian communities in the Balkans came under Muslim domination. The annual "blood levy" of Christian boys was but one price they had to pay:

On a fixed day, all the fathers were ordered to appear with their children in the public square. The recruiting agents chose the most sturdy and handsome children in the presence of a Muslim judge. Any father who shirked his duty to provide children was severely punished. This system was open to all kinds of abuse. The recruiting agents often took more than the prescribed number of children and sold the "surplus" children

¹⁶⁵ *Qur'an*, Surah 9:29–30.

¹⁶⁶ Trifkovic, *The Sword of the Prophet*, 104.

¹⁶⁷ Robert Spencer, *Onward Muslim Soldiers* (Washington DC: Regnery Publishing, Inc. 2003), 10.

¹⁶⁸ *Ibid.*, 174.

back to their parents. Those unable to buy back their children had to accept their being sold into slavery.¹⁶⁹

Only a spirited, persistent resistance by the Austrians during the Muslim siege of Vienna in 1529 prevented the exposure of the rest of Europe to similar abuses of Islamic jihad.

Although Islamic jihad was temporarily stymied in the West, it was making significant progress in the East. Already in the thirteenth century some rulers in Sumatra embraced Islam. From this beginning, widespread Islamic influence resulted throughout the Southeast Asian region. Java, the Malay Peninsula, and the Philippines proved to be fertile areas of expansion. At present, Indonesia is home to more Muslims than any other country in the world.

Unlikely as it might seem, Christian Europe and Islam would clash next in such faraway places as Africa and the Far East. The scramble for colonies by the European powers would provide the occasion:

Historians speak of the "Grab for Africa" and the "Scramble for China," with vast areas carved up between leading European powers. In fact, over half the world's population, including almost all of Africa and Asia, passed under varying degrees of control by Britain, France, Germany, Belgium, Holland, Italy, and new imperial powers such as Japan and the United States. The colonized peoples included many of the world's Muslims...

Thus Christian Europeans were threatened by Ottoman expansion [in the Balkans] and incursions from the east. Meanwhile Muslims throughout much of the world were threatened by Christian European colonialism in India, Africa, and other locations. The complex legacy of rivalry and enmity between Christianity and Islam was being fueled even further.¹⁷⁰

For the most part, during this period of colonial expansion by the European powers, Islam was forced to give ground. This was not because Islam had given up on jihad, but rather because she was at this time no longer able to challenge the West. Islam's glory days were over. Stuck in the past she could no longer compete with the developing industrial West. That she had not given up on jihad can readily be seen, for example, by the first 9-11 type experience of the United States with Islam. This confrontation was initiated in the Mediterranean area by the "Barbary pirates." However, they weren't really pirates at all. Although they looted ships and bought and sold slaves, they saw themselves engaged in jihad and called themselves "mujahidin" (jihad warriors). In the fall of 1793, these Algerian mujahidin seized 11 United States merchant ships and enslaved more than 100 Americans. President Thomas Jefferson responded by urging the building of a navy to rescue American hostages and deter future attacks.

Lesser known is the example of a more modern Islamic jihad that took place in Turkey during the early 1920s. It involved the burning of the city of Smyrna and the massacre and scattering of its 300,000 Christian inhabitants. The conclusion of this dastardly affair and the shameful non-role on the part of the West is described by Serge Trifkovic:

The carnage culminated in the burning of Smyrna, which started on September 13, when the Turks put the Armenian quarter to torch, and the conflagration engulfed the city. The remaining inhabitants were trapped at the seafont, from which there was no escaping the flames on one side, or Turkish bayonets on the other...English, American, Italian, and French ships were indeed anchored in Smyrna's harbor. Ordered to maintain

169 Trifkovic, *The Sword of the Prophet*, 115.

170 Riddell and Cotterell, *Islam in Context*, 113–14.

neutrality, they would or could do nothing for the 200,000 desperate Christians on the quay.¹⁷¹

These and other examples of Islamic jihad demonstrate that though Islam has been unable to expand its borders by means of jihad in more recent centuries, jihad was still practiced—albeit often on its own non-Muslim citizens.

But all that was back then, what about now? Hasn't Islam changed? Doesn't jihad refer to a spiritual struggle rather than a physical one? Isn't Islam now a peaceful religion as many claim? Robert Spencer, director of Jihad Watch and author of *Onward Muslim Soldiers*, believes otherwise. He writes:

The widespread Western assumption about Islam—that because it is a religion, it contains core teachings of love, peace and brotherhood that people of good will can emphasize against those who would twist the religion to contrary purposes—begins to ring hollow. Self-proclaimed moderate Muslims in the United States have insisted that they be regarded at all times as unflaggingly patriotic and filled with civic zeal whatever unpleasant evidence to the contrary that individual cases may provide.¹⁷²

The Unpleasant Evidence

Evidence for present worldwide Islamic jihad of the militant sort is legion. Note just a few examples:

Nigeria—Forty-eight people have been hacked to death in Yelwa, Nigeria, by armed Muslims, many during a church meeting, according to Christian Solidarity Worldwide (CSW).

A recent upsurge in violence in southern Plateau State in Nigeria has claimed at least 100 lives and is the worst single incident so far, at least 48 people were murdered, many during an early morning prayer service on 24 Feb., CSW reported.

Armed Muslims invaded the service, ordered the congregation to lie face down and proceeded "to machete and axe them to death in their house of worship" according to the Christian Association of Nigeria. The victims included women and children.¹⁷³

Istanbul—A Pakistani Christian teenager kidnapped for more than two weeks in November has been forced into hiding to avoid recapture by Muslim extremists. Leaders of a fanatic Islamic school have vowed to send Zeeshan Gill, who just turned sixteen, to fight in Kashmir as a newly-converted Muslim jihadi (holy warrior). Abducted 7 Nov. on his way home from school, the boy was taken to the Jamia al Qasim al Aloom Islamic school. Kept there under guard, Gill was forced to recite the Islamic creed, an act that makes one a Muslim under the tenets of Islam. The boy was beaten by his captors, who declared that they would kill him if he tried to run away or convert back to Christianity. Four days before they planned to send him to Kashmir, the boy returned home to tell

171 Trifkovic, *The Sword of the Prophet*, 125.

172 Robert Spencer, "Calling the Islamic Reform Bluff," *Human Events* (June 21, 2004): 24.

173 Elizabeth Kendal, "Spreading Flame," *Christian Observer* (April, 2004): 30.

his mother what had happened. Mrs. Gill fled the city with Zeeshan, who remains in hiding at press time.¹⁷⁴

Zanzibar—Churchgoers on the Muslim dominated island of Zanzibar off the coast of Tanzania are aware of a growing threat by Muslim extremists suspected of carrying out recent attacks against church facilities. "There are some people who think they can do away with the Christians, and most of them are coming from outside (the country)," said Father Arbogast Mushi of the Roman Catholic Diocese of Zanzibar. Tensions increased on 5 Mar. when the Islamist group UAMSHO (Revival and Propagation Organization) held an illegal rally despite a government ban imposed after previous demonstrations in which UAMSHO distributed jihad-training videos and literature. The group urged killing secular politicians who refuse to impose sharia, or Islamic law. Five days later, arsonists set fire to a Roman Catholic church in the Jumbi district.¹⁷⁵

Pakistan—Pakistani police reluctantly detained a Muslim cleric after a Christian university student savagely tortured inside an Islamic madrassah (seminary) died of his injuries. Maulvi Ghulam Rasool was put under detention at a Toba Tek Singh police station on 2 May, about 10 hours after 19 year-old Javed Anjum died in a Faisalabad hospital. Rasool has been identified as a prayer leader and watchman at the Jamia Hassan Bin Murtaza Madrasseh, where Anjum was tortured for five days last month. In testimony videotaped by his family as he lay on his deathbed, the third-year student in commerce at Quetta's Government College said he was seized by people from the madrasseh when he stopped there to get a drink of water. They pressured the young man to convert to Islam. When Anjum resisted, his captors broke his right arm and fingers, pulled out some fingernails and severely beat him. The injuries caused Anjum's death from kidney failure, despite repeated dialysis treatments.¹⁷⁶

Ambon—This Indonesian city was a key base of operations for the now-disbanded Laskar Jihad, which killed as many as 10,000 Christians during three years of bloody sectarian strife. Laskar Jihad's leader, Jaffar Umar Thalib, issued numerous belligerent statements that made it abundantly clear that he regarded his struggle as a religious war.¹⁷⁷

Sudan—With material help from France, the Muslim regime in Khartoum continues to wage a bloody jihad against Christians in the southern part of the country... So far it has claimed the lives of two million Sudanese Christians and displaced five million more. Countless Christians have been kidnapped and enslaved, and even forcibly recruited by the government to fight this jihad... In spring 2003, radical Muslims burned a Christian pastor and his family to death while carrying out an unprovoked massacre of fifty-nine villagers.¹⁷⁸

174 Ibid.

175 Compass Direct, "Spreading Flame," *Christian Observer* (May, 2004): 30.

176 Compass Direct, "Spreading Flame," *Christian Observer* (July, 2004): 34.

177 Spencer, *Onward Muslim Soldiers*, 43.

178 Ibid., 48–49.

United States—According to Democratic senator Robert Graham of Florida, former chairman of the Senate Intelligence Committee, the Lebanese terrorist group Hezbollah (the Party of Allah), which receives as much as \$100 million each year from the Islamic Republic of Iran, "has a significant presence of its trained operatives inside the United States waiting for the call to action...They are a violent terrorist group. And they have demonstrated throughout their now twenty-five-year history a hatred of the United States and a willingness to kill our people...There are a number of lessons we should learn from September 11. One of those lessons is that these terrorist groups tend to do what they say they're going to do. If they define the United States as being Satanic—and that therefore they want to kill us—they will find ways to carry out that objective." Great Britain—In Britain last week...a group of mujahedin got involved in sports, but they weren't playing the game. Ten suspected Islamic terrorists were arrested just before they had planned to blow themselves up amid a crowd of nearly 70,000 people at a soccer game between two popular teams, Manchester United and Liverpool.¹⁷⁹

Jordan—A jihadist attack on the UNITED STATES Embassy and other targets in Amman, Jordan was foiled. The plot involved the unleashing of poison chemicals that would have killed upwards of 80,000 people. According to the New York Post, "The authorities said a group of 10 suspects planned to pack the truck bombs with deadly cocktails of 71 lethal chemicals—including blistering agents, nerve gas and choking agents—and then simultaneously crash them into their targets."¹⁸⁰

The Overwhelming Evidence

The evidence is overwhelming! Although throughout Islamic history jihad has meant many things, including both a spiritual and martial element, the downplaying of the latter by Islamic sympathizers is unconvincing in light of the abundance of current militant jihad practice around the world. In addition, Islam's history, tradition, and holy writings lend clear support for the violent jihad of present-day radical Islam and make it highly unlikely that they will change their terrorist ways anytime soon.

Clearly the history of Islam is red with the blood of its acts of violence. This history goes all the way back to the violent jihad of Islam's founder, Muhammad. All of which would certainly be disconcerting for the believer were it not for the fact that he understands that this is, in part at least, that which is spoken of in the opening of the second seal of Revelation 6:4: "And there went out another horse that was red: and power was given to him that sat thereon to take peace from the earth, and that they should kill one another: and there was given unto him a great sword."

Not only is radical Islam's militant jihad grounded in history, it also has firm justification both in the Quran and Hadith (the collection of sayings and acts of Muhammed). A few quotes from those documents will make that clear:

Fight and slay the pagans wherever ye find them, and seize them, beleaguer them, and lie in wait for them in every stratagem (of war). (Sura 9:1-6).

Fight those who believe not in God nor the last day, nor hold that forbidden which hath been forbidden by God and his Apostle (Muhammed), nor acknowledge the religion of

179 Robert Spencer, "Of Crusaders and Jihadis," *Human Events* (May 3, 2004): 24.

180 *Ibid.*, 24.

truth (Islam)...until they pay jizya (poll tax on non-Islamics) with willing submission, and feel themselves subdued. (Sura 9:29-31)

A man came to Muhammed and said, "Instruct me as to such a deed as equals Jihad." He replied, "I do not find such a deed." (*Hadith 4:44*)

Muhammed said, "A single endeavor (of fighting) in Allah's cause in the forenoon or in the afternoon is better than the world and whatever is in it." (*Hadith 4:50*)

Muhammed said, "Nobody who enters Paradise likes to go back to the world even if he got everything on the earth, except a Mujahid (one who fights in jihad) who wishes to return to the world so that he may be martyred ten times because of the dignity he receives (from Allah)." (*Hadith 4:72*)

Muhammed said, "Know that Paradise is under the shade of swords." (*Hadith 4:73*)

These and many other quotes from the *Quran* and *Hadith* make clear that radical Islam's violent jihad is no doubt consistent with their holy writings. They practice what they preach! In light of this it is very difficult for more moderate Muslims to condemn the actions of their radical brothers; to do so would put them at odds with their own holy writings.

Furthermore, they preach what they practice: the ideas of militant Islam are taught in the schools. A case in point is the high school textbook, *Islamic Culture*, produced by the Palestinian Authority Ministry of Education. This book teaches young Muslims, "Islam is Allah's religion for *all* (emphasis added) human beings. It should be proclaimed and invite (people) to join it wisely and through appropriate preaching and friendly discussions. However, such methods may encounter resistance and the preachers may be prevented from accomplishing their duty...then, Jihad and the use of physical force against the enemies become inevitable..." Also taught is Islam's belief that the world is divided into two portions: the Dar al Islam, the world of Islam, and the Dar al Harb, the world of war. According to this worldview, peace is possible only within the world of Islam, and the non-Islamic world is a battlefield where Muslims are required to war against the unbelievers.

In this light the modern-day children of Issachar must recognize that the conflict between Islam and the West is not merely a result of United States' support of Israel, past conflict, and Western economic policies that affect Muslim countries. It is much more than that. It is a war of ideas, worldviews if you will. Their cry of "Death to the West" is no idle threat, but rather an expression of their worldview that Islam and the West cannot coexist! No doubt the world will stand in awe of the beast that will bring these two antithetical worldviews into a semblance of peace under his rule (Rev. 17: 13).

Chapter Sixteen

A Little Theology: Righteous by Works Alone

In 1938, when Islam was weaker than ever before, the Roman Catholic writer Hillaire Belloc predicted it would rise again to threaten the West. At the time, the state of Israel did not exist. What Belloc understood is that Muslims need no provocation to wage jihad against non-Muslims. Perceived injustices inflicted by the West may have added fuel to the fire, but the flame was lit way back in the 6th century by Muhammad and his Qu'ran.

For the Muslim, jihad is very important, but even more important is believing in Allah and his prophet. Proverbs 4:23 informs us that out of the heart "are the issues of life." Thus, for modern-day Issachar to understand these perilous times and the role of Islam in them, we must examine a little bit of the heart, the belief system, of Islam.

The Basis

The basis of Islam is its scripture, the Qu'ran. In the Qu'ran a good Muslim will find all that he needs to know to please Allah, and Allah will be pleased with those who follow the Qu'ran's teachings to the letter.

But before we delve into some of those teachings, we ought briefly to consider the origin of the Qu'ran. What we find in the Qu'ran are the words that the Angel Gabriel is supposed to have spoken to Muhammad over a period of some twenty-three years. Since Muhammad was illiterate, these revelations of the Angel Gabriel had to be written down by others. This was done by Muhammad's scribes as he would recite what Gabriel had said to him. Shortly after Muhammad's death these writings were collected and put together in a book about the size of the New Testament.

It should be understood that, while the Angel Gabriel was the means by which the Qu'ran was given to Muhammad, the Qu'ran itself is, to a Muslim, the Word of Allah. By making that claim, Muslims do not

mean the same thing that Christians and Jews mean when they say the Bible is the Word of God. The traditional (and still nearly universal) Muslim understanding of the Qu'ran is far beyond the Biblical idea that God inspired human authors. Allah dictated every word of the Qu'ran to the prophet Muhammad through the Angel Gabriel. Allah Himself is the only speaker throughout the Qu'ran, and most often he addresses Muhammad, frequently telling him what to say to various adversaries.¹⁸¹

The arrangement of these writings is a bit unusual. "Those who assembled the Qu'ran did not know the chronological order in which the suras [chapters] came down. They opted for the format found in current interpretations: The 114 chapters begin with the longest and end with the shortest."¹⁸² Understandably, this arrangement results in a rather disorganized set of writings, with little if any continuity whatsoever.

¹⁸¹ Spencer, *Onward Christian Soldiers*, 127.

¹⁸² Thomas C. Pfotenhauer, "Brother Richard Challenges a Great Law/Gospel Debacle: The Quran," *Christian News* (December 8, 2003): 7.

Consequently, reading the Qu'ran is often like walking in on the conversation between two people with whom one is only slightly acquainted. Frequently they make reference to people and events without bothering to explain what is going on. In other words the context is often not supplied. Wishing, perhaps, to fill this gap, early in Islamic history Muslims elaborated two principal sources for that context: *tafsir* (commentary on the Qu'ran) and *hadith*, traditions of the Prophet Muhammad.¹⁸³

It should be noted further that the Qu'ran and the Bible have much in common. In fact, much of the Qu'ran is dependent upon the Bible.

With the exception of a few narratives purely Arabian in origin, all Qu'ranic stories have their biblical parallel. The many discrepancies between biblical and Qu'ranic accounts indicate that Muhammad was less concerned with the details of the event and more concerned with the moral underlying them. He cited such narratives not to preserve them in the Qu'ran for their own sake, but rather to support a point he wished to emphasize.¹⁸⁴

Nevertheless, the Muslim attitude toward the Bible is one of reverence. Sura 3:84 of the Qu'ran states: "Say, We believe in Allah and that which hath been sent down to us, and that which was sent down to Abraham, and Ishmael, and Isaac, and Jacob, and the tribes, and that which was delivered to Moses, and Jesus, and the prophets from their Lord; we make no distinction between any of them; and to him we are resigned."¹⁸⁵ Where discrepancies between the Bible and the Qu'ran occur, Muhammad concluded that in those instances the Bible must have been altered. Clearly Muhammad plagiarized and manipulated the teachings of the Bible to serve his purposes.

Qu'ranic Inconsistencies

While Muhammad found fault with the scriptures, the Qu'ran has its own problems, one of which is that contradictions occur. These discrepancies most often are found when comparing Muhammad's early revelations (Meccan suras) with his later ones (Medinan Suras). Robert Spencer explains the difference as follows:

The Meccan suras date from the early period of the Prophet's career, when he concentrated on calling people to accept his new faith. In the year 622, Muhammad fled from Mecca to Medina to escape the growing hostility of the pagans in his native city; this was the Hegira, the event that marks the beginning of the Muslim calendar. In Medina, he became a head of state and a military leader for the first time.¹⁸⁶

Obviously Muhammad's attitude toward those who rejected his new religion changed. During the Meccan period, he appeared to be conciliatory in order to gain converts from Judaism and the pagans that worshiped in Mecca. However, once he became the dominating force in the area, his attitude toward "unbelievers" changed significantly, as the Medinan suras reveal.

¹⁸³ Spencer, *Onward Christian Soldiers*, 127.

¹⁸⁴ Philip H. Lochhaas, "The Foundation of Islam," *Christian News* (October 15, 2001): 16.

¹⁸⁵ Ibid.

¹⁸⁶ Spencer, *Onward Christian Soldiers*, 134.

This distinction between Meccan and Medinan suras is significant because of the Muslim doctrine of abrogation. "Abrogation is the Islamic doctrine that Allah modifies and even cancels certain directives, replacing them with others."¹⁸⁷ This doctrine is to be taken very seriously because it is grounded in the Qu'ran: "None of Our revelations do We abrogate or cause to be forgotten, but We substitute something better or similar: Knowest thou not that Allah Hath power over all things?" (Sura 2:106). While Muslim theologians disagree concerning which verses have been abrogated and which others have replaced them, they generally agree that when inconsistencies occur between Meccan and Medinan suras, the Meccan has been abrogated and replaced by the Medinan one.

This is especially important when one considers Muhammad's teachings about jihad. Muslims will often point to the Meccan suras to demonstrate that Islam is a peaceful and tolerant religion. The problem is that the Qu'ran's last word on jihad, which is of Medinan origin, is very intolerant. Therefore, according to Islamic exegesis, the tolerant verses must be read and interpreted in light of the intolerant ones.

The Five Pillars of Islam

The teachings of the Qu'ran also include the five demands made upon the believers in Islam. They are known as The Five Pillars of Islam. These works of righteousness are critical for Muslims. None of their other works will be acceptable to Allah if these are not first satisfied. Further, these five pillars are the main unifying force of Islam. They are:

1. The Creed. "There is no God but Allah, and Muhammad is his prophet." It is mandatory that during his lifetime each Muslim must say this creed at least once correctly and with heartfelt conviction. In practice, however, the devout Muslim speaks it many times a day. In this creed the Muslim not only states his belief, but he sounds forth his evangelistic call to Jew and Christian to turn away from the "near-idolatry" of the Torah and the "idolatry" of Christ.
2. The Ritual Prayer. Prayers are to be said five times daily, upon rising, at noon, mid-afternoon, after sunset, and before retiring. The prayers consist of set formulas with prescribed bowings and prostration. In addition to the primary purposes of praise and supplication, the prayers serve two other purposes in the faith of the Muslim. According to the Qu'ran, the most difficult lesson for man to learn is that he is not God; the prayers keep man humble before Allah. Secondly, the set times for prayer create for the Muslim a sense of participation in a worldwide fellowship, even if he is isolated from other Muslims.
3. Almsgiving. The required almsgiving is separate and distinct from voluntary alms, and is set at 1/40 (2 ½ %) of all that a man possesses, that is, his holdings rather than just his income. The Muslim distributes his alms where he sees the most direct need—to debtors unable to meet their obligations, to slaves who are buying their freedom, to transients, and to the desperately needy.
4. Fasting. Muslims are required to abstain from food and drink and sexual intercourse from sunrise to sunset during the month of Ramadan. Since Islam employs a lunar calendar, the month rotates through all seasons. When Ramadan falls in the scorching days of summer, the longer days without a drop of water can become an ordeal. Such

187 Ibid,135.

fasting, the Muslim believes, teaches self-discipline and aids in the curbing of appetites also at other times.

5. The Pilgrimage to Mecca. It is obligatory for every Muslim during his lifetime to make a pilgrimage to Mecca if he can possibly do so. The pilgrimage is a scheduled event each year and includes special ceremonies en route and a visit to Muhammad's tomb at Medina. The purpose of the pilgrimage is said to be a reminder of the equality of all men and the devotion that all owe to Allah.¹⁸⁸

Other Significant Teachings

In addition to its "Five Pillars," the Qu'ran teaches that in the Garden of Eden Adam and Eve sinned, then repented and were forgiven. However, their sin bore no consequences. In fact, it almost seems that Adam's sin is rewarded, because, following Adam's sin, Allah makes him his deputy (caliph) and the first of the prophets. Clearly, Islam does not acknowledge original sin.

Also, "Muslims have a tendency to revere strong leaders who put forth an image of perfection."¹⁸⁹ Muslims believe that people with a strong character can live sinless lives by following their plethora of rules. And do they ever have rules! They have rules to cover everything, from where you may go to the bathroom to how you may kill insects. There is even a rule that forbids reading the "Qu'ran in a house where there is a dog, unless the dog is used for hunting, farming, or herding livestock."¹⁹⁰

And what does the Qu'ran do with Christ? Islam respects Christ as one of about 124,000 messengers of Allah. In fact, He is

one of the 25 listed in the Qu'ran. Jesus is right there in the list with Adam, Enoch, Noah, Abraham, Ishmael, Isaac, Lot, Jacob, Joseph, Job, Moses, Aaron, Ezekiel, David, Solomon, Elijah, Elisha, Jonah, Zechariah, John, three others not cited in the Bible, and Muhammad. But Muslims do not believe Jesus died when crucified. They do not believe he was resurrected. They do not see him as God.¹⁹¹

Since man has no original sin and is basically good, he is able sincerely to repent when he makes a mistake. Allah will then return him to a state of sinlessness, with no outside help needed. As expressed in the Qu'ran, "for him whose measure (of good deeds) is heavy, those are they who shall be successful (Sura 7:8-9)."

These beliefs and their consequences are succinctly expressed as follows:

The Muslim's watered-down understanding of sin makes the Islamic belief in salvation by works plausible. People do not have original sin, especially no inherited guilt. Morally, a person is born as a blank book, more good than evil. What people need to be saved is moral guidance not rebirth. Sin is forgiven when evil is balanced by enough good. To help us achieve the correct balance God may even charge us less than our sins deserve and he may give us extra credit for our good...On the one hand, this makes it possible

188 Lochhaas, 16.

189 Marvin Olasky, "A Cold War for the 21st Century," *World* (November/December, 2001): 14.

190 Ibid., 16.

191 Ibid.

for the Muslim to say, 'It feels good to know you are accomplishing your salvation.' On the other hand, a Muslim can never feel sure of his salvation; because he can never be sure that he has been credited with more good than evil.¹⁹²

Interestingly, there is one exception to this teaching that one cannot be assured of salvation:

Those who die as martyrs, those who die while waging jihad against enemies of God, will enter paradise instantly, all their sins washed away by their own blood and the blood of the infidels they have shed."¹⁹³

Righteous by Works Alone

All things considered, in the end Islam has adopted (either intentionally or unintentionally) the Adam of Pelagius and the Christ of Arius. Their theology of man (free from original sin) and Jesus (only a good man) leaves the Muslim to fend for himself when it comes to salvation. How hopeless! Yet, apostatizing Christianity finds in Islam just another way to the same God.

How can this be? It would appear that Islam and Christianity have little (theologically speaking) in common. Closer examination, however, indicates that apostatizing Christianity appears to be gravitating in the direction of Islamic theology. Note the movement, even in evangelical and Reformed circles, to attribute man's salvation to a combined effort of God and man: faith and works is the cry today. The result is a powerless Christ, or at best a Christ with limited power. Issachar beware, "for one of these two things must be true, either that Jesus is not a *complete* (emphasis added) Savior, or that they who by a true faith receive this Savior must find *all* (emphasis added) things in Him necessary to their salvation."¹⁹⁴

192 John Brug, "The Menace of Islam," *Christian News* (September 6, 2004): 9.

193 Gene Edward Veith, "Lethal 'Gospel,'" *World* (February 22, 2003): 13.

194 Heidelberg Catechism Q 30.

Chapter Seventeen

A Little Politics and Law: Shari'a

With few exceptions those who are part of the Western democracies would agree that religion and politics should not mix. Much is made of the concept of "separation of church and state." However, for much of the Islamic world, to propose the separation of the Islamic religion and the state is to risk being labeled an apostate. They favor what is sometimes called Political Islam and the formation of an Islamic State as promoted by ISIS (Islamic State in Iraq and Syria).

During the past half century Political Islam has become a powerful movement in some countries of Asia, Africa, and the Middle East. To a large extent this came about as Islamic leaders filled the power vacuum left behind following the period of post World War II decolonization by the Western powers. The most significant consequence of this movement is the imposition of strict Islamic law (called Shari'a) in many of these states.

For modern-day Issachar to develop in her understanding of what is currently taking place in these countries (events, by the way, that are more and more affecting the whole world), it will be necessary to take a closer look at Shari'a, its consequences, and the struggles taking place in Islamic countries with respect to it.

The Shari'a

Muslims view Shari'a as the path that they must follow.

"Since Islam is intended to relate to every part of human behavior, whether individually or corporately, it required the formulation of a law system that could deal with theft, murder, inheritance, marriage, and divorce. All of this gradually emerged through the Law Schools of the eighth and ninth centuries. Although the detailed judgments of the four Law Schools differed in certain respects, there was agreement on the foundation of Shari'a law: Qur'an and Hadith (tradition), Consensus (ijma), and Analogy (qiyas)."¹⁹⁵

This in part explains why many Muslims so despise Western democracies. They connect the moral decadence of the West to their form of government. After all, they conclude, moral corruption is exactly what one would expect from a society that is subjected "to manmade laws that (are) the product of deliberation by the electorate or the legislature. The laws of Allah (are) not a matter for majority vote."¹⁹⁶

Sayyid Qutb, sometimes called "the father of modern (Islamic) fundamentalism," put it this way:

We must free ourselves from the clutches of jahili society [society ordered according to human laws rather than divine ones]. Our aim is first to change ourselves so that we may later change the society.

A Muslim has no country except that part of the earth where the Shari'a of God is established and human relationships are based on the foundation of relationship with

195 Riddell and Cottrell, *Islam in Context*, 51–52.

196 Spencer, *Onward Muslim Soldiers*, 224.

God; a Muslim has no nationality except his belief, which makes him a member of the Muslim community in Dar-ul-Islam [the world of Islam]; a Muslim has no relatives except those who share the belief in God, and thus a bond is established between him and other Believers through their relationship with God.¹⁹⁷

So strongly do the likes of Sayyid Qutb feel about the implementation of the Shari'a, they go so far as to declare that Muslim governments that refuse to enforce it are illegitimate. For them, Shari'a is simply a matter of being faithful to Allah's rule.

Life under the Shari'a

Countries such as Iran, the Sudan, Pakistan, and Afghanistan as it was under the Taliban, provide a window through which we can see the pernicious effects of complete government-enforced Shari'a, which Qutb sees as mandatory for Muslims. The following paragraphs provide a few examples:

If one is born a Muslim, he must remain one until he dies. "Although the Qu'ran states that 'there is no compulsion in religion,' Islamic states often interpret that to mean that 'there is no competition in religion' within their borders."¹⁹⁸ The truth is, under Shari'a apostasy is not permitted and in many states is punishable by death. Those brave souls who have left Islam have often done so at great personal cost, even the threat of death.

"Under Islamic law...the right hand of a thief is cut off at the wrist. Even if the thief makes restitution and pledges never to steal again, his hand is to be cut off."¹⁹⁹ The punishment is justified since in Muslim communities everyone supposedly is provided for adequately through the giving of alms. The thief therefore must be motivated by greed rather than need.

"Shari'a commands beating as the punishment for immorality: one hundred stripes for man and woman" (Sura 24:2).²⁰⁰ Sounds fair enough, however, laws concerning marriage are in many ways based on the master-servant relationship. "Men can beat their wives, although apologists say only a light tap is socially correct. Men get four wives and keep the kids if they divorce one..."²⁰¹

Shari'a also makes it clear that there is no such thing as equality between Muslims and non-Muslims. Only Muslims are allowed full citizenship in an Islamic state. Further, discrimination against non-Muslims abounds. For example in court their testimony carries less weight, and they often receive harsher punishments than Muslims. Consequently blasphemy laws are a constant threat to Christians in Muslim countries since trumped up false charges of blasphemy often stand up in court because of these legal inequities.

In sum, the Shari'a is the primary tool used by Political Islam to control the lives of ordinary Muslims. It prescribes every aspect of both public and private behavior. "[F]rom the amputation of limbs for theft to the stoning of adulterers and killing of apostates...no detail of daily life, public or private,

197 Sayyid Qutb, *Milestones*, (The Mother Mosque Foundation, n.d.), 7.

198 Olasky, "A Cold War for the 21st Century," 19.

199 Ibid., 20.

200 Riddell and Cotterell, *Islam in Context*, 54.

201 Olasky, "A Cold War for the 21st Century," 20.

escapes its attention...Virtually all activity is preordained; one has but to accept Allah's laws as interpreted by the mullahs and ayatollahs [clerics]."²⁰²

Party Strife

However, not all Muslims favor this approach. In fact only part of the Shari'a is enforced in most Muslim countries today. A significant majority of Muslims favor having secular governments rather than theocratic ones in which the complete Shari'a is imposed. Some "distinguish four major groups in the Islamic world: Fundamentalists, who reject democratic values and contemporary Western culture; Traditionalists, who are suspicious of modernity, innovation and change; Modernists, who want the Islamic world to become part of global modernity; and Secularists, who want the Islamic world to accept a division of religion and state."²⁰³

Members of these groups make up the two most influential parties within the Muslim world: Shiites and Sunnis. Very briefly, "in the wider Muslim world Shiites are a decided minority (with the exception of Iran and Iraq). Known as the dissenters, they broke with more traditional Sunni Muslims in the years following the prophet Muhammad's death over how to choose his successor. Sunnis favored choosing by consensus while Shiites demanded a successor from the family line. To this day Shiites favor debate and revolution over consensus politics."²⁰⁴ Over-simplistically put: the Shiites in general are more anti-West and radical, while the Sunnis tend to be more moderate.

All of which is significant when one considers what happened in Iraq. Saddam Hussein's secular government was able to keep the majority Shiites at bay. However, with Saddam out of the picture what would keep Iraq's Shiite majority party from gaining a majority in the government and imposing the Shari'a as the Ayatollahs in Iran did after the fall of the Shah? An article from the *Detroit Free Press* presented the situation as follows:

Top Shiite Muslim leaders, who are expected to wield the most power after next month's parliamentary elections, are locked in a fierce dispute over whether the new Iraq should be a constitution-based democracy or an Iranian-style nation in which clerics reign supreme...

A breakdown was averted when religious parties backed by Iran agreed to expand the number of secularists and religious moderates on the slate...

The debate still simmers and could boil over after the Jan. 30 elections, which will choose a national assembly to draft a new constitution.

Western diplomats are nervous that the Bush administration's goal of making Iraq a model of Middle Eastern democracy will backfire if Shiite clerics take top posts in the newly elected government. Secular and moderate Shiite politicians fear they will be sidelined if a leadership that favors theocracy is swept into office...

At the core of the debate is a concept known in Arabic as *wilayat al-faqih*. Literally, it means "custodianship of the jurist." Practically, it means absolute rule by clerics.

202 Roy Brown, "Opposing Political Islam," *Free Inquiry* (December, 2003/January, 2004): 49.

203 Robert Spencer, "Here's to the State of Mississippi," *Human Events* (April 26, 2004): 16.

204 Mindy Belz, "Iran's Iraq War," *World* (May 1, 2004): 29.

Observers point out that Iran, which strictly follows wilayat al-faqih, would like to export the model to Iraq in hopes of preventing a secular Shiite-run democracy from emboldening reformers in the Islamic republic next door.²⁰⁵

Interestingly, history just may be repeating itself! By undermining the power of the Shah of Iran in the 1970s, the United States contributed to the rise of Ayatollah Khomeini and the establishment of Political Islam there. It could be happening again, this time in Iraq.

More interesting still, for Issachar at least, is how this unholy alliance of religion and politics (church and state) is present not only in Islamic countries, but also in the West.

²⁰⁵ Hannah Allam, "Debate Simmers over Iraq Direction," *Detroit Free Press* (Wednesday, December 29,): A6, 10.

Chapter Eighteen

A Pause for Self-examination

As we have seen in the previous chapter, the imposition of the Shari'a in some Muslim countries has resulted in the state prescribing every aspect of both public and private behavior. It makes men slaves to the state and women slaves to men with the threat and exercise of inhumane punishments as the means to obtain compliance. Yet believers in Islam will submit to this set of rules confident that in doing so they will receive Allah's heavenly reward.

For modern-day Issachar this state imposed Shari' serves as an example of the potential result of an unbiblical union between church and state. At the same time, it should serve as a warning to those of Western "Christianity" who would promote their own Western-style Shari'a. Seriously should be taken the words of the Lord, "Render therefore unto Caesar the things that are Caesar's; and unto God the things that are God's" (Matt. 22:21). Clearly God has made a distinction between the work of the church and the work of the state, and history has demonstrated the sad results of uniting the two.

Roots of Shari'a in the Old Testament?

It would seem, some would say, that uniting church and state was God's purpose, since the two were connected in the Old Testament nation of Israel. Nevertheless, it must be noted that Old Testament Israel as a theocracy was to set the pattern for the New Testament church's relationship to God under King Jesus, not to establish the foundation for the proper relationship between church and state. If theocracy was (and is) the God ordained pattern for church and state, He surely had a strange way of making that known. His own Son could not have stated it more clearly, "My kingdom is not of this world" (John 18:36).

By inspiration the apostle Peter also makes this known in I Peter 2: 9: "But ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people...." Note who it is that Peter is calling a nation: not Old Testament Israel but the New Testament church. Not a church that would be a nation, but one that was so at that time. A church, by the way, that was in no position to exert any form of political power or influence on the powerful Roman Empire. Furthermore, it was a church that had no geographical boundaries. Clearly this holy nation of which Peter speaks is the church, not some political entity or combination of the two. This is obvious from subsequent verses, which instruct this "holy nation" to "Submit yourselves to every ordinance of man for the Lord's sake" (I Pet. 2:13).

Our *Confession of Faith* Article 27 makes this clear as well:

We believe and profess one catholic or universal church, which is an holy congregation of true Christian believers, all expecting their salvation in Jesus Christ, being washed by His blood, sanctified and sealed by the Holy Ghost. This church hath been from the beginning of the world, and will be to the end thereof; which is evident from this, that Christ is an eternal King, which without subjects He cannot be. And this holy church is preserved or supported by God against the rage of the whole world;...Furthermore, this holy church is not confined, bound, or limited to a certain place or to certain persons,

but is spread and dispersed over the whole world; and yet is joined with heart and will, by the power of faith, in one and the same Spirit.

The kingdom that God's people presently experience, and for the complete realization of which they look to the future, is a spiritual kingdom: a kingdom that is not limited by time and geography; a kingdom whose citizens are members of the human race from the beginning to the end of the world, and are gathered from "over the whole world"; a kingdom that is one in the same Spirit; a kingdom that in God's providence is served by the good order established in society by the civil magistrates (Confession of Faith, Article 36).

Considering the God-ordained, distinct roles for church and state, that which calls itself church today should be warned by the example of Islamic Shari'a that such an alliance between church and state spells trouble.

Western Experiments with Shari'a

Furthermore, to emphasize the point consider some of the skeletons Western Christianity has in her own closet. Already in the early 300s the Christian church's favored status under Emperor Constantine had disastrous consequences for the church. Along with the state's smile came a significant increase in church membership by those who joined only for carnal reasons. Little wonder that corruption and pagan influences resulted.

The church's experiments with Western-style Shari'a during the Middle Ages proved to be just as disastrous for the church, but in a different way. One example involved Pope Innocent III, who came closer than any other pope to the papal goal of establishing universal rule.

The pope lost no time in proclaiming to the world that he would tolerate no opposition from temporal powers...

The majority of the princes of Christendom became vassals of the Church. Thus it was that during the rule of Innocent III, from 1198 to 1216, the Church rose to its greatest height of temporal power.

But the ideals of Pope Innocent III went beyond the desire for temporal power. In 1215 he held an ecumenical council in the Lateran Church in Rome. In summoning this council Innocent declared: "Two things I have especially at heart, the conquest of the Holy Land, and the reform of the Church universal."²⁰⁶

To achieve the "reform of the Church universal," the Dominican Order of monks was founded: an organization that would plague the church for many years to come by means of its dreaded Inquisition. Considering this, one wonders: Is Islam under the Shari'a any worse than Christianity was under the Inquisition?

But that was Roman Catholicism. Would not the Reformation and the resulting birth of the Protestant churches be an improvement? Indeed it was, but even here an unbiblical relationship between church and state would result in untold suffering for God's people and serious conflict in the countries where state-churches were established. An obvious case in point is the state-church situation in the Netherlands during the early 1600s that would shelter the likes of Jacobus Arminius and allow the

206 B. K. Kuiper, *The Church in History* (Grand Rapids, MI: National Union of Christian Schools, 1951) 176-

Arminian heresy to flourish there. Two hundred years later, God's people in the Netherlands would again experience the terrible consequences of a state-church run amuck. The Secession of 1834 would be the only solution for the faithful to the state-church's apostasy, with persecution as the consequence.

Church history demonstrates over and over again that whether it's the state exerting its influence on the church, the church exercising influence on the state, or some united effort between church and state, the outcome is the same: trouble for the church.

Western-style Shari'a Still Promoted

With the abundance of historical evidence demonstrating the failure of the church and state working in concert to achieve positive, God-glorifying results, it would seem the part of wisdom for much of Western Christianity to reconsider its own ideas on the kingdom. Current church activity suggests, however, that we are in for still more of the same old attempts to establish unbiblical relationships between church and state.

"Faith-based initiatives" approved by our government and encouraged by many church leaders is one obvious example. The current wisdom seems to be that, since the church is adept at addressing many of society's welfare concerns in a fiscally responsible way, the state will do well to use the church for this purpose. The problem is that along with state money comes the inevitable "puppet strings." While the church may think the state's money will help achieve great things for God's kingdom, little does she realize (or care?) that the strings attached will keep her from properly serving her Lord in the dispensing of these government monies. At the same time she will become dependent upon the state.

Christian Reconstruction has its own postmillennial plan for church and state. Proponent of Christian Reconstruction Gary North expresses their goal as follows:

Christians are called by God to exercise authority in every area of life. God has transferred the ownership of the world to Christians, just as he transferred it to Adam before he rebelled. We now are called to take possession of the world in terms of God's covenantal principles, and by means of God's sovereign grace.²⁰⁷

In their view "biblical law is Christianity's tool of dominion."²⁰⁸ While North insists "that political action is *not* primary," and that they seek to achieve their goals merely by promoting social change, the fact remains, when all is said and done, that they end up with a rule by means of biblical law.²⁰⁹ One wonders, which biblical laws will be enforced? Just the ten commandments, or some of the other Old Testament laws as well? If so, which ones? Who gets to decide which biblical laws apply? If just the 10 Commandments, how will the tenth commandment be enforced? What about the consequences for those who do not obey? Are the Old Testament penalties also to be exercised? (Some supporters of Christian Reconstruction desire public stoning for many sins.) How will this be any different from life under the Shari'a and Iran's Islamic ayatollahs or the Taliban who formerly ruled in Afghanistan?

Focus on the Family's James Dobson seems to have his own political agenda. This became apparent in 2005 when he worked to bring the George W. Bush administration under the influence of the Association of Evangelicals. With "about ninety denominations under the evangelical umbrella" and

207 Gary DeMar and Gary North, *Christian Reconstruction: What It Is, What It Isn't* (Tyler, TX: Institute for Christian Economics, 1991), 57.

208 *Ibid.*, 160.

209 *Ibid.*, 161; the emphasis is North's

a voting block of about thirty million members, Dobson and his supporters obviously wield significant political clout.²¹⁰ As further reported in *Time*:

Dobson has never been so baldly political. Before the election, he stepped down from the presidency of Focus (he's still chairman) to launch Focus on the Family Action, a fundraising and grassroots organizing engine free of the political spending limits imposed on the nonprofit Focus. The move allowed Dobson to make his first presidential endorsement (for President Bush), to write to hundreds of thousands of Focus constituents in states with tight Senate races with political advice, and to appear in ads to unseat then Senate Minority Leader Tom Daschle in South Dakota. Last fall, Dobson hosted huge "stand for family" rallies—widely seen as supportive of Republican candidates—in close Senate race states, while Focus helped distribute an eye-popping 8 million voting guides. "I can't think of anybody who had more impact than Dr. Dobson" on social conservatives this election, says Richard Viguerie, the GOP direct-mail pioneer. "He was the 800-pound gorilla."²¹¹

While believers can agree with many of the causes that Dobson supports, by employing churches as a means to pressure the government he makes it clear that "The Dobson Way" is not the biblical way.

Closer to home, some in the Reformed camp also seem to be promoting an unbiblical role of the church with respect to the state because of a faulty view of the kingdom. In his review of the book *Light for the City: Calvin's Preaching, Source of Life and Liberty* by Lester DeKoster, Prof. Barrett L. Gritters writes:

The thinking [of DeKoster] runs like this: God's ultimate goal in the world in human history is not the gathering of His church but the reformation of the world. The cities of the world will become the "city of God." Politically, culturally, socially, they must (and will) be transformed... The instrument by which this transformation will take place is the church.²¹²

The Non-Shari'a Way

Will the church never learn? Examples from her own history in ancient times under Emperor Constantine, in medieval times under Pope Innocent III, and in modern times under a state-church in the Netherlands should be warning enough. Today Islamic Shari'a shouts out its own warning to the church: "Beware, this can happen to you too!"

Those who would be tempted to promote such relationships between church and state would do well to consider the biblical and confessional alternative:

The state is separate from, and independent of, the church. A strong doctrine of the separation of church and state is not an American theory. It is the plain teaching of the Bible in both testaments...

²¹⁰ Dan Gilgoff, "The Dobson Way," *Time* (January 17, 2005): 69.

²¹¹ Ibid., 65.

²¹² Barrett L. Gritters, "Book Review," *Protestant Reformed Theological Journal*, Vol. 38, (November, 2004): 105.

As an institution of providence, rather than grace, as an institution based on God's revelation in creation, rather than the revelation of Scripture, and as an institution separate from and independent of the church, the state has its own peculiar calling. This calling is radically different from the calling of the church. The calling of the state is to maintain earthly peace and order in the life of the nation. By carrying out this calling, the state proves itself the servant of God.²¹³

In the way of submitting herself to the God-ordained order of things, modern-day Israel demonstrates her faithfulness to her Lord and experiences His blessing.

²¹³ David J. Engelsma, "Messianic Kingdom and Civil Government," *Protestant Reformed Theological Journal* 37, (April, 2004): 31, 34.

Chapter Nineteen

Western Secular Responses to Islam

Dramatic changes have taken place in our world since September 11, 2001. Islam has been the focus of the West's attention, but all are not agreed concerning the nature of the Islamic threat—if indeed there is a threat—to the West; consequently, Western responses to Islam have been varied.

In previous chapters we have examined, albeit sketchily, the history and beliefs of Islam so that we might better understand the clash that is taking place between Islam and the West. Just as important to Issachar, however, or maybe even more so, is the need to examine the various responses of the Western world to Islam, to evaluate the reasons behind these responses, and to consider the impact they may have on present-day Israel.

Mainstream Media's Response to Islam

The Western mainstream media's response to Islam and jihad terrorism appears to be one "intended to build bridges to Muslims, to dialogue, to accommodate, to show once again that we are decent folks who don't hate anybody."²¹⁴ That this is so is supported by reporting that depicts Islam as promoting religious pluralism and diversity, and that Islam is supportive of all the "People of the Book" (Muslims, Jews, and Christians). As we have seen, abundant evidence to the contrary is readily available both in the Qu'ran and the practice in Islamic countries, but that is either ignored or explained in such a way as to make it appear inconsequential.

Marvin Olasky, of *World* magazine, conducted a little test of journalistic even-handedness.

The test concerned an incident first reported well over three thousand years ago. Chapter 22 of Genesis tells of Abraham almost sacrificing his son Isaac. Muslims, however, believe that the Bible is wrong, and when they celebrate the Eid-al-Adha holiday that commemorates the event, they told reporters that Abraham nearly killed his oldest son, Ishmael. That provided an interesting test of journalistic even-handedness. Newspapers had a choice of (A) reporting the Muslim version of the sacrifice and pointing out that the Jewish and Christian version long preceded it, (B) reporting the Muslim version and also noting the Jewish and Christian version, (C) reporting the Muslim version as a version, but not necessarily as fact, and not mentioning the alternative, or (D) reporting the Muslim version of the event as objective fact.²¹⁵

Olasky's Lexis-Nexis search of the news stories that were printed ended with this as his bottom line: "60 percent of the newspapers offered the Muslim version as if it were objective fact. Only one in five newspapers noted the existence of a biblical story that is older than and different from the Islamic story."²¹⁶

214 Robert Spencer, "Media Help Glorbal Jihad," *Human Events* (March 14, 2005): 13.

215 Marvin Olasky, "Siding with Islam," *World* (March 8, 2003): 64.

While the Olasky test of even-handedness may not be conclusive, it is revealing. In the context of other reporting that is generally sympathetic to the Islamic position, one cannot help but sense a media that is willing to bend over backwards to placate, if not overtly support, the position of Islam. This is collaborated by the case of General William Boykin, who in a speech to an evangelical Christian audience said that radical Islam threatens to destroy America "because we're a Christian nation," and that Muslims worship an "idol" rather than "a real God."²¹⁷ Boykin's remarks resulted in a firestorm of protest from the mainstream media and an order of reprimand from the Pentagon. At the same time there are no calls from the mainstream media to silence Islamic hate speech against the West, though such expression abounds.

The Ward Churchill case immediately comes to mind. Mr. Churchill, chairman of the University of Colorado Ethic Studies Department, wrote an essay titled, "Some People Push Back: On the Justice of Roosting Chickens." In his essay Churchill defended the actions of those behind the 9/11 attacks on the grounds that they were simply engaged in retaliation for what the United States had done in Iraq in the 1991 war and the economic sanctions that followed. In the process of making his case, Churchill claimed the people in the Pentagon were "military targets," and he wrote that the people in the World Trade Center were not innocent victims but "little Eichmanns." (The inference here was that just as Eichmann executed Hitler's plan to exterminate the Jews, the people working in the World Trade Center were carrying out the devastating economic policies of the United States against the people of Iraq.) Ward Churchill stated further: "When you kill 500,000 children in order to impose your will on other countries, then you shouldn't be surprised when somebody responds in kind."²¹⁸

Of interest here is the media response, or rather lack thereof, to Churchill's statements. In defense of Churchill were the usual comments of "the free exchange of ideas" and "freedom of speech." That being the case, however, one cannot help but wonder why the media treated Boykin's statements in such a dramatically different manner. Why the double standard?

Columnist Cal Thomas aptly illustrates the problem with this anecdote:

There are two dogs; one is vicious and the other friendly. The vicious dog regularly attacks the friendly dog. The owner of the friendly dog decides to muzzle his dog, hoping this will demonstrate to the vicious dog that the friendly dog means no harm. The vicious dog sees his opportunity and kills the muzzled friendly dog.²¹⁹

Western Educational Establishment Responses

The Western mainstream media is not the only organization to give Islam a pass on critical examination of its teachings. Gilbert Sewall, author of a new report by the American Textbook Council, an independent national research organization that acts as a watchdog on educational issues (www.historytextbooks.org), claims, as reported by syndicated columnist Suzanne Fields:

These textbooks cut, shave and reduce content to pass the litmus test of advocacy groups organized specifically to search for offenses. In California, for example, an Islamic council has oversight to the degree that it exerts a censor-like force as editors gloss over facts crucial to understanding the Muslim culture: jihad, holy law, slavery and the abuse

²¹⁶ Ibid.

²¹⁷ Cal Thomas, "Who's the Extremist?" *World* (November 1, 2003): 9.

²¹⁸ John C. Ensslin, "CU Prof.'s Essay Sparks Dispute," *Rocky Mountain News* (January 27, 2005).

²¹⁹ Thomas, "Who's the Extremist?" 9.

of women. When discussed at all, these matters are discussed at such a distance from reality that all meaning is lost.²²⁰

Even worse than glossing over the facts concerning the beliefs and practices of Islam in school textbooks is the three-week course in California public schools that teaches unsuspecting students how to follow Islam. The course

...requires students to choose a Muslim name, read from the Koran, pray to Allah, and simulate worship activities related to the Five Pillars of Islam. In order to receive a good grade, students are required to give assent to such statements as, "The Koran is God's third revelation that was revealed to the Prophet Mohammed," and the Koran is God's word as revealed to Prophet Mohammed through the Archangel Gabriel.²²¹

Amazingly, when these activities were challenged by some Christian parents, the federal judge ruled "that there is no violation of the Constitution when it comes to teaching the Islamic faith in the simulation mode that they're in, because it is 'entertaining and effective.'"²²² Apparently it is of no consequence that similar teaching of the Christian faith in public schools regularly illicit cries from the American Civil Liberties Union (ACLU) for censorship on the ground of "separation of church and state."

Furthermore the ACLU reveals its true colors with respect to Christianity in its defense of practices that favor Islam in the schools. Their longstanding opposition to the display of Christian symbols or the Ten Commandments on public property is common knowledge, yet they were quick to defend the University of North Carolina when the college required that all incoming freshmen read Michael Sell's book *Approaching the Qur'an: The Early Revelations*, a book that "sanitizes Islam by omitting the Koran's passages that command violent behavior or jihad."²²³

Western Judicial Responses

The case of a Canadian Christian makes clear that this double standard is applied not only in the United States. While handing out leaflets protesting documented Muslim persecutions in different parts of the Islamic world, he "was accused by Muslims of 'inciting hatred' and taken to a Canadian court. He was found guilty of breaking Canada's hate speech laws and sentenced to 240 hours of community service and six months of probation time in jail."²²⁴

Then there is the case of Pakistani pastor Daniel Scot. Seventeen years ago Pastor Scot was charged with blasphemy because he said he did not believe Muhammed was a prophet, so he fled to Australia. If he stayed in Pakistan, Scot faced life in prison or death for his crime. However, Scot was to find out that Australia's religious vilification laws weren't much better. While speaking at a seminar in Australia, Scot pointed out, based on passages from the Qu'ran, that Islam promotes violence and killing, and that it treats women badly. These remarks led Islamic activists in Australia to bring charges of religious vilification against Scot, and Scot was subsequently found guilty. Interestingly, in the process of defending himself, Scot began reading verses from the Qu'ran that supported his contention

220 Suzanne Fields, "Textbook Terror in a Visual Age," *Washington Times* (April 19, 2004): 29.

221 "Teaching Islam in School OK'd by Court," *AFA Journal* (March, 2004): 10.

222 Ibid.

223 Alvin J. Schmidt, *The Great Divide* (Regina Orthodox Press, Inc., Boston, Mass., 2004): 240-41.

224 Ibid., 247.

that Islam did indeed promote violence and treat women badly, but he was stopped by a lawyer for the Islamic Council of Victoria on the ground that reading these verses would itself be religious vilification. In response to this case Robert Spencer provides this insightful commentary:

With religious vilification laws now coming to Britain, Scot's question rings out and must be answered. If it is inciting hatred for Muslims simply when non-Muslims explore what Islam and the Koran actually teach, then there will be a chill on reasonable public discussion of Islam—a public discussion that is crucial to hold in this age of global jihad terrorism. Such laws actually make Muslims a protected class, beyond criticism, precisely at the moment when the Western republics need to examine the implications of having admitted into their countries people with greater allegiance to Islamic law than to the pluralist societies in which they have settled.²²⁵

But Why These Responses?

How is Issachar to understand this apparent double standard of Western secularism when it comes to evaluating the beliefs and practices of Islam compared to those of the West?

David Horowitz, former founder of the "New Left" of the 1960s and author of the book *Unholy Alliance: Radical Islam and the American Left*, finds the answer in a political Left that views America in the same way that radical Islam does. In the view of both Islam and the "New Left," America is the "Great Satan!" Horowitz claims that the American Left once made common cause with Communists, but now has joined forces with radical Islam. He believes that what we are currently seeing is supporters of the "New Left" using their positions of influence in the media, politics, and the universities to promote the idea that America itself is to blame for the attacks of Islam against it. He explains this alliance as follows:

...(T)he radical Islamist believes that by conquering nations and instituting sharia, he can redeem the world for Allah. The socialist's faith is in using state power and violent means to eliminate private property and thereby usher in the millennium.

Belief in this transformation is the reason the secular radical does not take the religious pathology of radical Islam seriously. The secular radical believes that religion itself is merely an expression of real-world misery, for which capitalist property is ultimately responsible...In other words, religious belief is a response to the suffering caused by private property, and a mask that obscures its practical causes. The revolution that removes the cause of this suffering will also remove the religious beliefs it inspires. Thus, the liberation of mankind from private property—the defeat of America and Western capitalism—will liberate Islamic fanatics from the need to be Islamic and fanatic.²²⁶

Horowitz's explanation bears consideration by those seeking to understand the times. Throughout history unholy alliances have been formed in opposition to what was perceived as a common enemy. Scripture bears this out as the various powers of the time united against our Lord. Luke by inspiration expresses it this way: "And the same day Pilate and Herod were made friends together: for before they were at enmity between themselves (Luke 23:12)." Could it be that something of a

225 Robert Spencer, "Religious Vilification," *Human Events* (January, 24, 2005): 18.

226 David Horowitz, *Unholy Alliance: Radical Islam and the American Left* (Washington, DC: Regnery Publishing, Inc., 2004), 129–30.

similar nature is happening today? The common enemy today, however, is Christianity, or that which is perceived by the ungodly of the world and Islam as Christianity.

Chapter Twenty

Nominal Christianity's Response to Islam

One might be able to understand why a secular society would be sympathetic to Islam and antagonistic to biblical Christianity, but that that which calls itself the Christian church would be conciliatory, and even supportive of what historically has been a fierce, uncompromising competitor, appears almost unbelievable. Those seeking to understand the times should examine where nominal Christianity is coming from in this regard, and where it appears to be going.

Pre 9/11

Before the use of airplanes as bombs by radical Muslims on September 11, 2001, there was a growing acceptance of Islam by much of what could be identified as nominal Christianity. As early as October 1986 Pope John Paul II brought representatives from nearly all the world's religions to Assisi, Italy for an ecumenical day of prayer for world peace. In this setting Pope John Paul II "proposed that they all worship the same God."²²⁷ The obvious implication of that idea in the context in which it was presented is that people of any religion are saved, some even apart from the knowledge of Jesus Christ.

Evangelist Billy Graham expressed this same heresy on Robert Schuller's *Hour of Power* television program of June 8, 1997. In response to Schuller's question, "Tell me, what do you think is the future of Christianity?" Graham replied:

...I think there's the Body of Christ which comes from all the Christian groups around the world—or outside the Christian groups...

...he is calling people from out of the world for His name, whether they come from the Muslim world, or the Buddhist world, or the Christian world, or the non-believing world, they are members of the Body of Christ because they have been called by God.

They may not even know the name of Jesus, but they know in their heart that they need something that they don't have, and they turn to the only light that they have. And I think that they are saved, and that they are going to be with us in heaven.²²⁸

Notice that Rev. Graham isn't saying that God will call out from these groups those who will follow Christ. Rather it is his belief that those practicing these religions are members of the Body of Christ. Astoundingly, Graham makes these assertions without support from scripture but solely on the basis of what he thinks. If there is any doubt as to what Graham (and Schuller) believes, they will be dispelled by reading a little more of their discussion:

Schuller: What I hear you saying is, that it is possible for Jesus Christ to come into a human heart and soul and life, even if they have been born in darkness and have never had exposure to the Bible. Is that a correct interpretation of what you're saying?

227 "New Gospel Emerging," *Media Spotlight* 20, no. 2 (1997): 24.

228 Ibid.

Graham: Yes it is. Because I believe that. I've met people in various parts of the world in travel situations, they had never seen a Bible or heard about a Bible, and never heard about Jesus, but they believe in their heart that there was a God, and they tried to live a life that was quite apart from the surrounding community in which they lived.

Schuller: This is fantastic! I'm so thrilled to hear you say that! There is a wideness in God's mercy!²²⁹

The interview then goes on to challenge the listeners to bring Muslims the message of God's love for them wherever they are, no matter their religious background.

Post 9/11

If one would have thought that 9/11 would move nominal Christianity to pause and rethink its acceptance of Islam, he would be disappointed. Apparently nothing has changed since 9/11.

That Rome's position has not changed is evident from what Pope John Paul II expressed twelve days after 9/11. In a message to the predominantly Muslim nation of Kazakhstan the Pope declared:

There is one God. The Apostle proclaims before all else the absolute oneness of God. This is a truth which Christians inherited from the children of Israel and which they share with Muslims...

[W]e can bring together Christians and Muslims, and commit them to work together for the "civilization of love." It is a logic which overcomes all the cunning of this world and allows us to make true friends who will welcome us "into the eternal dwelling-places" (Luke 16:9), into the Homeland of heaven.²³⁰

Pope John Paul II then concluded his homily with this prayer:

And in this celebration we want to pray for Kazakhstan and its inhabitants, so that this vast nation, with all its ethnic, cultural and religious variety, will grow stronger in justice, solidarity and peace. May it progress on the basis of particular cooperation between Christians and Muslims, committed day by day, side by side, in the effort to fulfill God's will.²³¹

That's Rome's non-response to 9/11, but what about some in the Protestant fold? Rev. David Benke, president of the Atlantic District of the Lutheran Church Missouri Synod, took part in the interfaith service at Yankee Stadium, which was conducted in response to the attacks of 9/11. Benke's participation in the event was challenged. In the process of defending himself, Rev. Benke had this to say:

Theologically, when Christians interact in the public arena by prayer or reading or speaking, they are presenting themselves as witnesses to the truth. God takes care of the rest. The Muslim God is also the true God (there is only one true God) but worshipping in an inadequate way. In other words, the Muslim is worshipping God but

229 Ibid.

230 Richard Bennett and Robert Nicholson, "The Papacy and Islam," *Christian News* (March 10, 2003): 14–15.

231 Ibid., 15.

understanding God's law (and there is really no religion like Islam when it comes to the law).²³²

Others in the Protestant camp echo that sentiment:

A leading evangelical Christian seminary is using federal funds to launch a \$1 million program to ease strained relations with Muslims with an interfaith code of ethics.

Fuller Theological Seminary's proposed code would ask members of either faith to refrain from making offensive statements about the other, affirm a mutual belief in one God and prohibit proselytizing over the two-year span of the project.

The initiative, funded by a grant from the Justice Department, includes teaching the code to Muslims and Christian community leaders in the Los Angeles area and publishing a book...

Some Muslim leaders who have already begun participating in the initiative said they were delighted by the Fuller program.

"We are changing the course away from accusations and poisoning the well of relations to what can develop into a project in the service of God," said Yahia Abdul-Rahman, who began participating in the initiative last year when he headed the region's network of mosques, known as the Islamic Shura Council of Southern California.²³³

Promoting Syncretism

In light of the above it might be concluded that nominal Christianity's post 9/11 response to Islam is one of syncretism. Emphasis is placed on what various members of the "People of the Book" (Jews, Christians, Muslims) have in common, while at the same time downplaying, if not totally ignoring, the significant differences. In the approving words of Philip Yancy it sounds like this:

We disagree over important doctrines, but are united in our being accountable to God, our being objects of God's concern, precious in his eyes.

Indeed, Jews, Christians, and Muslims have much in common: They honor the authority of Moses and the Hebrew prophets; they believe in the Creator, the God of Abraham; they want to fulfill God's commands of justice and mercy; they see life as sacred. All three acknowledge that we must oppose evil with a holiness that begins with a proper humility before a sovereign God.²³⁴

These ideas of religious tolerance and pluralism are not mere wishful thinking on the part of a few. The World Council of Churches (WCC), no less, is busy promoting the same program. In November of 2005 a WCC colloquium was held in Geneva, the theme of which was "My Neighbor's Faith and Mine." WCC spokesman and speaker at the event, Rev. Dr. Hans Ucko, in part had this to say:

This colloquium is to explore an issue that speaks to, as well as challenges, religion and society. The theme "End of Tolerance" has been chosen because it would hopefully help us to take a closer look at the concept of "tolerance" itself, and would open up

232 Frederick E. Davison, "The Muslim God is Also the True God," *Christian News* (March 17, 2003): 16.

233 *The Journal*, A Summit Ministries Publication (February, 2004): 5.

234 Philip Yancy, "Hope for Abraham's Sons," *Christianity Today* (November, 2004): 120.

dimensions of relationships of living in pluralistic societies especially as minority and majority communities. In this way, it is closely related to the overall theme of this weekend: living together interreligiously...

One needs to go beyond tolerance, because tolerance is today mostly understood as non-interference...We need to find a new concept of society, where plurality is affirmed...

Can we re-imagine and rethink a society that is able to cope constructively with religious and cultural plurality? In such a process, there are some questions to be addressed...In re-imagining and rethinking a society that needs to be truly plural, can we speak of a common universe of discourse? Are concepts such as truth, freedom, justice, prudence, order, law, authority, power, knowledge, certainty, unity, peace, virtue, morality, religion, God, the human being, universal or what are the equivalents in order for us to reach a consensus, robust enough to build the truly interreligious and intercultural society?²³⁵

A Post-modern Delusion

This developing syncretistic thinking appears a lot like what Revelation 17 describes as the deception by the whore of Babylon. About this Rev. Herman Hoeksema wrote:

In the words of our text, therefore, we have a picture of the harlot church, the false church, the counterfeit church. For even as the devil aims at establishing a counterfeit kingdom, so he also establishes a counterfeit church. Naturally! We have told you before that he uses all the institutions which God has placed on earth in this dispensation for the maintenance and establishment of his kingdom, that he employs them all for his own purpose and for the propagation of his own principle. The same is true of the church. Also the church as an institution in this dispensation, designed to be the army of the kingdom,—also that church the devil shrewdly employs in his service...

Gradually her bridal alliance with the opponent of Christ shall be brought to light...

The false church will openly reveal herself as such, will openly separate herself from all that calls itself after the true and living Christ, not so much in name, but in very fact. The church shall deny the Christ, shall trample under foot the blood of Christ, shall invent a religion, a Christianity, of its own, and thus shall become a mighty, apostate church, calling itself Christianity, and in reality being related to the kingdom of Antichrist.²³⁶

Modern-day Issachar might wonder, what is going on here? Are we witnessing the development of the kingdom of Antichrist: a kingdom in which even the religions of the world can unite? How can these things be?

235 Hans Ucko, "An End to Tolerance?" (November 14, 2005). Available at [www.http://wcc-coe.org/wcc/interreligious/forbetterorforworse-ucko.html](http://wcc-coe.org/wcc/interreligious/forbetterorforworse-ucko.html).

236 Hoeksema, *Behold He Cometh* (Reformed Free Publishing Association, Grandville, MI, 2000) 561-564.

In a series of moves to make Christianity compatible with science and some accepted biblical contradictions (which some call paradoxes), nominal Christianity has made some fatal concessions, and in the process has given up its only weapon, the sword of the Word. Consequently, nominal Christianity is left with a Bible that merely "contains the Word of God," and that no longer expresses itself definitively on much of anything. With nothing left on which to base doctrinal conviction (if such a thing still exists) or with which to combat Islam (or any other false religion), nominal Christianity is vulnerable. About this Alvin J. Schmidt, in his book *The Great Divide*, concludes:

American society resembles Jahiliyah (state of religious ignorance), similar to what Muhammad found in Arabia in 622 when he began to fabricate the religion of Islam... Americans, exposed to years of relativism and secularism in their schools and the media, have lost their biblically based moral beliefs and values. This phenomenon has gained momentum in recent years through the dogma of political correctness, which portrays all religions as having equal value. Truth, religious or any other, lies only in the eyes of the beholder. What is true for you is not necessarily true for me. If this is what Westerners, including Americans, have accepted—and research shows many have—then what harm could there possibly be if Islam became the religion of the West and the United States? If that someday should happen, America and the rest of the West will have traded their Christian heritage for a mess of religious pottage concocted by a man who on the Arabian sands, 1,400 years ago, distorted the work and teachings of Jesus Christ and replaced them with his own man-made religion.²³⁷

Whether the West accepts Islam, as Schmidt suggests, or a new religion of consensus is forming, as Hoeksema believed, it really makes little difference. At bottom, both Islam and nominal Christianity have an impotent God: a God that is dependent upon the will of man. That being the case, Allah and the Christian God are nearly indistinguishable!

237 Alvin J. Schmidt, *The Great Divide* (Regina Orthodox Press Inc., Boston, Mass., 2004), 257.

Chapter Twenty-one

Resident Islam's Response to Islam

"Muslim institutions, schools and economic power should be strengthened in America. Islam isn't in America to be equal to any other faiths, but to be dominant. The Koran, the Muslim book of scripture, should be the highest authority in America, and Islam the only accepted religion on Earth."²³⁸

This goal of Islam was openly expressed back in 1998 by Omar M. Ahmad, chairman of the Council on American Islamic Relations (CAIR). Surely Omar does not speak for all Muslims that reside in the West, nevertheless he does speak for CAIR, which is the most organized and influential Islamic voice in the West. So modern-day Issachar must turn to CAIR for help in understanding Western (resident) Islam's response to the Islamic movement.

What is CAIR?

The Council on American Islamic Relations was established in 1994. Their website states that its purpose is

to promote a positive image of Islam and Muslims in America. Through media relations, lobbying, education and advocacy, CAIR puts forth an Islamic perspective to ensure the Muslim voice is represented. In offering this perspective, CAIR seeks to empower the American Muslim community and encourage their participation in political and social activism.²³⁹

The specific means they employ to accomplish these goals their website goes on to identify. Included is a Civil Rights Department that "counsels, mediates and advocates on behalf of Muslims and others who have experienced religious discrimination, defamation or hate crimes." Their Governmental Affairs Department "conducts and organizes lobbying efforts on issues related to Islam and Muslims." CAIR's Communications Department "works in conjunction with local and national media to ensure an accurate portrayal of Islam and Muslims is presented to the American public." In the process they monitor the media "to challenge negative stereotypes, but also to applaud and encourage positive representations of Islam and Muslims." Publications are produced by CAIR to "address the needs and rights of American Muslims...CAIR's research Department publishes an annual report on the status of American Muslim civil rights, which serves to document hate crimes and discrimination cases reported to CAIR's Civil Rights Department." Their Education Department

...organizes regular conferences and training seminars for governmental and law enforcement agencies, media professionals and the academic community. These events are designed to present easily accessible and accurate information about Islam and

238 R. Cort Kirkwood, "The Gathering Storm," *New American* 23 (January, 2006): 26.

239 Council on American Islamic Relations, from <http://www.cairnet.org/default.asp=missionAccomplishedHow>.

Muslims. CAIR's Team Works sensitivity and diversity training workshop is offered to employers, educators, and organizations as a proactive approach that highlights relevant Islamic practices and offers suggestions for religious accommodation.²⁴⁰

It would be unfair to fault CAIR for their seemingly benign goals and the means they claim to be using to achieve them. After all, something must be done to ensure a fair shake for Islam in hostile Western society. However, all analysts do not agree that CAIR is as harmless and "moderate" as it claims. They question whether or not CAIR actually practices the moderation they preach. Often the answers to their concerns find CAIR wanting.

Pre 9/11 CAIR "Moderation"

What are some of the activities of CAIR that provoke the anxiety of many in the West? Following are a few examples of CAIR actions that have contributed to this concern prior to the attacks of September 11, 2001:

CAIR was founded by Hamas supporters Omar Ahmad, Nihad Awad, and Rafeeq Jabar. Remember, Hamas is the Muslim organization that has repeatedly denied Israel's right to existence, using suicide bombings and other acts of terrorism to emphasize the point.²⁴¹

In the late 1980s the future CAIR board member Ihsan Bagby stated that Muslims "can never be full citizens of this country [United States] because there is no way we can be fully committed to the institutions and ideologies of this country."²⁴²

Organizations that fund terrorism also fund CAIR. "The Saudi based Islamic Development Bank (IDB) gave CAIR \$250,000 in August 1999. The IDB also manages funds that finance suicide bombing against Israeli civilians by providing funds to the families of Palestinian 'martyrs.'"²⁴³

"CAIR even includes at least one person associated with terrorism in its own ranks. On February 2, 1995, United States Attorney, Mary Jo White, named Siraj Wahhaj as one of the 'unindicted persons who may be alleged as co-conspirators' in the attempt to blow up New York City monuments. Yet CAIR deems him 'one of the most respected Muslim leaders in America' and includes him on its advisory board."²⁴⁴

"CAIR consistently defends other militant Islamic terrorists too. The conviction of the perpetrators of the 1993 World Trade Center bombing it deemed 'a travesty of justice.' The conviction of Omar Abdel Rahman, the blind sheikh who planned to blow up New York City landmarks, it called a 'hate crime.' The extradition order for suspected Hamas terrorist Mousa Marook it labeled 'anti-Islamic' and 'anti-American.'"²⁴⁵

240 Ibid.

241 Daniel Pipes and Sharon Chadha, "CAIR Founded by 'Islamic Terrorists'?" *Front Page Magazine* (July 28, 2005), from <http://www.danielpipes.org/article/2811>.

242 Ibid.

243 Ibid.

244 Daniel Pipes, "CAIR: 'Moderate' friends of terror," *New York Post* 22 (April, 2002), from <http://www.danielpipes.org/pf.php?id=394>.

245 Ibid.

"...in 1998 CAIR was able to get National Public Radio to blacklist Steven Emerson for his efforts in uncovering the terrorist organization Hamas in the United States. When Jeff Jacoby, a columnist at the Boston Globe, protested the involvement of CAIR in the affair, it launched a letter-writing campaign against him."²⁴⁶

"Prior to September 11...CAIR protested the U.S. designation of Hamas, Islamic Jihad, and Hezbollah as terrorist organizations... CAIR had even started to organize street protests against news organizations that dared report on the history of militant Islam, going to the point of lambasting anyone who referred to 'fundamentalist Islam' or to the concept of jihad in Islam as guilty of 'defaming Islam.'...(CAIR) also condemned the August 1998 retaliation against Osama bin Laden in the aftermath of the bombings of two U.S. embassies in Africa."²⁴⁷

Little wonder, then, that some question CAIR's real motivation and purpose. They reason that the purported moderate goals of CAIR and the means they use to employ them can also be used to coerce the West by means of threats of lawsuits and violence to advance Islam and silence the opposition. But that was then (pre 9/11). What about now (post 9/11)? Has the 9/11 debacle had any moderating effect on CAIR's activities and rhetoric?

Post 9/11 CAIR "Moderation"

Although it is true that CAIR officially condemned the 9/11 attacks, much of their subsequent activity leads one to question their sincerity. Read on to discover out why.

Serge Trifkovic informs us that CAIR has been "busy airbrushing their past record... They used to keep archives of all their past public statements, activists' speeches, etc. on the web, but after September 11 most of them have mysteriously disappeared." The question is, why have they done this? Do they have something to hide? Don't they want the West to know the facts mentioned earlier in this chapter under the heading "Pre 9/11 CAIR 'Moderation'"?

CAIR continues to have links to proven Islamic terrorists. Daniel Pipes provides numerous examples, including: Randall Royer, CAIR's civil rights coordinator, who was charged with helping Al-Qaeda and the Taliban fight American troops in Afghanistan; Ghassan Elashi, founder of CAIR's Texas chapter, who was convicted in 2004 of illegally shipping computers to designated state sponsors of terrorism; and Rabih Haddad, a CAIR fundraiser, who was arrested and deported from the United States for financing Al-Qaeda and other terrorist organizations.²⁴⁸

Nihad Awad, executive director of CAIR, sends red flags waving when he says, "Mosques are not only centers for spirituality; they are now bases for political and social mobilization."²⁴⁹ Under the circumstances the term "mobilization" has ominous overtones.

CAIR continues to intimidate those who try to expose the uncomfortable truths of Islam. CAIR demanded an apology from National Review and the removal of the book *The Life and Religion of Mohammed* from the sale list by National Review's Book Service because it explained why "Mohammed

246 Schmidt, *The Great Divide*, 250.

247 Trifkovic, *The Sword of the Prophet*, 270–71.

248 Pipes and Chadah, CAIR Founded by 'Islamic Terrorists'?"

249 Schmidt, *The Great Divide*, 254.

couldn't possibly be a true prophet."²⁵⁰ Apparently it makes no difference that the book expresses the truth about Islam and its prophet. What appears to matter to CAIR is how they can limit what the public knows about Islam and its prophet. The sad result of this case was that National Review caved in and removed the book. Robert Spencer opines, "It is a victory for those who don't want Americans to know uncomfortable details about Muhammed. Unfortunately, jihad terrorists know these elements of the life of Muhammed quite well and are imitating them. Ignorance of them will only make us more vulnerable."²⁵¹

Spencer reports another incident of CAIR intimidation, this one involving a radio station. In this case Infinity Radio suspended its talk-show host Michael Graham for remarks about Islam that revealed that the Koran justifies the practice of Muslims lying to non-Muslims. About this Spencer notes, "If CBS and CAIR get their way, the American people will be denied the ability to act in the interest of their own self-preservation—by not being allowed to investigate and discuss the roots of Islamic violence and terrorism. And that, in turn, will lead only to increased vulnerability to new terror attacks, more virulent than any we have seen up to now."²⁵²

Following the 9/11 attacks one would have expected a "moderate" Muslim organization (which CAIR claims to be) to do all in its power to distance itself from the perpetrators of the despicable deed. Yet Ibrahim Hooper, Director of Communication of CAIR, refuses to explain "...why CAIR refused to endorse a rally against terror, sponsored by 'Free Muslims' and 80 other supporting organizations."²⁵³ Would it not be legitimate to ask CAIR about their lack of an Anti-terrorism Department and Anti-terrorism Hotline that Muslims would be encouraged to use to expose terrorist operations and operatives?

Evaluation of CAIR

The evidence strongly suggests that CAIR is a resident Islamic organization whose *expressed* goal is the fostering of a proper understanding of Islam, while at the same time sanitizing real Islam and CAIR's actual purposes. In the process CAIR seeks to limit what non-Muslims are allowed to know about Islam. A quote from *World* magazine puts it rather succinctly:

In CAIR's formulation, all true Muslims are peaceful and serene, and any Christian who doubts that is a bigot. Indeed, while CAIR has issued numerous statements over the years naming evangelical "Islamophobes" and criticizing "Christian leaders...engaged in deliberate distortion of the (Quran) and Islamic beliefs," it has never in its press releases criticized by name a single Muslim cleric calling for holy war against America and the infidels. It's as if the fundamentalist movement that threatens to take over the entire Muslim world doesn't even exist in CAIR's world.²⁵⁴

Perhaps the most telling evidence supporting the contention that CAIR has less-than-noble purposes is its own action with respect to a defamation lawsuit it launched against an organization that

250 Robert Spencer, "Calling Truth 'Islamophobia,'" *Human Events* (April 4, 2005):12.

251 Ibid., 252.

252 Robert Spencer, "Infinity Radio Muzzles Truth on Islam," *Human Events* (August 15, 2005): 17.

253 Mychal Massie (August, 16, 2005), "We have right to know truth about CAIR," from http://worldnetdaily.com/news/article.asp?ARTICLE_ID=45799.

254 Bob Jones, "TRUTH OR CAIR," *World* (March 22, 2003): 16.

calls itself AntiCAIR (ACAIR). In the suit CAIR claimed damage by six statements about CAIR published on ACAIR's website. Interestingly, during the process of the litigation, CAIR filed an amended motion in which it no longer retains four of the original six statements it had earlier condemned as libelous. Those statements include the following: 1) "(CAIR is an) organization founded by Hamas supporters...2) CAIR was started by Hamas members...3) CAIR...was founded by Islamic terrorists. 4) (CAIR) is partially funded by terrorists."²⁵⁵

Of significance is the fact that the statements were dropped from the suit only *after* ACAIR lawyer Reed Rubinstein responded to CAIR's lawsuit with an extensive and well-informed set of discovery requests and documents. Apparently CAIR realized that with the admission of ACAIR's information in court their claim against ACAIR concerning those statements was lost. That being the case, CAIR has made some significant admissions about itself. Apparently the statements are true after all.

While it may be true that CAIR does not speak for all, or even most, Muslims in the West, there is no question that CAIR does carry the most clout. It is hard to know to what degree CAIR's way of thinking reflects the thinking of all Muslims in the West, but it sometimes appears that the real "moderate" Muslims are too intimidated to speak for fear of the repercussions. History would suggest that they fear (along with many others who dare to question CAIR and Islam) with good reason.

255 Pipes and Chadha, "CAIR Founded by 'Islamic Terrorists?'"

Chapter Twenty-two

A Former Muslim's Response to Islam

Introduction

In March of 2006 Brigitte Gabriel gave a speech for the Religious Studies class at Memphis University in Tennessee. Her Lebanese upbringing had exposed her to firsthand Palestinian terrorism as well as anti-Jewish and anti-Christian propaganda in her native Lebanon. Prior to her speech the Religious Studies professor, David Patterson, began receiving threatening e-mails in which Gabriel was described as one of "the true enemies of Islam." Things only got worse on the day of her lecture. The front several rows of the lecture hall were occupied by men and women dressed in distinctive Muslim clothing. Attempts to silence her were finally extinguished with the help of ten policemen. Afterward when Muslim audience members, yelling angrily at her, swarmed the stage, the police whisked her out of danger through a side door. Gabriel gave her response afterward with the following e-mail:

The intimidation takes its toll on you. I was dreading this all day, ever since my hosts told me they had been receiving hostile email about my lecture. It was weighing so heavily on my heart. My stomach was in knots. I got a migraine headache. I knew I was going into battle, and there was no way out of it. I was nervous and stressed. Each time this happens, I hate it and it makes me feel that I don't want to do it anymore. But I will do it. I will never stop. If we stop, the Islamists will have won. We cannot allow that to happen.²⁵⁶

In our attempt to understand events like this as they relate to the current face-off between Islam and the West we have briefly written about the history and beliefs of Islam. More recently we have been discussing the reactions of various groups from the West to the beliefs and present practices of Islam. In this chapter we intend to present a former Muslim's response to Islam as obtained by means of a face to face interview. We recognize that this is but one individual's understanding of the situation, and that other former Muslims might see some things a bit differently. Nevertheless we believe this viewpoint will serve to broaden our perspective of God's sovereign rule in this all-important conflict of the twenty-first century.

The Interview

C. Kalsbeek: "Just briefly, Hussein, tell us a little bit about your family situation and education?"

Hussein:²⁵⁷ "I was raised in Kenya in the Coast province. This province was predominately Muslim. My dad was a livestock farmer. He received the title 'Al Hajj,' which means 'the pilgrim,' after making the pilgrimage to Mecca, Islam's holiest city, in Saudi Arabia. So my family is a very strong

256 Phyllis Chesler, "Embattled Author Vows: I Won't be Silenced by 'Islamists,'" *Washington Times* (April, 17-23, 2006): 13.

257 The interviewee has requested that his last name be withheld.

Muslim family. My father had three wives. My mother, the youngest of all, is the only one of my parents alive. I went to Islamic school, *madrassa*, when I was young and studied Islam. There was also a secular school which started up, and I ended up also attending the secular school at the same time. Having graduated from *madrassa*, I started boarding school full time in 7th grade."

CK: "What's it like to live as a believer in Islam?"

H: "Muslims, you know, have the five things that they do [reciting of the creed, prayer, alms giving, fasting, pilgrimage], and the sixth one is jihad. They get up very early in the morning, before the sun comes up, for morning prayer, then noon prayer, also at three or four o'clock, at sunset and about two hours after sunset. Also fasting during the month of Ramadan is compulsory. Muslims in my home area pay 2.5 percent of their income to the Mosque and give as they are able to poor people."

CK: "You said the sixth thing was jihad. When you were in school did they teach you that that was important?"

H: "No, I was Sunni. I was taught that jihad is to fight temptation—which is not mentioned in the Qu'ran. But the Shiites insist one has to 'fight for the cause of Allah.' You've probably read chapter 9 of the Qu'ran. That chapter is reminiscent of militancy in Islam during Prophet Muhammad's time. No doubt they're out to convert by force if opportunities arise."

CK: "What effect did your conversion to the Christian faith have on your relationship to the rest of the family?"

H: "For fear of persecution I was advised by some Christians not to inform my family of my conversion right away. The people who prayed for me to convert instructed me to be quiet about my faith until I was done at least with college. They were afraid for themselves—should my family and Muslim leaders discover that they prayed for me to convert—and for me because Islam commands that an apostate be killed. But my family found out through my schoolmates at the boarding school, and then I was persecuted."

CK: "What forms of persecution did you experience?"

H: "It was the month of Ramadan in 1990 when my family found out. I received threatening letters while I was at a high school about 100 kilometers from my home. I was told not to come home from school for the April holiday. In spite of that, I went home, because I did not know where else to go. The following day my mom told me that I ceased to be her son, and she asked me to leave her home before the worst happened to me because I refused to get up early, before dawn, to eat in order to observe the fast. So I left.

"After I was sent away, my parents falsely informed the government that I had deserted the family while I was under 18 years old. Then I was summoned to appear before a Kenyan government 'court.' A chief is the head of a government administrative unit called a location. He is granted powers under the Kenyan constitution to arrest and detain. He has the administration police at his disposal to carry out those duties, which are sometimes carried out arbitrarily.

"I appeared for the hearing and was told that I had to go back home to my family. On the way home from the court my family informed me on the spot that I had to renounce my faith. I did not know what to say, but the Holy Spirit gave me the strength to say that I would not renounce my faith. When I was home they poisoned my food, so I had to separate from my biological family in May of 1990, after which I lived in different parts of the country with various Christian families from other tribes for about six years. There I also suffered some persecutions, but not to the degree that another Kenyan convert from Islam went through. He was beaten severely and almost stabbed to death for converting to Christianity."

CK: "Now let's discuss some things about the religion and practices of Islam. Are all Muslims in basic agreement on anything?"

H: "All Muslims are in agreement on the keeping of the five pillars. Jihad is the only one on which they are not in agreement, as I explained earlier."

CK: "We keep hearing from some that Islam is a religion of peace. In light of what is being practiced by some Muslims today, is that really true?"

H: "Originally it was a religion of peace, but as it gained power and prominence it became very demanding: 'You have to do this or else.' The progression of the revelation in the Qur'an clearly demonstrates that that peaceful beginning has been abrogated."

CK: "Is it true that Muslims may read the Qu'ran only in Arabic? If so, how do those who cannot read the Qu'ran know what it requires of them?"

H: "Yes. Muslims are not required to read the Qu'ran and understand it. They must be able to recite certain passages of the Qu'ran during the five daily prayers. About 95% of Muslims in the world cannot read and understand the Qu'ran. They can recite it in Arabic for prayers, but they do not know what it means. So they must rely on their Imams [spiritual leaders] to tell them what the teachings of the Qu'ran require."

CK: "Is there such a thing as 'moderate Islam?'"

H: "No, there is no such thing as a 'moderate' Islam/Muslim. Do you know how many Muslims there are that call themselves Muslims but don't even go to the mosque or observe the five fundamental deeds? You have to live by this (pointing to the Qu'ran, ck). There is no such thing as moderate Islam, you are Muslim or you are not. And being a Muslim is doing the fundamental deeds, which include jihad."

CK: "Aren't there a lot of Muslims, though, that would say we shouldn't do these violent things like the attacks on the Twin Towers, or the killing of other Muslims in Iraq?"

H: "When it comes to the way the Qu'ran and Hadith put it, any Muslim who says that Islam is a religion of peace or doesn't advocate coercing people into the Islamic way of life is not a Muslim."

CK: "But there are people that say they are Muslims and don't agree with the violence of Islam, aren't there?"

H: "They only say that for political reasons because they are covering up what they really know is true. Islam enjoins Muslims to exercise al-Taqqiyah (dissimulation). They can even denounce or renounce Islam under compulsion, provided they do not purpose it in their hearts, and still remain Muslims. Muslims in the West are exercising it. You will notice that they don't condemn the Muslim acts of terror, because that is contravening Islamic teachings. But as they gain in numbers and prominence, they will come out in the open, which is what we see happening in Europe and Nigeria today."

CK: "What about the present Danish cartoon issue. Are those cartoons of real concern to most Muslims? Those things were produced way back in September of 2005, and now all of a sudden in February of 2006 the cartoons become a big issue. What's going on here?"

H: "I'm pretty sure those cartoons are being used for political reasons. Muslim leaders use the cartoon riots as a means to rally their people against the Western nations. Both Syria and Iran were in trouble with the United Nations around the same time. Islamic leaders also use diversionary tactics, like rallying their subjects to demonstrate against the West, in order to divert their attention from Islam's inconsistencies."

CK: "In your opinion, is there good reason for Islam to be angry with the West? It seems that a lot of commentators will say that what is going on today is a reaction of Islam to what the West has done in the colonization of Muslim lands in the nineteenth century and in taking advantage of them economically? Is there anything to this?"

H: "Islam blames the West, but this is just another diversionary tactic. For example, if it weren't for the occupation of Israel, Islam already would have been exposed for how bad it is. The situation in Israel makes Islam look good because the Palestinians there are suffering, and it's easy for them to blame the Palestinian problem on Israel, the United States, etc. The whole business there is keeping the rest of the world from knowing what true Islam is really like. And because of the situation in Israel, it's easy for them to stir up their people against those who are supportive of Israel. The Palestinian problem serves as a means to rally Muslims against the West. If there were peace there—they don't want that to happen—then their real problem with the West would be known by all: the freedom of religion. Islamic leaders are afraid of that, because it is only through religious freedom that many would come to know true Islam."

CK: "Can there be peaceful coexistence between Islam and the West?"

H: "No, true Islam says we have to be governed by the Shari'a...period. Only if the West is compatible with the Shari'a can there be peaceful coexistence. Their diametrically opposite ideologies would make that impossible to achieve."

CK: "So you are really saying that Islam is not willing to stay on its side of the world and leave the West alone."

H: "Islam is not going to leave the West alone, because it is Islam's worst enemy. The West has to abandon its quest to spread freedom throughout the world. The other problem is this: Muslims multiply fast. A time will come when they will say, 'All right, there are millions of us in Michigan, carve us our own state out of Michigan, which will be under the Shari'a.' I tell you, Islam's goal is to take over the world."

CK: "In your opinion, what is going to result from the clash between Islam and the West? Do you see any patterns developing as to where this will end up?"

H: "Hopefully Islam will be exposed for what it really is, otherwise the West is going to be taken over. Islam has been hibernating in the West, but look at what's happening today in France and in other parts of Europe."

CK: "You say 'exposed.' What if they are exposed, what is that going to do?"

H: "I believe a lot of Muslims will abandon their religion if it is exposed for what it really is. Many Muslims don't know very much about Islam and what it stands for. Most of them just accept it because they were raised with it. The only thing that keeps many in the religion is that they are afraid of what happens if they don't."

CK: "In conclusion, if someone from the Council on American Islamic Relations (CAIR) reads this interview and the former chapter about CAIR, is there any danger that the *Standard Bearer* will receive some unpleasant responses from that organization?"

H: "I don't think so. I'm quite sure those guys are pretty scared. What we are saying is no different from what others have said, and they (CAIR) don't want bad publicity. We shouldn't be worried about that very much."

CK: Thank you, Hussein. In the next chapter I intend to discuss what Issachar's response to Islam should be. If I may, I would like to include some of your input on that subject as well.

H: Yes, Lord willing we can do that.

Postscript

As earlier mentioned, it may be that our interviewee sees things differently than other former Muslims. Strikingly similar, however, is the viewpoint of another former Muslim, Ibn Warraq. To illustrate that our interviewee is not alone in his evaluation of Islam, we submit the following excerpts from the much published Ibn Warraq:

To ask whether Islam can come into the twenty-first century is to ask whether Islam can be divorced from Islamic fundamentalism. Yet the root cause of Islamic fundamentalism is Islam itself.

Poverty is not the root cause of Islamic fundamentalism. Modern Islamists are mostly middleclass young men who are highly motivated, upwardly mobile, and well-educated...Nor is the existence of Israel the cause of Islamic terrorism. Even Benjamin Netanyahu (Israeli prime minister from 1993–1996) admits, "The soldiers of militant Islam do not hate the West because of Israel, they hate Israel because of the West."... Nor is Islamic terrorism caused by American foreign policy. If anything, U.S. policy toward the Arab and Muslim world prior to 2003 has been accommodating toward Muslim interests...

Ten years ago (in 1994) I wrote that the principal victims of Islamic fundamentalism are Muslims: men, women, children, writers, intellectuals, and journalists. That's still true—as it is true that the theory and practice of jihad was not concocted in the Pentagon but derived directly from the Qur'an and Hadith, from Islamic tradition.

Unfortunately, Western liberals and humanists find this hard to accept. They are pathologically nice: they believe that everyone thinks as they do. They assume that all people, Islamists included, have the same desires and goals in life. Contrary to this naïve view, Islamic fundamentalists are the utopian visionaries. Their goal is to replace Western-style liberal democracy with an Islamic theocracy...

Dare we hope for an Islamic reformation?...At this point, some misguided liberal Muslims will offer a have-your-cake-and eat-it-too argument. On their view, the real Islam is compatible with human rights; the real Islam is feminist, egalitarian, tolerant of other religions and beliefs and so on. They then go on to re-interpret the many embarrassing, intolerant, bellicose, and misogynist verses in the Qur'an in wildly creative ways. But intellectual honesty demands that we reject such dishonest tinkering. The holy text may be open to some reinterpretation, but it is not infinitely elastic. Sooner or later we must come to terms with what the Qur'an actually says.

Every tenet of Islamic fundamentalism derives directly and altogether legitimately from the Qur'an, the Sunna, and the Hadith. Moderate Muslims there may be, but Islam itself is not—can never be—moderate.

If Islamic societies are to be reformed, this must occur in spite of Islam, not in harmony with it. Questions of human rights must be brought out of the sphere of

religion and into the sphere of the civil state. In other words, religion and state must be separated...

When such a Reformation is complete, Islam would exist within a secular state, relegated to the realm of the personal where it would wield limited power but could nonetheless continue to provide consolation, comfort, and meaning to millions of individuals.²⁵⁸

258 Phillip Margulies, ed., *The Rise of Islamic Fundamentalism* (Detroit, MI: Greenhaven Press, 2006), 172–77.

Chapter Twenty-three

Issachar's Response to Islam

The West is dying!

At least that is Patrick J. Buchanan's assessment as presented in his book *The Death of the West*. Buchanan bases his case primarily on three factors. In the first place he demonstrates that the West is dying physically: while the world's population has doubled in the last forty years, reproduction among the European peoples is declining. As a result, according to Buchanan's calculations, over the next fifty years one hundred million people of European ancestry will vanish from the earth. Second, Buchanan believes the West is dying because of immigration. Europe is being inundated by an Islamic-Arab-African invasion, and the United States now harbors "a nation within a nation." His reference here is to the influx of a large Hispanic contingency that has no desire to assimilate into American society. Third, the West is dying morally because it is being de-Christianized. Christian values have been undermined, leading to the influence of a culture of death in American Society.²⁵⁹

Buchanan's assessment is worthy of Issachar's consideration. Especially is this true when one considers the impact that this has had on the West's response to Islam and how, as a consequence, modern-day Issachar should respond to Islam.

The Consequences of Multiculturalism

The adoption of anti-Christian values by many in positions of influence in the West has had a significant impact on the West's reaction (or should we say, non-reaction) to Islam. In fact, as its affinity with Christianity is more and more rejected, its ability to confront Islam is more and more compromised. Amazingly, the increasingly secular West appears to be discovering that it is more closely aligned with Islam than with Christianity.

This becomes clear when one considers the "doctrine" of multiculturalism as it is preached in the West. Multiculturalism is the view that all cultures are morally equal. This presupposition is based on the relativistic belief that man is basically good, and that the good people in each society have discovered what is best for them. Multiculturalism promotes "...the idea that no one culture is better than any other, and no culture should enjoy the preferential support of public opinion or government. They oppose integration and assimilation of immigrants. Each immigrant group should keep its own identity."²⁶⁰ Consequently, one must not pass moral judgment on any society or culture. Under this way of thinking, one may not pass moral judgment on Islam as compared, for example, to Christianity. Interestingly however, multiculturalism as preached by the Western media and on the Western college campuses is not an unbiased acceptance of all cultures as morally equivalent. Western culture is held by them to a higher standard: the standard of perfection. Thus the West's failures with regard to slavery, colonization, capitalism, etc. lead to the "politics of guilt" and the need for the West to atone for past "sins." As a result, the West is viewed as the cause of the problems that develop in the world, particularly those involving the West's conflict with Islam.

259 Patrick J. Buchanan, *The Death of the West* (New York: St. Martin's Press, 2002).

260 Johan D. Tangelder, "Islamisation of Europe (4) The West's Self-imposed Identity Crisis," *Christian Renewal* (June 21, 2006):4.

Consequently, while the West is taken to task for its past and present failures, Islam is accepted without question. In fact, Islam often is permitted to promote its ideas in the schools of the West. A most glaring example of this has been reported and evaluated in *Free Inquiry* as follows:

In December 2005, Georgetown and Harvard Universities accepted \$20 million each from Saudi Prince Alwaleed bin Talal for programs in Islamic studies. Such money can only corrupt the original intent of all higher institutions of education, that is, the search for truth. Now, we shall only have "Islamic truth" that is acceptable to the royal Saudi family, a family that has financed terrorism, anti-westernism, and anti-Semitism for over thirty years. Previous donations from various Saudi sources have included gifts of \$20 million, \$5 million, and \$2 million to the University of Arkansas, the University of California at Berkley, and Harvard, respectively.²⁶¹

Strikingly, it takes a magazine devoted to secular humanism to identify this incongruity for what it is. Others have pointed out where this timidity to speak against Islam is leading the West. Gene Edward Veith pointedly exposes and chastises American educational institutions and media for their refusal to expose Islam for what it really is. Veith demonstrates that these institutions are quick to offend Christianity but out of fear treat Islam differently. Veith writes, "On university campuses, Christianity is routinely criticized, while Islam is treated with kid gloves. The Jesus Seminar casts doubt on the Bible, but there is no Muhammad Seminar to cast doubt on the Qur'an."²⁶²

Veith goes on to address the dire consequences of this approach for the West, which in his opinion is tacit acceptance of the status of dhimmis. Islam reserves for "people of the Book (Christians and Jews)" who do not convert to Islam the opportunity to retain their religion—but only in the way of accepting the status of dhimmis. "This entailed paying a special tax, which was really tribute money to Islam, accepting second-hand citizenship, and following special laws limiting the practice of their religion and keeping Islam as supreme."²⁶³ Veith suggests that this is exactly what is happening in Western societies: "Muslims, empowered by democracy and multiculturalism, are implementing the principles of dhimmitude in their new homelands."²⁶⁴ In Veith's view then, out of fear the West refuses to challenge the teachings of Islam, with the consequence that Islam is becoming a kind of privileged religion, while the West is left with dhimmis status in its own society.

Islam as the Savior of the West

Which is exactly what Islam believes the West needs. In Islam's view of things, the West needs to be delivered from its decadence. Islam will save the West by bringing the chaotic West under the order of Islam (ultimately in the form of Shari'a).

Little wonder that the disciples of Islam would think this way. They are right! The West *is* on the verge of complete moral collapse. Like a vulture, Islam is hovering over a dying West. Muslims are ready and eager to offer their faith as the remedy to the deplorable moral condition within their host countries. In the words of Wolfhart Pannenberg:

261 Ibn Warraq, "The Need for Qur'anic Criticism, Part 1," *Free Inquiry* (April/May, 2006): 60.

262 Gene Edward Veith, "Dhimminized" *World* (May 6, 2006): 32.

263 Ibid.

264 Ibid.

If Western freedom in fact means no more than individual license, others do well to try to defend their communities and spiritual values against the encroachment of Western secularism. Beyond the defensive mode, Islamic missions in Western societies express a strong sense of missionary vocation aimed at liberating Western nations from the materialism and immorality associated with secularism. These Muslims view Christians as having failed in the task of the moral transformation and reconstruction of society. Such criticism is a serious challenge to traditional Christianity and to Western culture. A culture devoid of spiritual and moral values is not equipped to meet that challenge, and is bound for disintegration and decay.²⁶⁵

Furthermore, Muslims believe that in the Qur'an they possess God's final and complete revelation. According to their doctrine of abrogation, the Qur'an trumps all previous revelations from God, which, of course, includes the Bible. Consequently, in Islam's view, the West must convert to Islam. After all, their Qur'an is God's *last* word to mankind, and it contains God's instructions both religiously and politically. A former missionary to Muslims, Bassam Michael Madany, expresses it thus:

Since Islam is religion, politics, and culture, in one entity, Muslims carry with them, consciously or unconsciously, the ideal of establishing ultimately an Islamic regime where the rule of Allah takes a concrete shape, in the here and now. When circumstances are favorable, Muslims are bold enough to advocate and proclaim their political philosophy in Western lands, as they have done recently in the United Kingdom.²⁶⁶

Some Things for Issachar to Consider

Taking into consideration the moral decline of the West and Islam's attempt to fill the vacuum leads one to ponder: Is it possible for the West in general and the United States in particular to fall under Islamic rule? History has the answer! History demonstrates the rise and fall of nations. There are no exceptions. Even Rome, the so-called "Eternal City," fell to the barbarian tribes of the north and east!

The occasion of Rome's fall led Augustine to write *The City of God*, in which he answered the critics of the Christians who were blamed for its fall. In response to the complaint that because Christians had forsaken the Roman gods calamities had befallen Rome, Augustine presented the case that there is no "Eternal City" in this world. Rather, the city of God is the church. All other cities and civilizations are doomed, only the church endures.

In fact, history also demonstrates that the fall of kingdoms and nations serves the church in a very special way. Rome's fall, for example, did not result in the fall of the church. Rather, Rome's fall exposed countless pagans to the penetrating, irresistible power of the Spirit. As a result, the barbaric peoples of the north and east became subject to the gospel. With this light from history, Issachar can look forward to the sometimes fearful unknowns of the future in comfort and confidence: our body is being gathered, and God's kingdom is being established. Foolish speculation as to whether or not the West will fall to Islam as a means of God to gather His people from the Muslim peoples will profit little. Nevertheless, it certainly would be a just judgment on the West for God to do so. "How ironic it would be that a European culture that demanded unlimited personal freedom might wind up living under the

265 Wolfhart Pannenberg, "Christianity and the West: Ambiguous Past, Uncertain Future" *First Things* (December, 1994).

266 Bassam Michael Madany, *The Bible and Islam: Sharing God's Word with a Muslim* <http://www.levant.info/BAI-O.html> (online book), chapter 8.

repressive heel of Muslim totalitarianism. Or that a culture that rejected its Christian heritage might, instead, be subjected to Islamic fundamentalism."²⁶⁷

While modern-day Issachar has no reason to fear the possibility of the fall of the West, neither does it have any reason to desire the postmillennial dream of its own earthly kingdom. All things considered, that too would be a nightmare. In fact, if one would desire to know what such a kingdom would be like, he need only consider being under the rule of Islamic Shari'a. Those dreaming of an earthly kingdom under the Old Testament law should explain how their dream would end up any different from what life is like under Shari'a.

The One Power that Will Conquer Islam

Regardless of the outcome of the present conflict between Islam and the West, even the death of the West would not result in the death of Christianity. However, the West's decadence and decline does pose a serious problem for those who would seek to bring the gospel to Muslims. Thanks to modern transportation and communication, believers in Islam know firsthand the decadence of the West, and they equate Christianity with Western culture. As Madany concludes:

The credibility of the Christian's missionary endeavors, at home within a pluralistic society, and overseas, *depends on their distancing themselves from the norms and the lifestyles of the secular societies that surround them*. Unless Christians lead lives which are concretely different from the lifestyles of the secularized citizenry, no Muslim will consider seriously what Christianity has to offer. We have so much to learn from the history of the first three hundred years of the Christian era when to be a Christian meant both a marked separation from the corrupt heathen environment and, at the same time, engaging it with bold Christian word-and-life testimony: *Jesus is Lord*.²⁶⁸

This matter of distancing oneself from the decadent society of which he is a part will also be necessary for those who come into contact with Muslims on a daily basis. Numerous authorities consulted confirm this, including the former Muslim interviewed in the preceding chapter.

But how must we approach a Muslim with the gospel? Our former interviewee and others, including Bassam Madany, stress the importance of doing so uncompromisingly. They emphasize the necessity of going forward in the power of the Holy Spirit. Madany presents the following observations concerning how to present the gospel to a Muslim:

1. No Christian who goes to the Muslims with the aim of converting them to the Christian faith may entertain any doubts about the reliability or infallibility of the Bible. We have noticed more than once that Muslims charge us with having corrupted the Bible. They claim that what we have is not the authentic Scriptures. The conviction that the Bible is the Word of God with final authority in all areas of life comes from the Holy Spirit. It is a faith commitment (Belgic Confession, article 5).
2. No Christian may go to the Muslims unprepared or half-prepared in his knowledge of the Scriptures. This implies the necessity of an adequate acquaintance with the Bible, its background and most importantly, its rightful interpretation.
3. By rightful interpretation I mean specifically the use of the Bible in order to preach Jesus the Messiah. In other words, I am referring to the necessity of a Christ-centered

267 Ed Vitagliano, "Europe's Chastisement?" *AFA Journal* (April, 2006):16.

268 Madany, *The Bible and Islam*, chapter 8; the emphasis is Madany's.

Bible exposition. We must be on our guard, especially when dealing with the Old Testament books, lest we approach them as if they can be understood without taking the person and work of Christ into consideration. Christ is our Savior, Redeemer, Liberator and Emancipator from the awful power of sin and evil. This is our testimony. We must never be ashamed of this good news. But we must be equally aware that, according to the Biblical testimony, *the proclaimed Word of God*—the preaching of Christ as Savior and Lord, this word of faith—*is God's instrument of Salvation...*

4. In our work of missions among Muslims, as in any other work, we are never on our own. The Holy Spirit blesses the faithful testimony based on His word and uses it to bring about the radical change in the heart of the Muslim. We must have faith in the Holy Spirit as the primary agent in missions. This gives us courage and patience, as well as a proper understanding of our own role in missions.

5. Finally, we must realize that God has been, is and shall always be, more concerned about Muslims and others than any one of us can ever be. Christian missions belong to God, not to us. It is our privilege to be involved in them. Our great concern should therefore be our faithfulness to the message...and our willingness to lovingly and patiently present it to the Muslims of today.²⁶⁹

The Reverend Samuel Zwemer, the great missionary to the Muslim world for more than fifty years, called mission work among Muslims "the glory of the impossible." He called it that because Muhammad vetoed the heart of the Christian message in the Qur'an. Therefore "Muslims still veto the cross, even though the rest of mankind, regardless of their religious commitment, acknowledges the historicity of that event!"²⁷⁰

Yet all things are possible with God. And though the nominal church world of our day has swallowed the Devil's multicultural lie that erases (or at least blurs) religious differences and in the process rejects the need for mission work among those of other religious faiths, we must repudiate these pluralistic theologies. The Lord's parting command continues to echo throughout the ages: "Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are my witnesses of these things (Luke 24:46-48)."

Madany's Recommendations

Some specific recommendations concerning how, and how not to fulfill Christ's commission in our approach to Muslims are presented by Dr. Madany in his book *The Bible and Islam: Sharing God's Word with a Muslim*. An extensive quote from chapter six of that book follows:

How am I going to relate the Gospel to a people who have been formed by a thoroughly anti-Christian theology? There are several possibilities that are available to us. Since we are not pioneering the Christian mission to Islam, we can simply go back to the past, and especially to the last two hundred years, and seek to re-use and up-date the approaches and methods of the pioneers.

For example, we may begin with an attempt to prove the authenticity, veracity, and reliability of the Christian Scriptures. We believe, of course, that history is on our

269 Ibid., chapter 4.

270 Ibid., chapter 2.

side and that a Muslim will have a very hard time proving that we no longer possess the authentic Bible. Nevertheless, this approach has serious shortcomings, for while the Christian holds to the above-mentioned qualities of the Bible, he cannot "prove" them to a Muslim. The latter has been conditioned to think differently about the subject. No amount of historical evidence will convince him. Furthermore, if he has received a Western education, he has most likely become aware of the devastating types of Biblical criticism that have emerged among liberal Western Christians. The educated Muslim does not hesitate to make full use of higher criticism in his own critique of the Bible...

How are we to proclaim the gospel to the Muslim of today? If we cannot successfully engage in apologetics and in polemics with respect to the Bible, should we shift the ground to the doctrine of God? Or, should we rather concentrate on the doctrine of the person and work of Jesus Christ? Here again, we go back to the Bible and read it according to the authentic Christian tradition: the tradition of the early ecumenical creeds and the Reformation confessions of faith and catechisms. We proclaim a Trinitarian God and we preach a Divine-human Messiah. The Muslims' retort is immediate. They tell us that we have committed the worst sin: the sin of "shirk." We have become polytheists. Unless we adopt Islam, we are on the way to hell.

By asking these questions, I am not trying to say that we have to reduce the gospel to some bare minimum of bland theism in order to make it acceptable to the Muslims today. The gospel is not negotiable. There is only one gospel: the gospel of God, the gospel of Christ, the gospel of the Bible... The whole Gospel must be proclaimed to the Muslims otherwise we have not brought it to them. We cannot keep anything back. Everything that is part and parcel of the Christian faith must be brought to the followers of Islam.

The reason behind these questions is that we must come to understand not so much the content of the preaching of the Christian message to Muslims, (for we have already concluded that the whole Gospel must be presented) but the method of proclamation. By method, I do not mean the actual technique, be it conventional missionary ways or in radio and literature missions. My questions do not relate to techniques but to the approach that must underlie any technique or method.

The right answer resides in the word "today." I have been emphasizing "today" throughout this chapter because Muslims no longer live in an isolated or insulated world. Slowly but steadily, they are coming under the impact of Western secularism. As this anti-theistic worldview works within the Muslim world, individuals find themselves challenged to the very root of their existence. How do they react to the propagandists of neo-paganism?

The believing Muslim is very offended by any work that challenges the basis of his faith. He responds by re-stating the case for Islam along traditional lines. However, he fails to realize that the process of Westernization, through the educational systems that had been left by the colonial powers, has exposed a certain section of the population to the anti-Islamic teachings. Then, about a quarter of a century later, Salman Rushdie, a secularized Muslim from Bombay, India, wrote "The Satanic Verses." His implied criticisms of the family of Muhammad, the prophet of Islam, earned him a fatwa from Ayatollah Khomeini that shocked people all over the world. That legal decision of the father of the Islamic Republic of Iran authorized any Muslim to kill a

renegade author who dared to write such a negative book about a subject considered as very sacred in Islam.

So, when we come to consider our present-day opportunities to bring the Gospel to Muslims, we must be fully aware of what is going on in their lands. How should we address them with a message that is utterly important for them in this life, and for the hereafter?

In presenting the claims of the Christian faith to the Muslims of our world, we should sympathetically and irenically point to one of the most glaring short-comings of Islam: *the doctrine of man*. In Islam, the doctrine of man lacks the realism of the Christian doctrine of man...

Islam has an optimistic view of man. This faulty anthropology precludes the necessity of redemption and fortifies the Muslim against the biblical teaching of redemption through the work of the Messiah on the cross of Golgotha...

In other words, the Muslim view of man and the Muslim understanding of the nature of the fall do not leave any room for a Divine Savior. Such a Savior is not needed, since man needs only to know in order to do the will of Allah.

Islam has never recognized realistically the consequences of man's rebellion against God. While admitting the fall of Adam as an historical event, Islam lacks that Biblical realism that makes us acknowledge the seriousness of man's sinfulness as well as the necessity of the redemption from without. Islam readily admits the sins and shortcomings of man, but does not admit the sinfulness, i.e., the indwelling nature of sin...

Today Islam is tremendously vulnerable in its doctrine of man. For the present mood in world literature, philosophy, and the arts, does not lend itself to that shallow optimism of the Islamic doctrine of man. The modern secular prophet tells us that man is dead. He sees no hope for mankind. How can he entertain any optimistic views of man after all that happened in our world during the past century? And if the Muslim's answer is that these terrible things took place within Christendom, can he really maintain that human nature is any different in Africa and Asia? Such questions are not meant to embarrass any Muslim, nor are they intended to show that the West is less sinful than the East. The point is that modern history does not support any optimistic view of man or of his so-called native goodness. So much has taken place during the last fourteen hundred years within the Household of Islam that points to the fact that man is desperately wicked, and that man's depravity is general or total. Nevertheless, throughout all of these years, Islam has not yet learned the lesson that "all have sinned and come short of the glory of God. There is none that does good, no not one."

...(W)e must always remember this: The Muslim not only rejects the historicity of Good Friday's main event—the crucifixion of Christ—but his theology denies the necessity of redemption. According to Islam's teachings, man does not need to be redeemed by a Divine act. In Islam, perfection or salvation is achieved by doing what one learns from God's revelation! So, it is only after a Muslim has acknowledged the

necessity of Divine redemption due to the radical nature of sin, that he is ready to consider the claims of Jesus Christ, the Savior.²⁷¹

Much more of value could be quoted from Madany's writing concerning the work of bringing the Gospel to Muslims. Apparently he knows whereof he speaks. In the conclusion to the sixth chapter of his book he presents his credentials: "These lines are not the fruit of an abstract reflection of the Christian missions to Islam. Rather, they are the result of a pioneering ministry of radio and literature missions in the Arabic-speaking world. It was my privilege to be involved in this work from mid-1958 to mid-1994. I processed around 150,000 letters from Arabs in every part of their vast world, more than half of which were from Muslims. Based on these long years of work, and having kept in touch with a field that stretches from the Gulf to the Atlantic, I testify that the Gospel of Jesus Christ is tremendously needed."

Not only is the Gospel needed by Muslims in Muslim countries, it is needed by Muslims in the West. Islam is one of the fastest growing religions in the United States. Modern-day Issachar ought to consider the unfolding of God's plan in the present clash between Islam and the West, and ask, "How is Christ's dominion being exercised in these events and to what end?" Of this we can be sure, all serve to the gathering of His church! And this includes those gathered out of the darkness of Islam.

271 Ibid., chapter 6.

PART SIX

ISSACHAR VS. CURRENT IDEAS

Needless to say, God's people have always been confronted with false ideas promoted by those among whom they live. Many of these ideas are unique to the particular place and time of one's pilgrimage in the world. For example, God's people in the United States today are not challenged with the false ideas behind the sending of their children on a crusade against the Muslims in the Holy Land. There are, however, current ideas being promoted in our society that challenge God's people in different ways. The challenge may be that one will not be accepted by ones peers as a result of adopting an unpopular position. Or the challenge may be how to best defend against and/or articulate a Biblical response to a certain popular belief or theory. Especially is this true for those attending the colleges and universities of our day.

Part six will address a few of the ideas that confront today's believers: "Political Correctness," "Going Green," and the theory of Evolution.

Chapter Twenty-four

Ideas Have Consequences: Political Correctness

The ideas of Lukacs, Gramsci, Adorno, and Marcuse have saturated Western civilization in the twentieth and twenty-first centuries, yet only a tiny fraction of those who populate the nations with their roots in Western civilization have heard of even one of them.

And the *consequences* of their ideas have not been for the better! In fact the ideas of these men have had the effect that “in half a lifetime, many Americans have seen their God dethroned, their heroes defiled, their culture polluted, their values assaulted, their country invaded, and themselves demonized as extremists and bigots for holding on to beliefs Americans have held for generations.”²⁷² We commonly label one consequence of their ideas as “political correctness.” Thus it is our intent in this chapter to examine political correctness: what it is, where it came from, how it is being promoted, its serious consequences, and why present-day Issachar ought to be concerned.

What is It?

Political correctness is not all that easy to define. Wikipedia defines *political correctness* as

...a term applied to language, ideas, policies, or behavior seen as seeking to minimize offense to gender, racial, cultural, disabled, aged or other identity groups. Conversely, the term “politically incorrect” is used to refer to language or ideas that may cause offense or that are unconstrained by orthodoxy.²⁷³

As can be seen from this definition, some key terms come into play when considering political correctness—terms that in themselves seem quite innocent and harmless, but terms nevertheless that are loaded with meaning when connected with their politically correct ideology. Brannon S. Howse writes about four of these terms and the ideas they represent when defined from a politically correct viewpoint:

Tolerance means that one person never expresses a judgment about someone else's ideas, beliefs, and values from a worldview of absolute truth. Tolerance demands that you not only accept the other worldview but that you value their worldview—unless, of course, their worldview is Biblical Christianity. Tolerance is very intolerant of Bible-minded Christians.

Diversity or sensitivity training is about the normalizing of the homosexual lifestyle.

272 Patrick J. Buchanan, *The Death of the West* (New York: St. Martin's Press, 2002), 5.

273 http://en.wikipedia.org/wiki/Political_correctness

Multiculturalism is not the study of many cultures but the correctness criticism of the Western Culture and its founding worldview of Christianity. Multiculturalism also desires to destroy patriotism.

Feminism is not about equal rights for women but about the destruction of a patriarchal society in favor of a matriarchal society. In other words, the goal of feminism is the destruction of the family by eliminating the husband and father as the provider, protector, and principled leader of his home.²⁷⁴

Consequently, according to the doctrines of political correctness, for one to say that affirmative action is unfair results in being labeled “racist.” Or to say that homosexuality is a disorder (as the American Psychiatric Association said it was prior to 1973) is to be labeled “homophobe.” Or to say that women should not be placed in military combat positions is to be labeled “sexist.” Or to say that your culture is superior to another is to be labeled “xenophobe.” Or to say that Jesus Christ is the only way of salvation is to be labeled “bigot.” Or to say that radical jihadists have support for their actions in the *Koran* is to be labeled “Islamophobe.” And so it goes. By means of this labeling tactic, those advancing the cause of political correctness effectively stymie meaningful debate of their ideas.

Where Did it Come From?

Contrary to much conventional wisdom, the roots of political correctness can be found long before the hippies and the peace movement of the American student rebellion of the 1960s. Rather, the fascinating history of political correctness can be connected to the time of World War I. It may be worth the effort to examine this history in some detail, for the history of the movement explains why many refer to political correctness as “cultural Marxism.”

Karl Marx, Frederick Engels, and their disciples had confidently predicted that when war broke out in Europe the workers (proletariat) of those nations would rise up in rebellion against their rulers (bourgeois) rather than fight their fellow workers. But, alas, to their dismay it never happened.

When the call came, the worker, whom Marx declared to have no Fatherland, identified himself with country, not class. He turned out to be a member of the national family like anyone else. The force of his antagonism, which was supposed to topple capitalism, found a better target in the foreigner. The working class went to war willingly, even eagerly, like the middle class, like the upper class, like the species.²⁷⁵

Could it be that Marx had it wrong?

Two of Marx's disciples, Georg Lukacs and Antonio Gramsci, concluded that indeed Marx had been wrong! They observed that capitalism was not impoverishing the workers as Marx had said, and the workers had not risen in rebellion. The reason: two thousand years of the indoctrination of Christianity had blinded them to their true class interests. The solution, they said, was to uproot Christianity and Western culture from the soul of Western man. Only then could Marxism proceed as Marx had said it would.

274 Brannon S. Howse, “Political Correctness is Cultural Marxism,” *Worldview Weekend Digest* (Summer/Fall, 2008): 16.

275 Barbara Tuchman, *The Proud Tower: A Portrait of the World Before the War: 1890–1914* (New York: Ballantine Books, 1993), 462.

In keeping with this proposed solution, Lukacs, as Deputy Commissar for Culture in Hungary, put his self-described "demonic" ideas into action in what came to be known as "cultural terrorism." Part of his program was to impose a radical sex education program in the Hungarian schools, where children "were instructed in free love, sexual intercourse, the archaic nature of middle-class family codes, the outdatedness of monogamy, and the irrelevance of religion, which deprives man of all pleasures. Women, too, were called to rebel against the sexual mores of the time."²⁷⁶ Lukacs's purpose, of course, was to destroy the family, which he believed was the core institution of Christianity and Western culture.

The second disciple of Marx who believed Marx had been wrong was an Italian Communist, Antonio Gramsci. As a communist, Gramsci was not welcome in Mussolini's fascist Italy. Consequently he fled to Russia in 1922, only to discover that communism wasn't working there. As Gramsci saw it, the Russian people loathed communism and were kept in line only by means of a reign of terror. Like Lukacs, Gramsci concluded that it was their Christian souls that had prevented the Russian people from embracing the Communist revolution. A regime grounded in Judeo-Christian beliefs and values could not be overthrown until those roots were cut. If Christianity was the shield of capitalism, then to capture the West, Marxists must first de-Christianize the West.²⁷⁷ The disillusioned Gramsci left Russia and returned to Italy to lead the Italian Communist Party. Upon his return, Gramsci would spend many years in Musolini's prison and die shortly after his release in 1937. However, Gramsci left behind his *Prison Notebooks* containing his plans for a successful Marxist revolution in the West.

Rather than seize power first and impose a cultural revolution from above, Gramsci argued, Marxists in the West must first change the culture; then power would fall into their laps like ripened fruit. But to change the culture would require a "long march through the institutions"—the arts, cinema, theater, schools, colleges, seminaries, newspapers, magazines and the new electronic medium, radio. One by one, each had to be captured and converted and politicized into an agency of revolution. Then the people could be slowly educated to understand and even welcome revolution.²⁷⁸

That plan Gramsci encouraged his fellow travelers to implement wherever, however, and whenever they could. That they did is obvious to all those who are "understanding the times." A specific example of this was experienced by this book's author in the early 1970's by means of an assigned reading for a college history class: *The Greening of America*, by Charles Reich. In the inside cover of this 1970 bestseller, Reich echoes Gramsci's road-map for the future:

There is a revolution coming. It will not be like revolutions of the past. It will originate with the individual and with culture, and it will change the political structure only as its final act. It will not require violence to succeed, and it cannot be successfully resisted with violence. It is now spreading with amazing rapidity, and already our laws, institutions, and social structure are changing in consequence...This is the revolution of the new generation.²⁷⁹

276 Buchanan, *Death of the West*, 75.

277 Gerald L. Atkinson, "What Is the Frankfurt School?" (August 1, 1999): 2.
<http://www.newtotalitarians.com/FrankfurtSchool.html>.

278 Buchanan, *Death of the West*, 77.

279 Charles A. Reich, *The Greening of America* (New York: Bantam Books, 1971), 2.

Step by step the ideas of Lukacs and Gramsci appear to be winning the day in the West, but how did their ideas wend their way to America? To answer that question we must direct our attention to the Frankfurt School. In 1923 Lukacs and members of the German Communist party set up at Frankfurt University an institute for Marxism originally named the Institute of Social Research. Later it would be renamed the Frankfurt School and here, to make a long story short, the difficult work of translating Marxism into the cultural terms of Lukacs and Gramsci took place. But in 1933 events in Germany interrupted their work when Adolf Hitler ascended to power. Since the leaders of the Frankfurt School were Jewish and Marxist, to put it mildly, they were less than a good fit in the Third Reich. Consequently they looked for a new home and found it at Columbia University in New York City, where they “redirected their talents and energies to undermining the culture of the country that had given them refuge.”²⁸⁰

A key weapon used by the Frankfurt School to undermine the culture of their adopted country was “Critical Theory.” Although the term sounds rather bland and harmless, what it stands for is not. A definition of “Critical Theory” by one of its adherents makes that clear: it is

...essentially destructive criticism of all the main elements of Western culture, including Christianity, capitalism, authority, the family, patriarchy, hierarchy, morality, tradition, sexual restraint, loyalty, patriotism, nationalism, heredity, ethnocentrism, convention, and conservatism.²⁸¹

“Critical Theory” is put into practice by the cultural Marxist by simply repeating over and over how the West is guilty of genocide against every culture. Over and over he repeats that Western societies are racist, sexist, homophobic, fascist, etc. Over and over an attitude of pessimism, hopelessness, and despair in Western society is promoted. The idea behind the theory is that by means of its continuous drum-beat criticism, the people (particularly the captive audience in the public schools, colleges, and universities) will be conditioned to see its society and country as oppressive, evil, and unworthy of its loyalty and love.

In 1950 Marxist Theodor Adorno promoted “Critical Theory” in his book *The Authoritarian Personality*. His book would become a handbook for a national campaign against any kind of prejudice or discrimination on the theory that if these evils were not removed, another Holocaust might occur on the American continent. This campaign, in turn, provided a basis for what we call today “political correctness.” Adorno's book would also promote the concept of “cultural determinism.” Thus, according to Adorno's way of thinking, for example, if a family is deeply Christian and capitalist, ruled by an authoritarian father, you may expect the children to grow up racist and fascist. One can easily see where this thinking leads: that which once was considered merely old-fashioned now becomes a psychological disorder, which very likely will need treatment. The “secret formula,” as described by psychologist Thomas Szasz, is this: “If you want to debase what a person is doing...call him mentally ill.”

With the Frankfurt School's ideas of cultural Marxism in place, all that was needed was a “new” proletariat to replace the old one. Remember, Marx's proletariat hadn't come through; the working class had not risen to the task of the Marxist revolution. Enter Herbert Marcuse! Marcuse would provide the answer to the question: “Who will play the role of the proletariat in the coming cultural revolution?”

His candidates for this important task would include radical youth, feminists, black militants, homosexuals, the alienated, the asocial, and Third World revolutionaries—in other words, all the persecuted “victims” of the West²⁸²

280 Buchanan, *Death of the West*, 80.

281 Michael Lowy, *Georg Lukacs: From Romanticism to Bolshevism* (London: NLB, 1979), 112.

Not only would Marcuse provide the manpower (person power?) for the revolution that would overthrow Western culture, he would also provide the revolution's slogan. Against the backdrop of an increasingly unpopular Vietnam War his battle cry captured what the cultural revolution was all about: "Make love, not war."

How Is It Being Promoted?

"Make love not war!" That would be the way to accomplish the cultural revolution of Lukacs, Gramsci, Adorno, Marcuse, and company. Not only does this revolution slogan implement the negative, anti-establishment theme of the revolution as set forth in the Frankfurt School's ideology of "Critical Theory," it also embodies that which they believed would serve most to destroy the West: sex! "Free sex" they believed, more than anything else would lead to the destruction of the family. Just as Lukacs had promoted sex education in the Hungarian schools, so too it would be imposed on the American schools.

The cultural Marxists saw that the American public schools could be used in many ways to serve the advancement of their revolution. William Ayers put it this way, "Education is the motor-force of revolution."²⁸³ (This is the same Ayers, by the way, with whom U. S. President Barack Obama worked in the 1990s to promote "school-reform projects" in Chicago.) Consequently the cultural Marxists worked hard to promote their ideas in the public schools. A tribute to their success is the promotion of "values clarification," which teaches students to cast off their parents' values and make their own choices. While other of their successes could be noted, we mention one notable example promoting "social justice" (read Marxism) in the state of Wisconsin.

"Rethinking Schools" is a Milwaukee-based organization that publishes instructional materials to assist teachers how to "weave social justice issues throughout the curriculum." Lessons include "Rethinking Mathematics: Teaching Social Justice by the Numbers" and "Reading, Writing and Rising Up: Teaching About Social Justice and the Power of the Written Word."²⁸⁴

To further accomplish the destruction of the family "the Frankfurt school advocated the alternatives of matriarchy, where the mother rules the roost, and 'androgyny theory,' where male and female family roles are made interchangeable, and even reversed. Female boxing, women in combat, women rabbis and bishops, God as she,...films that depict women as tough and aggressive and men as sensitive and vulnerable"²⁸⁵ All of which to the casual observer has been accomplished with alarming success, primarily by means of the various forms of the media that bombard us and our children on a daily basis.

Also successful has been the promotion of the political correctness agenda in the colleges and universities. Many of the student promoters of the "counter culture" in the 1960s are now (or have been) the administrators and professors of those same institutions. Little wonder, then, that these institutions serve as significant conveyors of the cultural revolution. One way they are accomplishing

282 Buchanan, *Death of the West*, 85.

283 Phyllis Schlafly, "Public Schools Change Young Evangelicals' Values," <http://www.humanevents.com/article.php?print=yes&id=30090>, 1.

284 *Ibid.*, 2.

285 Buchanan, *Death of the West*, 5.

this is by promoting their goal of destroying the liberal arts tradition that has helped create and sustain Western civilization. T. Kenneth Cribb, Jr. writes about this:

The proponents of Political Correctness have concentrated their efforts on the core of a liberal education, the curriculum. Their efforts will radically alter what new generations of Americans will learn. In this battle the handmaiden of Political Correctness has been the "multicultural" movement. A number of critics have rightly pointed out that multiculturalism is more than an argument for courses that concentrate on groups that at one time were disadvantaged or oppressed. Rather, multiculturalism involves the systematic restructuring of the curriculum so as to hinder students from learning about the Western tradition. Since the ulterior motive behind Political Correctness is an attempt to restructure American society along egalitarian lines, it is imperative for its proponents to instill in the minds of students a thoroughgoing cultural relativism.

Perhaps the most disturbing aspect of the Politically Correct assault on the curriculum is that it has occurred at many of America's elite universities.²⁸⁶

Cribb then goes on to reveal what this means. For example, at Stanford University the long-standing Western civilization course requirement was replaced in 1988 with a multicultural program known as "Cultures, Ideas, and Values." Also, students at Stanford, like students at all but one of the 50 top universities in the United States, are not required to take a single course in history. And because elite institutions such as Stanford set the standard for the rest of American higher education, others have adopted similar programs.

Deconstruction is another way the cultural revolution is being promoted on the college campuses. Deconstruction is just another way of applying the Frankfurt School's "Critical Theory" of continuously finding fault with Western ideas and institutions.

One might ask, "Can we really attribute all this chaos in the West to Lukacs, Gramsci, Adorno, Marcuse?" Syndicated columnist Patrick Buchanan's answer is, "Probably not, but they did devise the strategy and the tactics of a successful Marxist revolution in the West, and the culture they set out to destroy is no longer the dominant culture in America and the West. They began their lives as outcasts and may end on the winning side of history."²⁸⁷

What Are Its Consequences?

While much more could be said about *how* the counter culture and its ideology of political correctness is being promoted in the West, we must move on to examine some of the consequences. Ideas *do* have consequences! Here too we will not be exhaustive. Rather, we simply present a few examples and leave the reader to fill in the blanks.

Eagle Forum founder, Phyllis Schlafly, says that one consequence is seen in the 2008 election and the fact that 32% of 18 to 29 year-old evangelicals voted for Obama, while only half that percentage voted for John Kerry in 2004. The reason many of them gave for putting the moral issues of life and marriage on the back burner and voting for Obama was that he stood for *social justice*. In today's world it is politically correct to be in favor of social justice, which is simply left-wing jargon for the overthrow of those who have economic and political power. Schlafly attributes this to "attitudes and decision-making

286 T. Kenneth Cribb, Jr. "Political Correctness in Higher Education," in William S. Lind, ed. *Political Correctness: A Short History of an Ideology*, (Free Congress Foundation, Nov., 2004), 3.

287 Buchanan, *Death of the West*, 92.

they learned in the public schools, which 89 percent of United States students attend.”²⁸⁸ Whether or not Schlafly is entirely on target is open for debate, but it cannot be doubted that these ideas are being promoted in the public schools with apparent effect.

Another consequence of political correctness is that it places restrictions on what may be expressed in our society. Supposedly we have the right of “free speech.” However, that right is more and more restricted, as the sad case of John Rocker illustrates. Sports enthusiasts may recognize Rocker as a former pitcher of the Atlanta Braves. (That they still have the politically incorrect name, Braves, is a bit of a surprise.) In the year 2000 Rocker came under fire for some of his comments in an interview with a reporter:

New York City is “the most hectic, nerve-racking city,” Rocker complained. “Imagine having to take the (Number) 7 train to the ballpark, looking like you’re (riding through) Beirut next to some kid with purple hair next to some queer with AIDS right next to some dude who just got out of jail for the fourth time right next to some 20-year-old mom with four kids. It’s depressing.” Rocker also complained about the preponderance of “foreigners” in New York, and the fact that a visitor “can walk an entire block in Times Square” without hearing the English language being spoken.²⁸⁹

Whether one agrees with Rocker’s assessment of New York City is not the point here. What is the point is the vehement response to Rocker’s remarks. The then-president William Jefferson Clinton even weighed in: “these bigoted remarks were outrageous and unacceptable and send a terrible message to our kids...He (Rocker) should be appropriately sanctioned.” And sanctioned he was. Whether “appropriately” is still in doubt. However, for Major League Baseball Commissioner Bud Selig “appropriate sanction” meant that Rocker needed to undergo psychological testing. The *New York Times* suggested that the testing was done to give Rocker a chance to prove he was not off his rocker, though they said it in more politically correct terms. The *Times* said the test was to give Rocker a “chance to prove that, despite the inflammatory remarks...he is a rational person.”

Additionally, as one might expect, the political correct movement has resulted in numerous methods of indoctrination and the application of speech codes on those who attend the colleges and universities.

The political correctness movement’s feminist attacks on home and family also have borne bitter fruit. Its themes of children being a burden, marriage as old-fashioned, and dads as unnecessary have wreaked havoc in the home and nation. As Buchanan aptly expresses it:

Millions of Western Women now share the feminists’ hostility to marriage and motherhood. Millions have adopted the movement’s agenda and have no intention of getting married and no desire to have children. Their embrace of Marcuse’s Pleasure Principle, their tours of duty in the sexual revolution, mean marriages put off. And as our divorce and birthrates show, even the marriages entered into are less stable and less fruitful. In the depopulating nations of Europe, even in the old Catholic countries, use of contraceptives is almost universal. Contraception, sterilization, abortion, and euthanasia are the four horsemen of the “culture of death...” The pill and condom have become the hammer and sickle of the cultural revolution.²⁹⁰

288 Schlafly, “Public Schools Change Young Evangelicals’ Values,” 1.

289 William Norman Grigg, “Off His Rocker,” *New American* (February 14, 2000): 21.

290 Buchanan, *Death of the West*, 88.

The statistics are in. These ideas also have contributed to a depopulation of Europe. Current birthrates without new immigration will result in Europe's population plummeting from 728 million in 2000 to 600 million in 2050. The average fertility rate of European women has fallen to 1.4 children, with 2.1 needed just to replace the existing population.

Neither is America off the hook. More than 30% of all US pregnancies now end in the abortionist's clinic. This, combined with the use of contraceptives, has resulted in a significant drop in American birthrates from the 1960s to the present. Furthermore, we have seen a "1000% increase in the number of unmarried couples living together in the United States, from 523,000 in 1970 to 5.5 million today."²⁹¹ It would appear America is fast following in the footsteps of her mother countries in Europe.

A final consequence of political correctness that we will examine briefly is a result of its multicultural tenet, which denounces as "racist" the criticism of any culture other than our own. This hands-off policy has closed the door to honest critical examination of the beliefs and practices of those who hold to and promote Islam. We have, on the one hand, promoters of Islam who say, "Islam isn't in America to be equal to any other faith, but to be dominant. The Koran should be the highest authority in America, and Islam the only accepted religion on earth."²⁹² And, on the other hand, we have a politically correct ideology that makes it impossible to examine the spread of these ideas in America without being labeled "Islamophobe." In this environment the door is wide open to what Robert Spencer calls "stealth jihad." In his book with that title Spencer writes:

The West today faces the threat of stealth jihadists. By using this term, I am not implying that they operate in secret; to the contrary, one of the key characteristics distinguishing them from their violent counterparts is that they carry out their business openly, carefully constructing a façade of moderation. What is stealth about these operatives is their ultimate agenda—they are not seeking to protect Muslims' "civil rights" from the rampant "Islamophobia" that ostensibly plagues Western societies, as they claim. Rather, they are leading a full-scale effort to transform pluralistic societies into Islamic states, and to sweep away Western notions of legal equality, freedom of conscience, freedom of speech, and more.²⁹³

Consequently, the United States, in the name of multiculturalism, is unable to do polemical battle with an ideology that is presently working in America to destroy it.

Why Should Issachar Care?

While these and other consequences of political correctness are reason for concern, those whose desire it is to be "understanding of the times" also have a concern for how these ideas affect the church of our Lord Jesus Christ. Modern-day Issachar recognizes that throughout history, according to the council of God, nations rise and fall. This will continue until our Lord returns. Nevertheless, it is imperative to consider how best to respond to these developments such that His cause is furthered.

There is a warning here that the church and her offspring not adopt the same politically-correct ideas of the society in which she resides. Some self-examination might be in order: to what degree have the politically-correct viewpoints of tolerance, diversity, multiculturalism, and feminism influenced us?

²⁹¹ Ibid., 42.

²⁹² Art Moore, "Did CAIR Founder Say Islam to Rule in America?" *WorldNet Daily* (December 11, 2006).

²⁹³ Robert Spencer, *Stealth Jihad: How Radical Islam Is Subverting America without Guns or Bombs* (Washington, DC: Regnery Publishing, Inc., 2008), 6.

Are we willing to sacrifice much of what this world has to offer for the bringing forth, and the godly rearing, of the covenant seed? Do we dare speak out in response to political correctness in a way that may well result in being labeled “racist,” “homophobe,” “Islamophobe,” “bigot,” etc.?

Furthermore, knowledge of what is being promoted in our society under the banner of godless political correctness, alerts modern-day Issachar to how vulnerable her offspring is to these ideas. William Lind, director of the Center for Cultural Conservatism at the Free Congress Foundation, provides excellent food for thought as well as action by informing us that:

The entertainment industry...has wholly absorbed the ideology of cultural Marxism and preaches it endlessly not just in sermons but in parables: strong women beating up weak men, children wiser than their parents, corrupt clergymen thwarted by carping drifters, upper-class blacks confronting the violence of lower-class whites, manly homosexuals who lead normal lives. It is all fable, an inversion of reality, but the entertainment media make it seem real, more so than the world that lies beyond the front door.²⁹⁴

Back in 1987 University of Chicago professor Allen Bloom wrote *The Closing of the American Mind*, in which he bemoaned that “American high school graduates are among the sensitive illiterates in the world.” Thanks in part to the ideas of Lukacs, Gramsci, Adorno, and Marcuse they are that. God grant that Issachar’s graduates may be those whose minds are open to the truth and thereby “understanding of the times, to know what Israel ought to do.”

294 William Lind, “Turn Off, Tune Out, Drop Out: A Cultural Conservative's Strategy for the 21st Century,” in *Against the Grain* (Washington, DC: Free Congress Foundation, 1998).

Chapter Twenty-five

Ideas Have Consequences: Ideas of the “Green” Movements

Build your "Climate Crime Case File" and report back to your family to make sure they don't commit those crimes again (or else!). You may need to keep a watchful eye over them by revisiting the case every week or two to make sure they don't slip back into their old habits.

You can spread your search even wider by adding even more "Case Files" to your notes. What about the homes of your uncles, aunts, or friends from school?²⁹⁵

This is what we can expect from the children in the “Brave New World” of the Eco Police—and that without a search warrant or the reading of our Miranda rights. And what, pray tell, would qualify as climate crimes? Any or all of the following: leaving the TV on standby, using your clothes dryer on a sunny day, not using compact fluorescent light bulbs, leaving a cell phone charger plugged in, leaving the lights on, letting the water run while brushing your teeth, taking a bath (instead of a shower?), putting hot food in the refrigerator, leaving room doors open, plus countless others.²⁹⁶

While there is nothing wrong with saving energy (and money, for that matter) by doing the things listed in the former paragraph, the fact that "big brother" or "little daughter" is to police this may be just a tad disconcerting. Consequently, modern-day Issachar might do well to look into the beliefs of those who promote what we will label "radical environmentalism" and delve into some of the consequences of their ideas.

First, a Disclaimer

Unfortunately, in today's "green" world anyone daring to be at all critical of the prevailing ideas concerning our use of the environment needs to begin with a disclaimer. That this is necessary is in itself a bit disconcerting. Nevertheless, it is so, largely because of the success of radical environmentalism and the United Nations Environmental Program (UNEP) in promoting the idea that environmentalism should be regarded on the same level with religion and, in their (UNEP) own words, "as the only compelling, value-based narrative available to humanity."²⁹⁷

So we begin with the "necessary" disclaimer that although we *are* questioning the ideas of radical environmentalism we are *not* advocating the trashing of the planet. We are simply viewing the earth and man's place in it from the perspective of a different worldview than the radical

295 ClimateCops.com, "Download Your 'Climate Crime' Cards,"
http://www.climatecops.com/downloads/climate_cops_crime_cards.pdf.

296 Ibid.

297 George Russel, "Document Reveals U.N.'s Goal of Becoming Rule-Maker in Global Environmental Talks," FOXNews.com (November 30, 2009).

environmentalists. The truth is, a convincing case can be made that those practicing a Reformed biblical Christian worldview exercise the greatest care for the environment. This is true because the Reformed Christian understands that "The earth is the Lord's and the fullness thereof; the world, and they that dwell therein" ([Ps. 24:1](#)). This earth, which is the Lord's (it is that because God created it), God has given unto men. Genesis 1:26 makes this clear: "and let them [man] have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth." Thus the child of God recognizes that his relationship to God and His creation is one of stewardship.

Great are the implications of this concept, implications that have important practical significance. The term "abusive," then, will not be descriptive of his dominion over the creation; rather the idea of a "caring husbandry" of the creation would better portray our relationship to the creation. We demonstrate this even in our day-to-day activities, activities as simple as refraining from littering and properly disposing of waste motor oil, knowing that we are accountable to God. While this subject of the biblical use of God's creation may be worthy of further discussion, the topic at hand is radical environmentalism, so to that we must return.

Those we label "radical environmentalists" in this chapter are not identical in their beliefs and practices, even though they are in agreement on many things. The three groups of the environmentalist movement that we will specifically identify and discuss are the green political movement, the deep ecology movement, and the animal rights movement.

The Greens/Green Party USA

The green political movement is a well-defined group that identifies itself as a political party. In 1984 they formed as the Committees of Correspondence; in 1989 they changed their name to Green Committees of Correspondence; and then they changed it again in 1991 to the Greens/Green Party USA. According to their stated political platform they are "a membership organization of individual members who participate in affiliated local and state organizations and support the organization with dues scaled to their ability to pay."²⁹⁸ And that ("ability to pay") is, of course, a dead giveaway concerning the worldview they espouse, namely Marxism.

The Green Party's Marxist worldview is clearly seen throughout their party platform under numerous headings, but it is most clearly seen in the introductory part of their platform:

We find that the same institutions and ideas that cause the exploitation and oppression of humans also cause the degradation and destruction of the environment. Both are rooted in a hierarchical, exploitative, and alienated social system that systematically produces human oppression and ecological destruction.

For the Greens, therefore, the fights against racism, sexism, class exploitation, bureaucratic domination, war, and all other forms of social domination and violence are central to the movement for an ecologically sustainable society. In order to harmonize society with nature, we must harmonize human with human.

The Greens carry forward the traditional values of the Left: freedom, equality, and solidarity. We want to create a truly democratic society without class exploitation or social domination. But Greens expand this notion of a classless, non-hierarchical

298 <http://www.greenparty.org/platform.php>.

society that is harmonized with itself to include an ecological society that is harmonized with nature as well.²⁹⁹

As a political organization, the Green Party works to accomplish its goals primarily through the political process. One can appreciate the legitimacy of that approach, especially in light of the fact that the other environmental groups we will be examining tend to take a more radical approach to accomplishing their goals.

The fact that they have a political platform with stated “planks” is also helpful as we seek to understand their goals and the means they use to accomplish those goals. Looking back at the quotes taken from the introductory part of the Green Party's platform makes it clear that their concern for the environment is trumped by their promotion of Marxism as the preferable alternative to our present political system. Note for example what they write: “The same institutions...that cause the exploitation...of humans also cause the...destruction of the environment,” and “Greens expand this notion of classless society...to include an ecological society that is harmonized with nature as well.” The obvious conclusion is that the Green Party desires the “kill two birds with one stone” approach: by getting rid of the “institutions...that cause exploitation” (and replacing it with Marxist ones), we will at the same time save the planet.

Understanding this helps us make sense of their activities and methods. If their goal is a Marxist, socialistic system, which necessarily requires a top-down political structure, anything that will advance a powerful centralized government they will support and promote. It is no wonder, then, that their party platform is replete with grand ideas about “political ecology,” “ecological sustainability,” “ecological democracy,” “ecological conversion,” “environmental justice,” “ecological taxes,” “ecological and feminist economic accounting,” “a global green deal,” etc.—all of which require expanding the influence of government.

Concerning these and other issues, they promote a “better safe than sorry” approach. To get the flavor of this way of thinking, read what syndicated columnist Thomas Friedman writes concerning the threat of man-made global warming: “When I see a problem that has even 1 percent probability of occurring and is ‘irreversible’ and potentially ‘catastrophic,’ I buy insurance. That is what taking climate change seriously is all about.”³⁰⁰ The Green Party often uses scare tactics to further their agenda. We have heard them many times: “We won't have enough food to feed them all,” and “The water will rise to unprecedented heights,” etc. Furthermore, as a political action group, they will be at the forefront in opposing the use of coal as an energy source, the installation of new power plants, and numerous other projects they perceive as harmful to the environment.

The Deep Ecology Movement

These same concerns are raised by a second group that promotes radical environmentalism, namely the Deep Ecology Movement. While they are in agreement with most, if not all, of the environmental concerns of the Green Party, they have these concerns for different reasons and they will often use different tactics to achieve their goals.

A peek into the Deep Ecology Movement's mission statement is an eye-opener, to say the least:

We believe that true ecological sustainability may require a rethinking of our values as a society. Present assumptions about economics, development, and the place of human beings in the natural order must be reevaluated. If we are to achieve ecological

299 Ibid.

300 Thomas Friedman, “Going Cheney on Climate Change,” *Grand Rapids Press* (December 13, 2009): A18.

sustainability, Nature can no longer be viewed only as a commodity; it must be seen as a partner and model in all human enterprise.

We believe that current problems are largely rooted in the following circumstances: 1) The loss of traditional knowledge, values and ethics of behavior that celebrate the intrinsic value and sacredness of the natural world and that give the preservation of Nature prime importance...2) The prevailing economic and development paradigms of the modern world, which place primary importance on the values of the market, not on Nature...3) Overpopulation, in both the overdeveloped and the underdeveloped worlds, placing unsustainable burdens upon biodiversity and the human condition.³⁰¹

This mission statement is then followed up with an eight point "Deep Ecology Platform" that extols the virtues of "Nature" and denigrates the humans that in their view are destroying Nature. David Graber, a research biologist at the National Park Service, gave expression to the Deep Ecology Movement's platform when he said,

Human happiness and certainly human fecundity [productivity] are not as important as a wild and healthy planet. I know social scientists who remind me that people are part of nature, but it isn't true, somewhere along the line—at about a billion years ago and maybe half that—we quit the contract and became a cancer. We have become a plague upon ourselves and upon the earth... Until such a time as Homo sapiens should decide to rejoin nature, some of us can only hope for the right virus to come along.³⁰²

That this way of thinking is promoted by those involved in the Deep Ecology Movement is not surprising, since those connected to the movement are often affiliated with some form of the Eastern religions and/or the New Age Movement. As pantheists, they view everything as god, including everything in the creation. Just the fact that they capitalize the word *Nature* in much of their literature (note their mission statement above) demonstrates this.

While the Deep Ecology Movement is supportive of much that the Green Party promotes, its proponents tend to be more radical in the methods they sometimes use to advance their cause. Examples of these methods include arson, releasing captive animals, and nailing spikes into trees to discourage logging.

Animal Rights Movement

Many of these same methods are used by the proponents of the third of the radical environmental groups we are evaluating: the Animal Rights Movement. They too are willing to take the law into their own hands when it comes to addressing what they consider violations of the rights of animals. Vandalizing biological labs experimenting with mice or other animals is acceptable according to them, since these experiments are an infringement on the rights of these animals. Supporters of animal rights, however, are just as likely to use lawsuits to gain their objectives. Consider a rather humorous example of this that took place in California in 2002. To promote the consumption of milk, the California Milk Advisory Board ran what came to be known as "happy cows" ads. These ads featured wisecracking dairy cows singing and blissfully munching grass. While most viewers enjoyed the ads, People for the

301 <http://www.deepecology.org/mission.htm>.

302 Fred Gielow, *You Don't Say*, 169

Ethical Treatment of Animals (PETA) responded with a lawsuit. PETA claimed that the ads deceived consumers about the way cows actually live, thus the ads violated consumer protection laws.³⁰³

Unfortunately, the Animal Rights Movement is serious about promoting its Darwinian-based agenda. By their accepting evolution as fact and not just a theory of origins, God is effectively disconnected from His creation, and man is just another animal. Thus the claim of animal rights proponents is that animals have rights equal to man's. As expressed in the words of Professor Peter Singer of Princeton University, "On the basis of evolution...there is no clear dividing line between humans and animals."³⁰⁴

Little wonder that Singer's ideas are accepted by many. (According to one poll, "just over half of all Americans think primates should have the same rights as human children."³⁰⁵) Many are the examples of the mistreatment of animals by depraved human beings: examples that elicit strong emotions of sympathy for the animal world. This, combined with a society steeped in evolutionary propaganda from the cradle to the grave, results in the rejection of Christianity by society in general and thus the loss of the conviction that there is anything special about man.

Those who oppose these doctrines of the Animal Rights Movement are condemned as preachers of the heresy of "speciesism," which, they say, teaches attitudes of bias toward the interests of members of one's own species, and against those members of another species. One who wishes to avoid that label need only to ally himself with one or all of the radical environmental groups discussed above.

Conclusion

These three radical environmental groups, though they have their differences in emphasis and methods, have at least two things in common. They have "changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever" (Romans 1:25). Ideas have consequences. Bad ideas have bad consequences.

303 Charles Colson, "Taming Beasts," *Christianity Today* (April, 2003): 120.

304 Ibid.

305 Ibid.

Chapter Twenty-six

Bad Consequences of Bad “Green” Ideas

In this chapter we will discuss some of the bad consequences of ideas promoted by the three radical environmental groups (The Animal Rights Movement, The Green Party, The Deep Ecology Movement) we exposed in our last chapter. Although the groups have their differences in emphasis and methods, all three are justly condemned by God in Romans 1:25 for what they have in common, viz., they “...changed the truth of God into a lie, and worshiped and served the creature more than the Creator...” Furthermore, Romans 1:28 announces severe consequences for those who hold to these false beliefs: “And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient...” The specific consequences of being given over to a reprobate mind are recorded in verses 29-32.

It would be one thing if the perpetrators of these ideas were the only ones who had to experience the consequences of their ideas. The problem is that to the degree that their ideas are foisted on and sometimes accepted by society in general, the rest of society has to live with those consequences. And in particular, modern-day Issachar experiences the brunt of those consequences.

Consequences of the Idea of Overpopulation

Fears of overpopulation are not unique to the modern radical environmentalist. Those ideas go back at least as far as the pharaoh in the Old Testament who feared for Egypt if the Hebrews continued to have children at the rate they were. In more modern times, Thomas Malthus had his theories of how population growth would outpace food production, with the expected result that millions would die of starvation. Those fears proved to be unfounded; nevertheless, the same fears continue still today.

One consequence of these fears for the People's Republic of China has been a “one-child policy,” which has resulted in untold grief for millions of their citizens, in particular those who are Christians. Furthermore, China is currently experiencing an unintended detrimental consequence: the significant disparity between their female and male populations. Since only one child is allowed, parents there are opting for boys and therefore aborting more girls than boys. The result is a population that consists of 120 boys for every 100 girls. So what does a country do with millions of restless young men who have no hope of finding a mate?

The countries of Europe have their own consequences of past policies that have encouraged the birth of fewer children. Even though some of the countries are providing tax incentives for its citizens to encourage them to have more children, they continue to reproduce at a slower pace than their death rate. At the time of this writing Europe's average fertility rate is 1.38, while a rate of 2.1 is necessary for a population to maintain itself. If these trends continue, the result will be a European population that will shrink from 728 million to 207 million by the end of the 21st century. Furthermore, to fill the continuing population void, a great influx of immigrants from the Middle East and North Africa is being received. This trend, along with a high birthrate among European Muslims, indicates, according to some demographers, that by the year 2040 France and the Netherlands will have Muslim majorities. “Unless governments throughout the continent adopt effective assimilation policies and fertility rates increase dramatically, population demographics may accomplish what the Muslim army on the field of Tours

could not—the Islamic conquest of Europe.”³⁰⁶ Unpleasant to say the least, would be the thought of one's descendants living under Muslim Shariah law.

The poor in sub-Saharan Africa and other places have suffered their own consequences as a result of the overpopulation concern.

In the book *Toxic Terror*, Charles Wursta, chief scientist for the US Environmental Defense Fund, speaking of how the worldwide ban on DDT, which had virtually wiped out malaria as a global killer, was likely to lead to millions of deaths, replied: “This is as good a way to get rid of them as any.” Even though scientists had *proved* DDT was not carcinogenic, the environmentalists forced a ban through anyway. It is conservatively estimated that over the next four decades between 10 and 30 million people, mostly children in sub-Saharan Africa, died from malaria as a direct consequence of the ban.³⁰⁷

Way back in November of 1986, Prince Philip, Duke of Edinburgh, expressed the same deadly sentiments as Wursta when he said: “If I were reincarnated, I would wish to be returned to Earth as a killer virus to lower population levels”³⁰⁸ Even the liberal *New York Times* found the consequences of these sentiments hard to swallow. In an article titled “*New York Times* Calls for Return of DDT,” James Taylor reveals the reasons for the Times' concerns. One is the fact that, due to limited use of DDT, one in every 20 children dies in sub-Saharan Africa, and second, malaria and other previously defeated diseases are returning to the US in the absence of DDT spraying.³⁰⁹

Of more concern to modern-day Issachar is the recurring theme of radical environmental groups and others that the best way to slow climate change is to have fewer children. A London School of Economics study calls humans “pollutants” that governments should focus on to fight climate change. In fact, their study claims that for each non-birth in the U.S. The earth will be spared 1,644 tons of carbon. Based on this data “Oregon State researchers concluded that child-bearing was one of the most fateful environmental decisions in anyone's life.”³¹⁰

While it is true that *these* researchers are supposedly “emphatic that they do not want people to be forced not to have children,” *others* have radically different ideas about that. In the Yale Human Rights and Development Law Journal, Carter J. Dillard claims the U.S. Constitution, international law, and even natural law do not provide people with the right to procreate as they wish. Rather, he writes, “...these authorities merely provide for a right to continue the species, a right to perpetuate the race and have offspring, and the right to simply found a family...”³¹¹ Dillard then goes on to say that this

306 [Http://www.gwias.com/globe/archive/000072.html](http://www.gwias.com/globe/archive/000072.html)

307 Peter C. Glover, “Environmentalism: The New Religion & its False Prophets,” *Christian Renewal*, (August 1, 2007): 3.

308 Fred Gielow, *You Don't Say* (Boca Raton, Florida: Freedom Books, 1999), 181.;

309 James M. Taylor, “*New York Times* Calls for Return of DDT,” *Environment & Climate News* (Feb. 2003).

310 David A. Fahrenthold, “Can birth control stop global warming?” *The Grand Rapids Press*, (Nov. 27, 2009): A10.

procreative right is fulfilled by “a single act of procreation” or “procreation for optimized societal replacement.” In other words, Dillard's view neatly matches China's one-child policy.

Considering these concerns for population control to save the planet, one might wonder how long it will be before homosexuals will be honored for their earth-saving lifestyle. Think of it, by giving themselves over to homosexuality, they will have no offspring to leave a carbon footprint, and their abbreviated life (20 years less on average) will lessen significantly their own carbon footprint. We can be sure radical environmentalists will view them as “Martyrs for the Planet.”

Consequences of the Ideas of Animal Rights

But there is an even less obtrusive footprint on our planet, and radical environmentalists are at great pains to exalt its perpetrator: the animal. In fact, according to the high priests of radical environmentalism, whose central sermon theme is Darwinian evolution, humans have a close kinship to the animal. If we would just behave more like the animals, the planet would not only survive but likely even thrive.

That the radical environmentalists have been successful in their elevation of the status of animals is abundantly evident. Take for example the Great Ape Project. Those promoting this project “...demand the extension of the community of equals to include all great apes: human beings, chimpanzees, bonobos, gorillas and orangutans. The community of equals is the moral community within which we accept certain basic moral principles or rights as governing our relations with each other and enforceable by law.”³¹² The success of this project and the acceptance of the thinking behind it is evident from its increasing receptivity in many of the countries of the West.

Closer to home are their successes in the U.S. Neighbor to the north. In 2003, animal rights activists were able to push their agenda before the Canadian senate in Bill C15B: a bill that defined an animal as “a vertebrate, other than a human being, and any other animal that has the capacity to feel pain.” Responding to this attempt of the animal rights activists, Hermina Dykxhoorn wrote in *Christian Renewal*:

According to this definition, a human being is an animal. This legislation removes the “cruelty to animals” section from Section XI of of the Criminal Code and in so doing the Government raises the status of animals from human property to a category of their own that will give them human style “rights” apart from their owners...

The Bill also provides that anyone who kills or causes injury or pain to an animal will be subject to a maximum penalty of five years imprisonment. It is beyond irony that animals will have more protection under this law than unborn human beings who have no protection whatsoever... Animal rights activists... hold a higher view of animals than they do of human babies.³¹³

While they were unsuccessful in getting C15B passed at the time, Canadian animal activists continue to press the issue. And it would appear that science is on their side, at least if Darwinian

311 Carter J. Dillard, “Rethinking the Procreative Right,” *Yale Human Rights and Development Law Journal* 10 (2007): 1.

312 [Http://www.greatapeproject.org/declaration.php](http://www.greatapeproject.org/declaration.php)

313 Hermina Dykxhoorn, “ANIMAL RIGHTS and human Laws,” *Christian Renewal*, (March 10, 2003).

evolution is the accepted dogma. In the words of Ingrid Newkirk, founder and director of PETA, it works out this way, “A rat is a pig is a dog is a boy.”³¹⁴

While obscuring the differences between humans and animals may result in better treatment of animals, just as likely is the consequence of worse treatment for humans. As for Princeton ethicist Peter Singer, he argues that whatever is done to animals can properly also be done to humans. For example, if animals could be “put down” for various practical reasons, why not humans? In fact in Singer's view, it would be immoral to waste money to maintain the life of a severely brain-damaged infant while at the same time willingly killing adult chimpanzees, dogs, pigs, and many other species. In the words of Singer, those animals “far surpass the brain-damaged infant in their ability to relate to others, act independently, be self-aware, and any other capacity that could reasonably be said to give value to life.”³¹⁵

Does that sound familiar? Go back and reread the ideas of the German philosophers and eugenicists of the late 1800s and early 1900s who also found the basis for their ideas in Darwinian evolution. Compare their ideas to those of Singer and discover that Singer is simply a twenty-first century echo of their thinking. Max von Gruber provides a sample to illustrate the point. He wrote in 1909:

The never-ceasing struggle is, according to him (Darwin), not useless. It constantly clears away the malformed, the weak, and the inferior among the generations and thus secures the future for the fit. Thus only through the inexorable extermination of the negative variants does it provide living space for the strong and its strong offspring, and it keeps the species healthy, strong and able to live.³¹⁶

A few years later those ideas would find fertile soil in the Nazi mind, as Richard Weikart makes clear in his book *From Darwin to Hitler*:

Indeed Nazi barbarism was motivated by an ethic that prided itself on being scientific. The evolutionary process became the arbiter of all morality. Whatever promoted the evolutionary progress of humanity was deemed good, and whatever hindered biological improvement was considered morally bad. Multitudes must perish in this Malthusian struggle anyway, they reasoned, so why not improve humanity by speeding up the destruction of the disabled and the inferior races? According to this logic, the extermination of individuals and races deemed inferior and “unfit” was not only morally justified, but indeed morally praiseworthy. Thus Hitler—and many other Germans—perpetuated one of the most evil programs the world has ever witnessed under the delusion that Darwinism could help us discover how to make the world better.³¹⁷

It should not be surprising that the Nazis did what they did once they accepted the idea of Darwinian evolution and the logical consequence as expounded by the German philosophers. The only question they needed to answer was: who are the malformed, the weak, and the inferior? Once that

314 Gielow, *You Don't Say*: 81.

315 Peter Singer, *Animal Liberation* (New York: Avon, 1977), 19

316 Max von Gruber “Vererbung, Auslese and Hygiene,” *Deutsche Medizinische Wochenschrift* (1909): 35

317 Richard Weikart, *From Darwin to Hitler* (New York: Palgrave Macmillan, 2004): 227.

was determined, the rest was easy. For Peter Singer and his disciples it is the same: the science of Darwinian evolution is firm. The only question is who must be exterminated? Singer and his followers have already given the answer to that question. They include the old, handicapped, pre-born, and post-born (until they are self-aware). We can only wonder who will be added to their death list.

However, Scripture suggests the *exterminators* will suffer something even worse, that is, being given over to living the life of an animal. The biblical example of Nebuchadnezzar should serve as ample warning of the consequence for those who refuse to acknowledge “that the most High ruleth in the kingdom of men” (Dan. 4:25). Little wonder that God *gave* Nebuchadnezzar and *gives* modern Darwinists over to the logical consequences of their foolish ideas: if man is just an animal as he claims, why should he not behave like one? If man will stoop so low as to reject his God-honored place as king in the creation, is God not just in condemning man to live, and die, with the consequences of his unbelief?

The pop culture demonstrates the sad progression in their expressions of unbelief: in the 60s they sang, “Hey, hey, we're the monkeys.” Later, the Bloodhound Gang bellowed, “You and me baby ain't nothing but mammals; so let's do it like they do on the Discovery Channel.” Today's Rap is carrying our culture even further into the abyss with their unprintably explicit and vile lyrics. Understanding this, would modern-day Issachar be shocked or even surprised if the “vile affections” that Romans 1 says they will be given over to include bestiality and its legalization in the future? As Nebuchadnezzar learned, God is not mocked!

Consequences for Not “Going Green”

The questioning and exposure of these self-destructive ideas also have their consequences. Those who would dare to suggest the prevailing “green” wisdom is merely a false worldview that worships the creature rather than the Creator are more and more marginalized and even openly attacked. A taste of that is expressed in *Time* magazine’s 1988 “Planet of the Year” issue:

Humanity's current predatory relationship with nature reflects a man-centered worldview that has evolved over the ages... In many pagan societies, the earth was seen as mother, a fertile giver of life. Morals were subordinate to nature. The Judeo-Christian tradition introduced a radically different concept. The idea of dominion (engendered in the book of Genesis) could be interpreted as an invitation to use nature as a convenience. Thus, the spread of Christianity, which is generally considered to have paved the way for the development of technology, may at the same time have carried the seeds of the wanton exploitation of nature that often accompanied technical progress.³¹⁸

These same sentiments were expressed, only in much stronger language, by Peter Singer in his 1975 book *Animal Liberation*: “It can no longer be maintained by anyone but a religious fanatic that man is the darling of the whole universe, or that other animals were created to provide us with food, or that we have divine authority over them, and divine permission to kill them.”

If the thinking of Singer and others with his worldview prevails, it would not be out of question that in the future Christians with courage enough to speak out against it be tried for hate crimes against the planet. As such, they would fit the Darwinian labels of “inferior and unfit,” by virtue of which their extermination would not only be morally justified, but even praiseworthy.

Is modern-day Issachar prepared for this challenge?

³¹⁸ [Http://www.time.com/time/printout/0,8816,956627,00html](http://www.time.com/time/printout/0,8816,956627,00html).

Chapter Twenty-seven

Ideas Have Consequences: The Cult of Charles Darwin

The creation/evolution *debate* has been lost—by the proponents of evolution, that is. Unfortunately, for the evolutionist at least, his god has betrayed him! The evolutionist's god, SCIENCE, was supposed to confirm what its chief prophet, Charles Darwin, prophesied in the evolutionist's bible: *The Origin of Species by Means of Natural Selection, or the Preservation of Favored Races in the Struggle for Life*. Instead, it appears that Darwin's prophecies have been undercut by the very god (science) that was supposed to prove his theory. The advances of modern science challenge, rather than support, his godless theory! If Charles were alive today, he would need to eat his words and concede defeat. It's just too bad his disciples can't see it. Or maybe they simply refuse to do so.

On the other hand, in all likelihood they do see it and are simply being true to form as presented in Romans 1:25, where the evolutionist fits the mold of one, “Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator” This would no doubt explain an interesting development in the evolution/creation discussion: a development that is seen in the increasing reluctance of evolution's chief present-day proponent, Richard Dawkins, and others, to *debate* the issue with those who hold to creation and/or intelligent design. Instead of using discussion/debate to prove evolution right and their opponents wrong from science, various methods are being used in an attempt to silence the skeptics of evolutionary science. When one has lost the debate, it is time to concede defeat or silence the opponent. It appears that many of Darwin's apologists have chosen the latter approach. In this chapter we will examine concerns of some evolutionists with Darwin's theory, some adaptations they have made to his theory, methods they are using to silence the skeptics, and some of the serious consequences that follow.

The Gospel According to Charles

A few original prophecies from the chief prophet of evolution will serve to make it clear why some of Darwin's contemporaries tended to distance themselves from him just a bit. Read for example Darwin's *Epistle of the Bear* (made-up title, c.k.).

In North America the black bear was seen by Hearn swimming for hours with widely open mouth, thus catching, like a whale, insects in the water. Even in so extreme a case as this, if the supply of insects were constant, and if better adapted competitors did not already exist in the country, I can see no difficulty in a race of bears being rendered, by natural selection, more and more aquatic in their structure and habits, with larger and larger mouths, till a creature was produced as monstrous as a whale.³¹⁹

319 Charles Darwin, *The Origin of Species by Means of Natural Selection, or the Preservation of Favored Races in the Struggle for Life* (London: John Murray, 1859), chapter 6.

If you think that was fantastic, try some of Darwin's *Revelations of the Giraffe* (made-up title, c.k.).

So under nature with the nascent giraffe, the individuals which were the highest browsers, and were able during dearths to reach even an inch or two above the others, will often have been preserved... By this process long-continued... combined no doubt in a most important manner with the inherited effects of increased use of parts, it seems to me almost certain that any ordinary hoofed quadruped might be converted into a giraffe.³²⁰

In response to evolution stories like this, one creationist remarked: "A frog turning instantaneously into a prince is called a fairy tale, but if you add a few million years, it's called evolutionary science." With stories like these, who needs Rudyard Kipling? On second thought, could it be that Darwin was Kipling's inspiration for his *Just So Stories*?

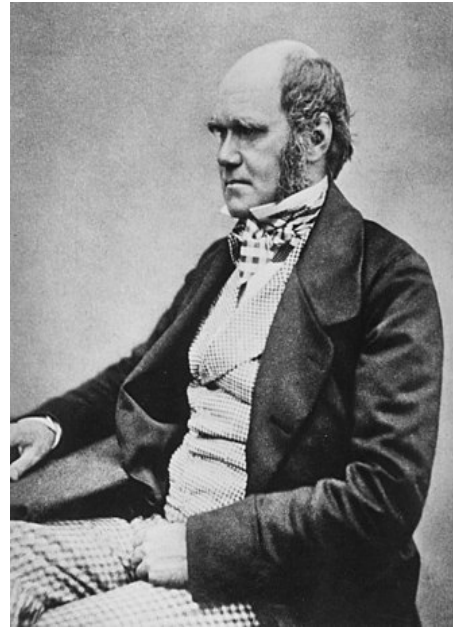
All kidding aside, all of Darwin's disciples were not amused. In fact Professor Richard Owen of the British Museum convinced Darwin to leave the whale-bear story out of later editions of *The Origin of Species*. While Darwin conceded to this, word has it that he privately regretted giving in to his critics. Years later he still thought the example "quite reasonable."³²¹ And while the bear story is a whale of a tale, it would later become evident that his giraffe exposition, if true, would result in the extinction of the giraffe, since the female giraffe is on average 24 inches shorter than the male. As the saying goes, "the devil is in the details." And the details of *The Origin of the Species* not only reveal numerous "just so stories" like those presented above, but also a litany of conjecture, speculation, and even expressed ignorance on the part of Darwin. A few examples with added emphasis from *The Origin of Species* will illustrate the point.

So it has *probably* been with the turnspit dog.

Some, *perhaps* a great, effect may be attributed to the increased use or disuse of parts.

So profound is *our ignorance*, and so high *our presumption*, that we marvel when we hear of the extinction of an organic being.

It is good thus *to try in imagination* to give any one species an advantage over another.



Charles Darwin (Courtesy of Wikipedia)

320 Ibid., chapter 7.

321 Vance Farrell, *The Evolution Handbook* (Altamont, TN: Evolution Facts, Inc., 2001), 850.

In order to make clear how, *as I believe*, natural selection acts, I must beg permission to *give one or two imaginary illustrations*.

Some of them [challenges to Darwin's ideas] are so serious that to this day I can hardly reflect on them without being in some degree staggered; but, *to the best of my judgment*, the greater number are only apparent, and those that are real are not fatal to theory.

To the question why we do not find rich fossiliferous deposits belonging to these *assumed earliest periods* prior to the Cambrian system, I can give no satisfactory answer.

The theory of natural selection, even if we look no further than this, *seems* to be in the highest degree *probable*.³²²

Adaptations to the Gospel according to Darwin

As a consequence of these uncertainties and other difficulties with "The Gospel according to Charles," W.R. Thompson, when asked to write an introduction for a new printing of Darwin's *Origin of Species*, wrote in part:

Modern Darwinian paleontologists are obliged, just like their predecessors and like Darwin, to water down the facts with subsidiary hypotheses, which, however plausible, are in the nature of things unverifiable...and the reader is left with the feeling that if the data do not support the theory they really ought to... This situation, where scientific men rally to the defense of a doctrine they are unable to defend scientifically, much less demonstrate with scientific rigor, attempting to maintain its credit with the public by the suppression of criticism and the elimination of difficulties, is abnormal and undesirable in science.³²³

Clearly Thompson recognized that much of what Darwin wrote in *The Origin of Species* is "doctrine," not science. This problem and numerous developments in the study of genetics and DNA have led many other supporters of Darwin's theory to move in the direction of promoting what came to be known as neo-Darwinism (sometimes referred to as the Synthesis, or just Darwinism).

A brief explanation of the ideas of neo-Darwinism compared to those of Darwin might be helpful here. Darwin promoted the theory of common descent and evolution by *natural selection* (sometimes called "survival of the fittest"). Over time, this would result in descendants with slight variations of their ancestors' features. When looking at the work of the animal breeders of his day and seeing the valued results achieved in the breeding process, Darwin speculated that a similar process happens over long periods of time in nature *without* the help of man. Eventually this would result in new characteristics emerging in the various species and ultimately even the development of new species. According to Darwin, this process, which he called natural selection, is the driving force behind evolution.

However, a contemporary of Darwin, Gregory Mendel, made some discoveries in the field of genetics that suggested that evolution involves the transmission of characteristics from parent to child by means of *genetic transfer*. Over time, Mendel's work in the area of genetics developed to the point that supporters of Darwin's theory of evolution were confronted with a problem: who is right, Darwin or

322 Charles Darwin, *The Origin of Species*, The Harvard Classics, ed. Charles W. Eliot (New York: P.F. Collier & Son Corporation, 1937), 42, 53, 81, 85, 97, 169, 345, 487; emphases added.

323 Farrell, *Evolution Handbook*, 864.

Mendel? Is evolution a result of natural selection, or of genetic transfer? Thus what is known as neo-Darwinism was developed as an attempt to reconcile these discoveries in genetics with Darwin's theory of natural selection. While all neo-Darwinists are not in total agreement on these, it would appear that most hold to the following three basic ideas:

First, the primacy of natural selection as the creative agent of evolutionary change; second, gradualism (accumulation of small genetic changes); third, the extrapolation of micro-evolutionary processes (changes within species) to macro-evolutionary trends (changes above the species level, such as the origin of new designs and broad patterns in history). Evolutionary change is a shift of the frequency of genes in a population, and macro-evolutionary trends come from gradual accumulation of small genetic changes.³²⁴

Darwinian Defectors

However, this paradigm has not proven satisfactory for many evolutionists. Some of their reasons for distancing themselves from it are revealing. Listen to a few of them:

Richard Goldschmidt writes:

The evolution of the animal and plant worlds is considered...to be fact for which no further proof is needed. But in spite of nearly a century of work...there is no unanimity in regard to the details of the means of evolution...The facts fail to give any information regarding the origin of actual species, not to mention the higher categories.³²⁵

Ambrose Fleming, president of British Association for Advancement in Science, says, "Evolution is baseless and quite incredible."³²⁶

L. L. Cohen writes:

It is not the duty of science to defend the theory of evolution, and stick by it to the bitter end, no matter which illogical and unsupported conclusions it offers...Let's cut the umbilical cord that tied us down to Darwin for such a long time. It is choking us and holding us back.³²⁷

George G. Simpson, leading evolutionist writer of the mid-twentieth century, says, "It is time to give up trying to find a mechanism for evolutionary origins or change."³²⁸

Albert Fleischmann, zoologist, writes, "The theory of evolution suffers from grave defects, which are more and more apparent as time advances. It can no longer square with practical scientific knowledge...It is purely a product of imagination."³²⁹

Antony Flew, leading evolutionist best known for his books arguing against the existence of God and for atheistic principles, had a change of heart in 2004. Research on DNA and what he believed to be

324 <http://www.newworldencyclopedia.org/entry/Neo-Darwinism>.

325 Farrell, *Evolution Handbook*, 260-266.

326 Ibid.

327 Ibid.

328 Ibid.

329 Ibid.

inconsistencies in the Darwinian account of evolution had forced him to reconsider his views. DNA research, he said, “has shown, by almost unbelievable complexity of the arrangements which are needed to produce life, that intelligence must have been involved.”³³⁰

So, why can’t all Darwinists see what these men have seen? Darwin himself (were he alive today, and honest) would in all likelihood join his defectors, especially Antony Flew. After all, Darwin wrote: “If it could be demonstrated that any complex organ existed which could not possibly have been formed by numerous, successive, slight modifications, my theory would absolutely break down.”³³¹ By means of modern science these complexities have now come to light.

In the beginning was *information!*

Charles Darwin could not have known that, so we will give him a pass. However, his modern-day disciples *do* know this; yet scripture judges that they “willingly are ignorant [of it]” (2 Pet. 3:5).

Jonathan Sarfati explains their predicament:

The main scientific objection to evolution is *not* about whether changes occur through time, and neither is it about the *size* of the change...It isn't even about whether natural selection happens. The key issue is the *type* of change required—to change microbes into men requires changes that *increase the genetic information content*. The three billion DNA “letters” stored in each human cell nucleus convey a great deal more information (known as “specified complexity”) than the half million DNA “letters” of the simplest self-producing organism. The DNA sequences in a “higher” organism, such as a human being or a horse, for instance, code for structures and functions unknown in the sort of “primitive first cell” from which all other organisms are said to have evolved...

All the alleged proofs of “evolution in action” to date do not show that functional new information is added to genes. Rather, they involve sorting and/or loss of information. To claim that mere change proves that such information-increasing change will occur is like saying that because a merchant can sell goods, he will sell them for a profit. The origin of information is an insurmountable problem for bacteria-to-biologists evolution.

Information theory is a whole new branch of science that has effectively destroyed the last underpinnings of evolution—explained fully in the monumental work *In the Beginning was Information* by Dr. Werner Gitt...³³²

You see the problem: Darwin merely had to explain evolution in terms of natural selection. His modern-day disciples need to explain it in terms of DNA and the necessary additional information that would enable those evolutionary changes to take place. If indeed evolution from bacteria-to-biologist did take place, and a cell of the simplest self-producing organism contains only a half million “letters” of DNA while a cell of the biologist contains 3 billion “letters” of DNA, where did the additional 2,999,500,000 “letters” of DNA come from?

330 <http://www.nytimes.com/2010/04/17/arts/17flew.html>.

331 Charles Darwin, *The Origin of Species*, 6th (London: John Murray, 1959), 182.

332 Jonathan Sarfati, *Greatest Hoax on Earth? Refuting Dawkins on Evolution* (Atlanta, Georgia: Creation Book Publishers, 2010) 43-44.

There *is* an answer to that question, but it's an answer the evolutionist refuses to consider. Evolutionist Charles Singer is very candid in explaining the reason why: "Evolution is perhaps unique among major scientific theories in that the appeal for its acceptance is not that there is evidence of it, but that any other proposed interpretation of the data is incredible."³³³ Confirming these thoughts of Singer in more detail, evolutionary authority Richard Lewontin writes:

We take the side of science in spite of the patent absurdity of some of its constructs, in spite of its failure to fulfill many of its extravagant promises of health and life, in spite of the tolerance of the scientific community for unsubstantiated just-so-stories, because we have a prior commitment, a commitment to materialism. It is not that the methods and institutions of science somehow compel us to accept a material explanation of the phenomenal world, but, on the contrary, that we are forced by our prior adherence to material causes to create an apparatus of investigation and a set of concepts that produce material explanations, no matter how counter-intuitive, no matter how mystifying to the uninitiated. Moreover, that materialism is absolute, for we cannot allow a Divine Foot in the door.³³⁴

Little wonder, then, that Richard Dawkins and many other evolutionists more and more distance themselves from *debating* the issues and instead advance their case with other methods. If the evolutionists adhere to the *a priori* position that everything *must* be explained in terms of material causes, then no amount of new information will change that position. And if the new information contradicts the position of the evolutionists, it stands to reason that they will look to other, more effective, means to accomplish their purpose. Richard Dawkins, chief present-day apologist for Charles Darwin, demonstrates that in his latest book *The Greatest Show on Earth: The Evidence for Evolution*.

Yes, Dawkins' book includes the usual evolutionistic "proofs" for a materialistic explanation of the cosmos, but it also includes his attempts to silence the critics of bacteria-to-biologist evolution. Let's examine some of his methods.

The Method of Mocking and Sarcasm

Although it is not new to mock those who hold to the Bible's teaching on origins, Dawkins appears to carry it to a new level. He is very pointed in his rants against Bible-believers, or, as he calls them, "history-deniers." In the process he proves to be exceptionally skilled at knocking down straw men. His mockery of the biblical account of the post-Flood dispersion of animals will illustrate this.

An ancestral lemur, again very possibly just a single species, found itself in Madagascar. Now there are thirty-seven species of lemur...And they are all, every last one of them, in Madagascar. There are no lemurs anywhere else in the world...How on earth do the 40 per cent history-deniers think this state of affairs came about? Did all thirty-seven or more species of lemur troop in body down Noah's gangplank and hightail it for Madagascar, leaving not a single straggler by the wayside, anywhere throughout the length and breadth of Africa?³³⁵

³³³ Farrell, *Evolution Handbook*, 862.

³³⁴ Richard Lowentin, "Billions and Billions of Demons," *New York Review of Books* (January 9, 1997).

³³⁵ Richard Dawkins, *The Greatest Show on Earth* (New York: Free Press, 2009), 269.

Good story Rich, but where ever did you get the idea that these supposed "history-deniers" believe that all the present-day "species" (Dawkins' term) of lemurs were on the ark? Could it be that only one lemur "kind" (the biblical term used in Genesis 1) was on the ark, migrated to Madagascar and there over time produced the other varieties of lemurs?

Dawkins can also be very arrogant and condescending. He gives us a taste of that in chapter four, titled "Science and Slow Time." "If the history-deniers who doubt the fact of evolution are ignorant of biology, those who think the world began less than ten thousand years ago are worse than ignorant, they are deluded to the point of perversity."³³⁶

Richard Dawkins is not the only evolutionist using this approach. Others try to marginalize the opposition by portraying them as mentally imbalanced.

James J.D. Luce, the assistant executive director of Fundamentalists Anonymous, claims that "the fundamentalist experience can be a serious mental health hazard to perhaps millions of people." His organization works to "heal" Christians of their "mental disorder"—their Christian worldview. Harvard's Edward O. Wilson takes this a step further, describing Christianity as "one of the unmitigated evils of the world."³³⁷

The Method of Intimidation

Intimidation is another method employed by Dawkins and his ilk against those so-called history-deniers. The intimidation method works something like this: either you toe the bacteria-to-biologist evolutionary line or *else*. And the "or else" can very really mean anything from refusal to publish your work to loss of job. If one were to complain that this is religious discrimination, Eugene Scott, director of the National Center for Science Education, would respond, "You can't discriminate based on religion. You can discriminate based upon scientific views. It's perfectly legitimate to discriminate against a candidate based on whether that candidate's scientific views are acceptable to the discipline."³³⁸

A few examples will demonstrate the practice of religious discrimination and the *cost* of daring to question the cult of Charles Darwin:

A former editor of a Smithsonian publication allowed the publishing of an anti-Darwinian study which included the following statements: "In the last decade or so a host of scientific essays and books have questioned the efficacy of (natural) selection and mutation (genetic mistakes) as a mechanism for generating morphological novelty, as even a brief literature survey will establish...Genetics might be adequate for explaining micro-evolution, but micro-evolutionary changes in gene frequency were not seen as able to turn a reptile into a mammal or to convert a fish into an amphibian. Micro-evolution looks at adaptations that concern the survival of the fittest, not the arrival of the fittest...The origin of species—Darwin's problem—remains unsolved."³³⁹

Notice it was a *former* editor of a Smithsonian publication who allowed that to be published. That dastardly deed of allowing the Cult of Darwin to be questioned cost him his job.

336 Ibid., 85.

337 David Nobel, *Understanding the Times* (Manitou Springs, CO: Summit Press, 2006), 428.

338 Dylan Lovan, "Astronomer: God, Science Not Wholly Exclusive," *Grand Rapids Press* (February 19, 2011): C3.

339 Stephen C. Meyer, "The Origin of the Biological Information and the Higher Taxonomic Categories," *Proceedings of the Biological Society of Washington, DC* (August 28, 2004).

In his book *Slaughter of the Dissidents* Jerry Bergman presents numerous stories of how Darwin doubters have been systematically expelled from the academic community. Dr. Caroline Crocker is just one of the victims he writes about.

Crocker's problem began after she mentioned intelligent design...in her cell biology class at George Mason University in Fairfax, Virginia. One student filed an accusation that Crocker was 'teaching creationism'—though she is not even a creationist. Numerous students and an attorney wrote letters in her defense noting that she had simply discussed her doubts about Darwin. But Crocker was soon terminated from her position. During her five-year career at George Mason, she had received commendations for her high student ratings, been awarded three grants and authored a cell biology workbook.³⁴⁰

The message is crystal clear: "Join the Cult of Darwin or else!"

Christian astronomer, Martin Gaskell's impeccable credentials made him the obvious choice for the director of a new student observatory at the University of Kentucky. After the position had been awarded to another candidate, it came to light that Gaskell's religious beliefs (theistic evolution) had been used to exempt him from further consideration. Subsequent challenges by Gaskell earned him a \$125,000 settlement with the University. Richard Dawkins deftly discards the injustice by saying, "Even if a doctor's belief in the stork theory of reproduction is technically irrelevant to his competence as an eye surgeon, it tells you something about him. It is revealing. It is relevant in a general way to whether we would wish him to treat us or teach us."³⁴¹

Dawkins' Dogmatics

Numerous other instances of religious discrimination could be cited that demonstrate how costly it can be for anyone, Christian or otherwise, to dare to challenge the Cult of Charles Darwin, but maybe of more interest is Dawkins' theological/philosophical case against the creation model. Here Dawkins displays an arrogance that is, to put it mildly, breathtaking. His basic premise is that since *he* sees flaws in the design of much that exists, they could not have been created by a Perfect Designer. Thus evolution is the only viable choice. Following are a few of the numerous design flaws that Dawkins has discovered. He has discovered the idiocy of the backwardly-wired retina.

The eye's photoreceptors are pointing backwards, away from the scene being looked at. The "wires" connecting the photoreceptors to the brain run over all the surface of the retina, so the light rays have to pass through a carpet of massed wires before they hit the photoreceptors. That doesn't make sense.³⁴²

And Dawkins said (about those problematic blind spots):

340 Randall Murphree, "Darwin Doubters Systematically Driven out of Academia," *American Family Association Journal* (August, 2010): 9.

341 Lovan, "Astronomer: God, Science Not Wholly Exclusive," C3.

342 Dawkins, *The Greatest Show on Earth*, 354.

The hole filled with nerves is called the blind spot, because it is blind, but “spot” is too flattering, for it is quite large, more like a blind patch...Once again, send it back, it's not just bad design, it's the design of a complete idiot.”³⁴³

And Dawkins said (concerning one laryngeal nerve): It

goes to the larynx via an astonishing detour. It dives right down into the chest, loops around one of the main arteries leaving the heart...and then heads back up the neck to its destination. If you think of it as the product of design, the recurrent laryngeal nerve is a disgrace.³⁴⁴

And Dawkins said:

The overwhelming impression you get from surveying the innards of a large animal is that it is a mess!...a decent designer would never have perpetuated *anything* of the shambles that is the crisscrossing maze of arteries, veins, nerves, intestines, wads of fat and muscle, mesenteries and more.³⁴⁵

And Dawkins said, “If (God) *were* responsible for the back design, you'll have to concede that it wasn't one of His best moments and must have been a deadline rush at the end of the Six Days.”³⁴⁶

Rather than move on to Dawkins' disappointment with the Koala's pouch, wasteful trees, flightless birds, sightless eyes, goose bumps, and more, we will leave that as a homework assignment for the interested reader. Obtain a copy of Jonathan Sarfati's book *The Greatest Hoax on Earth?* and read some of his insightful responses to the “dogmatics” of Dawkins.

Clearly, for modern-day Issachar to question the Cult of Charles Darwin is to incur the scorn and condescension of Richard Dawkins and his like, and maybe even lose his job. Meanwhile a Chinese paleontologist makes this striking comparison: “In China we can criticize Darwin, but not the government; in America you can criticize the government, but not Darwin.”

Interestingly Charles Darwin's ideas about natural selection as the driving force of evolution *initially* were of little consequence. Yes, the *Origin of Species* did upset many Bible believers, and it did provide unbelievers with a “scientific” alternative to God, but as unbelievers they would have continued in their unbelief even without Darwin's theory. However, the *real* problem with Darwin's theory is that some of his followers took what he wrote seriously. In fact they took *action* based on his flawed theories.

Darwin led the way. What was implicit in his famous *Origin of Species* became explicit in the infamous book he wrote twelve years later: *The Descent of Man, and Selection in Relation to Sex*. Here Darwin made crystal clear that his idea of “survival of the fittest” should be applied to human beings. (Interestingly, Darwin's modern-day disciples are hesitant to connect their leader to this revealing book.)

Darwin: the Eugenicist

The “science” of eugenics is an applied science. It takes some of the ideas of animal breeding and applies them to human beings. The “science” of eugenics seeks to speed up Darwin's theory of

343 Ibid., 354.

344 Ibid., 356.

345 Ibid., 371.

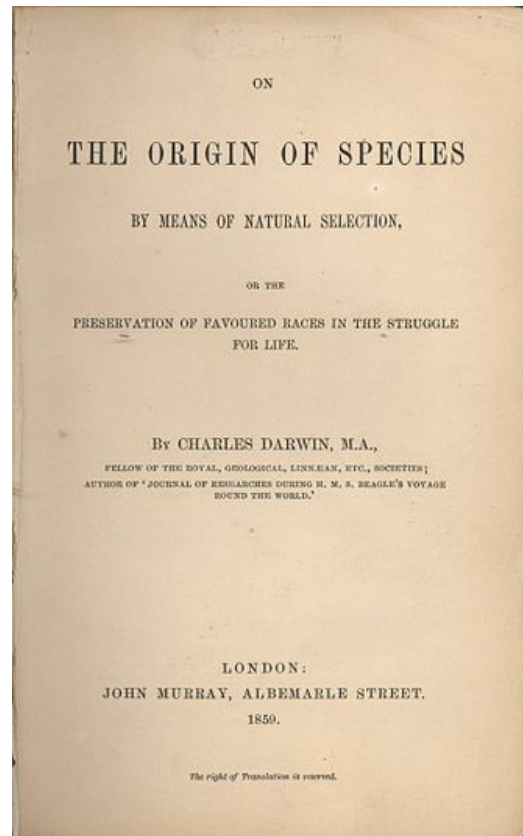
346 Ibid., 369.

natural selection in human populations. Justification for eugenics is logical: given that the survival of the fittest human beings is going to happen anyway, why not speed things up just a bit with human intervention like the animal breeders successfully have done? In 1859 Darwin opened the way to eugenics in *Origin of Species*:

As many more individuals of each species are born than can possibly survive; and as, consequently, there is a frequently recurring struggle for existence, it follows that any being, if it vary however slightly in any manner profitable to itself, under the complex and sometimes varying conditions of life, will have a better chance of surviving, and thus be naturally selected. From the strong principle of inheritance, any selected variety will tend to propagate its new and modified form.³⁴⁷

The careful reader will observe, in this quote and throughout the *Origin of Species*, the omission of *human beings* from the discussion. It is likely that this was by design, since Darwin knew that his ideas would be scandalous enough all by themselves without making the application of them to humans. Nevertheless, Darwin conjured up the courage to make the implicit explicit in *The Descent of Man*.

With savages, the weak in body or mind are soon eliminated; and those that survive commonly exhibit a vigorous state of health...We civilized men, on the other hand, do our utmost to check the process of elimination; we build asylums for the imbecile, the maimed, and the sick; we institute poor-laws; and our medical men exert their utmost skill to save the life of every one to the last moment. There is reason to believe that vaccination has preserved thousands, who from a weak constitution would formerly have succumbed to small-pox. Thus the weak members of civilized societies propagate their kind. No one who has attended to the breeding of domestic animals will doubt that this must be highly injurious to the race of man. It is surprising how soon a want of care, or care wrongly directed, leads to the degeneration of a domestic race; but excepting in the case of man himself, hardly any one is so ignorant as to allow his worst animals to breed.³⁴⁸



Original Cover of Darwin's *Origin of Species*

(Courtesy of Wikipedia)

347 Charles Darwin, *Origin of Species* (New York: Mentor, 1959), 29.

If...various checks... do not prevent the reckless, the vicious and otherwise inferior members of society from increasing at a quicker rate than the better class of men, the nation will retrograde, as has occurred too often in the history of the world. We must remember that progress is no invariable rule.³⁴⁹

The Spread of Darwin's Ideas about Eugenics

These seeds of Darwin would eventually grow and reap a bitter harvest. By 1917 Darwin's eugenics was fast making its way into the public schools. One high school textbook in use at that time presents a case for the practice of eugenics. The reasoning is summarized as follows:

1. Improvement of Man—If the stock of domesticated animals can be improved, couldn't the same be done for future generations of humans?

2. Eugenics—When people marry, society should make certain demands to prevent the passing of diseases, feeble-mindedness, and handicaps to their posterity. (Just to emphasize the point, a case study of a family named the Jukes was presented. Of their 480 descendants, 33 were sexually immoral, 24 were drunkards, 3 were epileptics, and 143 were feeble-minded.)

3. Parasitism and Its Cost to Society—Families like the Jukes do harm to others in society by stealing, spreading disease, and corrupting its members. At the same time they are a drain on society's resources because they are protected and cared for by the state. They take from society and give nothing in return; in other words they are parasites.

4. "The Remedy—If such people were lower animals, we would probably kill them off to prevent them from spreading. Humanity will not allow this, but we do have the remedy of separating the sexes in asylums or other places and in various ways preventing intermarriage and the possibilities of perpetuating such a low and degenerate race. Remedies of this sort have been tried successfully in Europe and are now meeting with success in this country."³⁵⁰

The "this country" referred to in the text is the United States, and, interestingly, this textbook was the one at issue in the Scopes trial of 1925. Nevertheless, while that textbook and Charles Darwin did not explicitly recommend the direct extermination of the inferior, Darwin did predict it:

At some future period, not very distant as measured in centuries, the civilized races of man will almost certainly exterminate and replace throughout the world the savage races. At the same time the anthropomorphous [i.e., most human looking] apes...will no doubt be exterminated. The break will then be rendered wider, for it will intervene between man in a more civilized state, as we may hope, than the Caucasian, and some ape as low as a baboon, instead of as at present between the negro or Australian and the gorilla.³⁵¹

While Darwin's language here is a bit confusing, his rankings are clear: Caucasians are at the top, with the Negro and aboriginal Australian just slightly above the gorilla, and natural selection (with or without the help of man) is in the process of cleansing the world of the undesirables.

348 Charles Darwin, *The Descent of Man, and Selection in Relation to Sex*, with an introduction by John Tyler Bonner and Robert M. May (Princeton, NJ: Princeton University Press, 1981), 168.

349 Ibid., 177

350 George William Hunter, *A Civic Biology, Presented in Problems* (New York: American Book Company, 1914), 261.

351 Darwin, *Descent of Man*, 201.

Darwin's Eugenics Put into Practice

Charles Darwin's prophecies came true, not "centuries" but mere decades later. And what were scientific prophecies for him became the destinies of others, two others in particular: Adolph Hitler and Margaret Sanger. Both would find aid, comfort, and "scientific" support for their programs in Darwin's theories of evolution and eugenics.

Richard Weikart sums up the motivation of Hitler's eugenics-in-practice program for Europe as follows:

Nazi barbarism was motivated by an ethic that prided itself on being scientific. The evolutionary process became the arbiter of all morality. Whatever promoted the evolutionary progress of humanity was deemed good, and whatever hindered biological improvement was considered morally bad. Multitudes must perish in this Malthusian struggle anyway, they reasoned, so why not improve humanity by speeding up the destruction of the disabled and the inferior races? According to this logic, the extermination of individuals and races deemed inferior and "unfit" was not only morally justified, but indeed, morally praiseworthy. Thus Hitler—and many other Germans—perpetuated one of the most evil programs the world has ever witnessed under the delusion that Darwinism could help us discover how to make the world better.³⁵²



Adolph Hitler (Courtesy of Wikipedia)

What Hitler accomplished in the name of Darwinian evolution (and its obvious consequence: eugenics) in Europe, Margaret Sanger would accomplish in America. One main difference is in the numbers: Adolph would have his millions, while Margaret would have her tens of millions. Another difference was in the primary method: for Hitler it was gas and for Sanger, pills.

That Sanger's concerns are rooted in Darwin is not difficult to demonstrate. She nearly plagiarizes Darwin's *Descent of Man* when she writes in her book, *The Pivot of Civilization*, "Modern studies indicate that insanity, epilepsy, criminality, prostitution, pauperism, and mental defect, are all organically bound up together and that the least intelligent and the thoroughly degenerate classes in every community are the most prolific. Feeble-mindedness in one generation becomes pauperism or insanity in the next."³⁵³ Sanger's solution? Birth control! Or, in her own words: "...when we realize that each feeble-minded person is a potential source of endless progeny of defect, we prefer the policy of

352 Richard Weikart, *From Darwin to Hitler* (New York: Palgrave Macmillan, 2004), 227.

353 Margaret Sanger, *The Pivot of Civilization* (Lenox, MA: Hard Press, 2006), 37.

immediate sterilization, of making sure that parenthood is absolutely prohibited to the feeble-minded."³⁵⁴

In an interesting, but humorous aside, Sanger waxes eloquent (maybe even prophetic) in her writing about the consequences for a democracy of allowing the undesirables to breed. When "the dead weight of human waste" votes, Sanger complains, "Equality of political power has thus been bestowed upon the lowest elements of our population. We must not be surprised, therefore, at the spectacle of political scandal and graft, of the notorious and universally ridiculed low level of intelligence and flagrant stupidity exhibited by our legislative bodies. The Congressional Record mirrors our political imbecility."³⁵⁵ One would think that seventy-five years on Sanger's birth control program would have solved this problem, but alas, it appears to be worse than ever!

All jesting aside, this is serious business! Sanger's Darwinian-eugenics-put-into-practice program has had devastating consequences. Don't forget, Margaret Sanger is the foundress of Planned Parenthood, and Planned Parenthood, in its zeal to do Sanger's bidding, has murdered countless millions of unborn children. No, they don't call it eugenics (Hitler and the Nazis made that a dirty word), but eugenics it is. Evidence of this is the work of an organization called Life Dynamics. In their fight to return full legal protection to unborn children, they have conducted an exhaustive study that shows that "An incredibly high number of these facilities [abortion clinics] are located in zip codes that are disproportionately black or Hispanic, and I'm not talking about a little bit disproportionate—ten or 15 percent. We found zip codes that were 1,800 percent disproportionate, and a ton of them that were 500 to 600 or 700 percent."³⁵⁶ Life Dynamics concludes that the "report undeniably shows that the black and Hispanic communities are targeted by Planned Parenthood." If their conclusion is true, Planned Parenthood promotes eugenics, but with a different name: "freedom of choice."



Margaret Sanger

(Courtesy of Wikipedia)

Darwinian Evolution's Legacy: A Culture of Death

Modern-day Issachar is not surprised by developments such as these. Darwin, Hitler, and Sanger are only a few of the pawns in the age-long history of the culture of death initiated by the Devil in the Garden of Eden. Ideas have consequences, and bad ideas have bad consequences.

If these bad ideas are not rejected, they will develop, as sin always does! As the Day of the Lord becomes more and more imminent, so also does the development of our modern world's culture of death—a path that leads to barbarism. A path that begins with abortion to terminate an unwanted pregnancy doesn't stop there. The path moves on to aborting to avoid the need to care for a mentally retarded child; it moves on to aborting the child because she is a girl; it moves on to aborting to avoid certain genetic

354 *Ibid.*, 44.

355 *Ibid.*, 71.

356 <http://www.onenewsnow.com/Printer.aspx?id=1435298>.

imperfections, and on, and on... And is there really a difference between killing a child one week before birth and killing him one week after? Or maybe 28 days after birth (as Princeton's ethicist, Peter Singer, would have it)? Or...?

And what about the other end of life? If open season on the young is okay, what about the aged and infirm? Certainly the aged have little to offer society. In fact, Darwin (and his disciples) would conclude that they are "parasites." And why would not today's children consent to such a thing? After all, their parents cared so little for them when they were young that they cast them into the daycare center when they were six weeks old, doped them with video games, and mesmerized them with television so the parents wouldn't be bothered. Why not reciprocate when the parents become old and bothersome? The Lord said it would happen: "and children shall rise up against their parents, and shall cause them to be put to death" (Mark 13:12).

And what about the Christians? Are the altars of the culture of death ever satisfied? Reread Matthew 24:9-22.

Darwinian evolution requires death! Thus death becomes the necessary method for cleansing society of its undesirables.

This is the culture-of-death-legacy of Charles Darwin. But it gets worse!

Long before Charles Darwin's *Origin of Species* gave aid, comfort, and "scientific" support for Adolf Hitler's gas chambers in Germany and Margaret Sanger's birth control program in America, Karl Marx wrote (January 16, 1861), "Darwin's [*Origin of Species*] is very important and provides me with the basis in natural science for the class struggle in history."³⁵⁷ Actually, *Origin of Species* did more than provide justification for Marx's concept of class struggle; it did so by removing the inconvenience of having to include God in the picture. In other words, Darwin's theory of evolution provided the added bonus of removing the need for a Creator. Or, in the words of Richard Dawkins, Darwin's theory "made it possible to be an intellectually fulfilled atheist."

This was, of course, good news for Russia's Vladimir Lenin and Joseph Stalin. "Survival of the fittest" applied to the human species obviously fit well as a basis for their concept of the inevitability of the revolt of the proletariat (working class) against the bourgeoisie (upper class). Stalin expressed it this way: "Evolution prepares for revolution and creates the ground for it; revolution consummates the process of evolution and facilitates its further activity."³⁵⁸

The history student knows a bit about the consequences of those ideas for the Russian people under Lenin and Stalin, the Chinese under Mao, the Cambodians under Pol Pot, and countless others whose leaders have acted in concert with the implications of Darwin's *Origin of Species*. While forever unknown in this life, even the most conservative calculations estimate that more than one hundred million lives of men, women, and children have been offered on the altar of Marxism. (Read *The Black Book of Communism* and *From the Gulag to the Killing Fields* for confirmation of these devastating consequences.)

It might not be justified to hold Darwin *directly* responsible for that slaughter, but there can be little doubt that his flawed ideas were a significant contributing factor. Similarly, to hold Darwin *directly* responsible for what his modern-day disciples have made of Father Charles' theory of evolution may be unfair; nevertheless, his theory has become *the* creed for the study of science, the adoption of which has resulted in serious consequences for the study of science itself.

Wasted Resources

357 Karl Marx and Frederik Engels, *Selected Correspondence* (New York: International Publishers, 1942), 125.

358 Joseph Stalin, *Works* (Moscow and London: publisher, 1953-53), 1:304.

Darwinists often charge that adherence to a Christian world-view retards scientific advancement. A cursory study of history proves otherwise. One needs only to look at scientific work that predated Darwin. Study, for example, the scientific development that resulted from the work of Copernicus (astronomy), Bacon (father of experimental science), Brahe (astronomy, math, physics), Kepler (math, physics), Galileo (physics, math, astronomy), and Newton (physics), professed Christians all, to demonstrate the foolishness of such a notion. Take note of the fact that these scientists believed in a God of order who created an orderly universe, which, they believed, revealed the work of an all-wise God. They labored to *discover* what the all-wise God had done. Clearly their work flourished, founded on that premise.

Interestingly, a better case can be made that adherence to the evolutionary worldview has retarded scientific advancement. Some worldly scientists have recognized the problem. One expressed it this way: "Fundamental truths about evolution have so far eluded us all, and that uncritical acceptance of Darwinism may be counterproductive."³⁵⁹

L. L. Cohen, writes:

It is not the duty of science to defend the theory of evolution, and stick by it to the bitter end, no matter which illogical and unsupported conclusions it offers. On the contrary, it is expected that scientists recognize the patently obvious impossibility of Darwin's pronouncements and predictions...Let's cut the umbilical cord that tied us down to Darwin for such a long time. It is choking us and holding us back.³⁶⁰

To empathize better with Cohen's lament, consider the millions of hours wasted and billions of dollars spent in the last one hundred plus years to confirm as true that which is false. The search for those pesky missing links in the fossil record continues, as does the endless pursuit of other nonexistent evolutionary proofs.

Philip E. Johnson proposes an alternative to this foolishness in his book *Reason in the Balance*. Concerning the discipline of biology, Johnson opines,

Biology will not only survive but prosper if it turns out that genetic information really is the product of preexisting intelligence. Biologists will have to give up their dogmatic materialism and discard unproductive hypotheses like the prebiotic soup, but to abandon bad ideas is a gain not a loss. Freed of the metaphysical chains that tie it to nineteenth-century materialism, biology can turn to the fascinating task of discovering how the intelligence embodied in the genetic information works through matter to make the organism function. In that case chemical evolution will go the way of alchemy—abandoned because a better understanding of the problem revealed its futility—and science will have reached a new plateau.³⁶¹

Reason in the Balance

The title of Johnson's book suggests that there is more at stake here than the mere wasting of resources and the retardation of scientific advancement; and it involves the supposed conflict between science and religion.

³⁵⁹ Farrell, *Evolution Handbook*, 873.

³⁶⁰ Ibid., 860.

³⁶¹ Phillip E. Johnson, *Reason in the Balance* (Downers Grove, IL: InterVarsity Press, 1995), 92.

The prevailing viewpoint of worldly science declares “that ‘religion’ is based on faith rather than reason, and that persons who believe in God are inherently unwilling to follow the truth wherever it may lead because that path leads to naturalism.”³⁶² The implication is that religious belief is mere subjective feeling, whereas belief in evolution is objective fact. Nothing could be further from the truth. Johnson makes this clear by presenting a convincing case that demonstrates that, at bottom, science rooted in evolution is also “faith-based” because it is founded on the philosophical assumption of naturalism. And what, pray tell, is naturalism?

Rather than put words in their mouths, listen to the believers in naturalism as they speak for themselves. The atheist philosopher and apologist for evolution Paul Kurtz, in his defense of naturalism, states,

Naturalism is committed to a methodological principle within the context of scientific inquiry, i.e., all hypotheses and events are to be explained and tested by reference to natural causes and events. To introduce a supernatural or transcendental cause within science is to depart from naturalistic explanations. On this ground, to invoke an intelligent designer or creator is inadmissible.³⁶³

1981 Humanist of the Year, Carl Sagan, sums it up in this manner: “The Cosmos is all that is or ever was or ever will be.”³⁶⁴ Kurtz and Sagan hereby demonstrate that, at bottom, naturalism is a philosophical view that acknowledges only natural elements and forces, denying the existence of the supernatural.

A question must be answered, however: Does worldly science prove naturalism or does it merely *assume* it? Johnson demonstrates the latter and in the process concludes:

If science now teaches that naturalism is true, and if science is unimpeachable, then theists ought to face the consequences instead of pretending that they can go on as if nothing had happened. But maybe naturalism is false. It seems that the rulers of science are terrified at the prospect of having to address that possibility.³⁶⁵

While modern-day evolutionists may be hesitant to consider the possibility that their naturalism-based theory of evolution is not proved by science, apparently their spiritual father was not. In a letter to a certain Dr. Gray, Darwin wrote, “I am quite conscious that my speculations run quite beyond the bounds of true science.”³⁶⁶ In another letter, this one to C. Lyell, Darwin had this to say, “Thinking of so many cases of men pursuing an illusion for years...often a cold shudder has run through me, and I have asked myself whether I may not have devoted my life to a phantasy.”³⁶⁷ Furthermore, Darwin candidly expressed a concern that apparently plagued him but does not seem to be an issue for his disciples when he wrote: “With me the horrid doubt always arises whether the convictions of man’s mind [including the philosophy of naturalism? c.k.], which has been developed from the minds of the

362 Ibid., 198.

363 Paul Kurtz, “Darwin Re-Crucified,” *Free Inquiry* 18, no. 2.

364 Carl Sagan, *Cosmos* (New York: Random House, 1980), 4.

365 Johnson, *Reason in the Balance*, 192.

366 <http://www.darwinproject.ac.uk/entry-2109#back>.

367 Charles Darwin, *Life and Letters* (1887), Vol. 2, 229.

lower animals, are of any value or at all trustworthy. Would anyone trust in the convictions of a monkey's mind, if there are any convictions in such a mind?"³⁶⁸

In his candor Darwin appears to approach the thinking of Johnson that the theory of evolution puts reason in the balance: Is man going to act in concert with the evolving "convictions of a monkey's mind" or as a rational, moral creation of God?

The answer to that question makes all the difference. Romans 1:28 makes this clear: "And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient." Then follow all those "things" in verses 29-32. Note especially three of the things listed as those "which are not convenient": deceit, haters of God, and inventors of evil things. How fitting they are as characteristics of Darwin and his disciples. In their rejection of God they have invented their godless theory to deceive; and countless have been the victims.

Little do they realize their own victim status as a consequence of their foolishness, for in confining themselves to a world without God they have cut themselves off from the only source of a correct understanding of the universe in which they live. Few would disagree that to ignore reality is irrational, and that is exactly God's judgment, as expressed in Romans 1, on Charles Darwin and his modern-day disciples.

A Science of Consensus

Is it any wonder, then, that worldly scientists have in some instances turned to consensus science (that is, what the majority of scientists believe must be the correct view) in areas that cannot be scientifically proven? The fact of the matter is that belief in *evolution* is consensus science. Evolution (macroevolution) has never been proven. Rather it has been accepted on the basis of the philosophy of naturalism because the alternative (the existence of God) is unthinkable.

And so the tyranny of consensus has raised its ugly head in the world of science. In some cases it has even resulted in science bowing to the pressures of politics. The recent man-made global warming consensus, which declared scientific discussion on the matter closed, is a high profile example. But there are others.

Take for example the case made by President Obama in 2009 for federal money to be used to promote medical research through the harvesting of stem cells of human embryos. Dr. Randy J. Guliuzza writes as follows concerning the speech in which President Obama supported this practice:

The full speech provides evidence that Mr. Obama's words were carefully selected to exploit the accelerating drift of the scientific community's upper echelons from determining "scientific validity" based on rigorous observation and experiment, to basing it on consensus authority. Thus preserving "scientific integrity" would not mean keeping the scientific process from going awry, but keeping scientific outcomes in line with policy.³⁶⁹

This demonstrates how science can be, and sometimes is, manipulated and twisted to serve political purposes. Modern-day Issachar will not be surprised to see more of this as the rise and influence of the anti-Christian world power continues.

In connection with the above discussed consequences of the Cult of Charles Darwin, it is interesting to note that for the most part they were anticipated over 150 years ago. Consider as an

368 Charles Darwin, quoted in Francis Darwin, ed., *Life and Letters of Charles Darwin* (1903; reprint 1972), Vol. 1, page 285.

369 Randy J. Guliuzza, M.D., "Consensus Science: The Rise of a Scientific Elite," *Acts & Facts* 38 : 4.

example these prophetic words of Professor Haugton of Dublin after a speech presented by Darwin in 1858: "All that was new was false, and what was true was old. This we think will be the final verdict on the matter, the epitaph on Darwinism." Then speaking directly to Darwin, Professor Haugton said, "If your theory accomplishes what you intend, humanity, in my mind, would suffer a damage that might brutalize it, and sink the human race into a lower grade of degradation than any into which it has fallen, since written records tell us of its history."³⁷⁰

Along with Prof. Haugton, present day Issachar understands and even expects such development of sin. What is distressing however, is the fact that *within the church* there are those who believe that the message of Charles Darwin and the testimony of scripture can be harmonized.

Theistic Evolution

The attempt to harmonize the theory of evolution with what scripture teaches about creation is called "theistic evolution." Those who try to harmonize the two often argue that scripture's account of creation demonstrates that God created, but does not address the question of *how* God created. With that as his premise the theistic evolutionist proclaims that he honors scripture, which informs us of the fact that God created the heavens and the earth; but since the Bible was not intended to be a science textbook, it does not inform us concerning how God did it. Science must do that; and the theory of evolution provides the best explanation of this. (Mind you, this position is maintained in the face of God's clear revelation of *how* He made all things. *Eight times* in Genesis 1, with the words "and God said, Let there be..." God tells us that everything in the creation was called into existence by the power of His word.)

It is of interest to note that the idea of theistic evolution is not some new phenomenon. This monster raised its ugly head early on. What Darwin relates in *Origin of Species* is proof of that. He wrote,

A celebrated author and divine has written to me [Darwin] that "he has gradually learnt to see that it is just as noble a conception of the Deity to believe that he created a few original forms capable of self-development into other and needful forms, as to believe that He required a fresh act of creation to supply the voids caused by the action of His laws."³⁷¹

Modern day Issachar might wonder, what would motivate the "divine" quoted above and his present day look-a-likes to take the Darwinian approach in the face of the clear testimony of scripture. Some will piously answer, for one to hold unequivocally to the biblical creation model actually results in losing credibility in the sharing of the gospel with others.³⁷² Whether this is a real concern or simply an excuse is left for the reader to decide. Phil Hills and Norman Nevin present the matter somewhat differently:

No coherent, cohesive theology has yet been offered that would allow Christians to embrace evolution with integrity. Science has uncovered a great deal of empirical evidence that is challenging the Darwinian paradigm. Why then do so many want to embrace it? It appears that the only possible reason is the fear of appearing intellectually inferior to the academic consensus.³⁷³

³⁷⁰ Farrell, *Evolution Handbook*, 883.

³⁷¹ Darwin, *Origin of Species*, 498.

³⁷² Erin Roach, "Mohler vs. BioLogos Over Creation," *Christian Renewal* (March 16, 2011): 12.

The Devastating Consequences

Of far more significance than the *reasons* “Christian” scientists embrace evolution are some of the devastating consequences of their actions.

First, in his book *Suicide of a Superpower*, Patrick Buchanan attributes the decline of the West in part to the cult of Charles Darwin. His argument runs something like this: The decline of the West is in part a consequence of the decline of Christianity in the West. To the degree that Darwin’s theory of evolution has had an impact on the decline of Christianity’s moral influence on the West, it has contributed to the West’s decline. Buchanan writes, “Our poets and seers saw it coming. Eight years after Charles Darwin’s *Origin of Species* appeared, Matthew Arnold, in ‘Dover Beach,’ saw the faith that had created Europe inexorably receding.”³⁷⁴ Fred Wilson supports Buchanan’s analysis when he writes, “It is tragic to realize that Western Europe rapidly changed from an area of strong Protestant faith to its present day paganism. The cause was not evolution but Christians compromising to make scripture fit evolution.”³⁷⁵ To be noted is that it is becoming increasingly clear that the United States is not far behind Europe in this regard.

Second, while some may say that for one to hold to the biblical model of creation results in blunting their credibility in sharing the gospel with others, a better case can be made for just the opposite. Tom McIver, writer of anti-creationist articles and books, condemns Christians for trying to make Genesis fit evolutionary science. He writes: “Each [theory]...involves critical compromises with the plainest, most literal reading of the Bible to force scripture into concordance with scientific evidence regarding the age of the earth.”³⁷⁶ Another secular humanist, A.J. Mattill, concurs: “Many creationists have taken the dishonest way of lengthening the days into millions of years, but the creationists make it clear that such an approach is nothing but a makeshift and is unacceptable biblically and scientifically....”³⁷⁷ Sad to say (regardless of their motives for saying it), these secular humanists are right on target. And the ironic result is that the credibility of these gospel-sharers is also compromised in their gospel-sharing.

Third, theistic evolution is the death blow to the truth of the historicity (and along with it the infallibility) of scripture. As Ed Wharton notes, “Any view of these chapters in Genesis other than authentic history will necessarily regard the genealogies and the tracing of the messianic seed-line as unhistoric and unimportant. This will eat away at trust in God’s Word and cause faith’s fire to go out.”³⁷⁸ James A. Herrick calls this “taking leave of history.” He writes, “Advocates of the Revealed Word perspective have always insisted on history...as the ground of religion.” Herrick goes on to explain why this is so important:

Should history ground spirituality, as the Revealed Word tradition has insisted? Or should myth, allegory and private experience—each cut free from external events—provide the basis of our religious commitments? We might say that the advantage and

373 Norman C. Nevin, ed., *Should Christians Embrace Evolution?* (Phillipsburg, NJ: P&R Publishing, 2011), 220.

374 Patrick Buchanan, *Suicide of a Superpower* (New York: Saint Martin’s Press, 2011), 67–68.

375 Fred Wilson, “Compromises and Consequences: The Genesis Account,” *Impact* (January, 1994): 3

376 Tom McIver, “Formless and Void: Gap Theory Creationism,” *Creation/Evolution* XXIV, 8, no. 3 (1998).

377 A. J. Mattill, “Three Cheers for the Creationists,” *Free Inquiry* 2 (Spring, 1982): 17–18.

378 Wilson, “Compromises and Consequences,” 4.

the risk of basing spirituality on history are the same—the possibility of proof and disproof. Vulnerability to historical scrutiny imports openness and candor. When a religious claim can be examined, tested, subjected to critical review, the public being asked to accept the claim is at the very least invited to participate rationally in a process of choice. When, on the other hand, a claim cannot be tested or subjected to any ordinary tests of truthfulness, we are left with no recourse but to trust the probity [integrity] of the claimant...

Does spirituality need history? The Revealed Word tradition has always answered yes; the New Religious Synthesis says no.³⁷⁹

By “taking leave” of the history with respect to the first chapters of Genesis 1, one loses claim to the historicity of all of scripture and is left to the mercy of the self-proclaimed “experts.” This becomes painfully clear by tracing the evolution of theistic evolution at Calvin College.³⁸⁰

As an aside, this case study demonstrates the potential detrimental consequences of allowing the proverbial nose of the camel (theistic evolution) into the Reformed tent. It eats like a canker and tends finally to evolve into the all-consuming elephant in the room, a room now devoid of the Reformed faith.

Fourth, the truth of the perspicuity (clarity) of scripture is another sad casualty of the theistic evolutionist’s ungodly tinkering with the creation record. The numerous and varied attempts to harmonize scripture with evolution speak loudly here. The multiplicity of theories (the Gap Theory, the Period Theory, the Framework Hypothesis, and who knows how many variations there are of each?) clearly demonstrates the confusion that results when one departs from the inspired historical record. Is scripture really so murky as to be open to all these different theories? Furthermore, if Genesis 1 may be twisted so unrecognizably, doesn’t that also place the rest of scripture in jeopardy? There can be little doubt that an evolutionary approach to the creation account has had serious consequences for those churches that have tolerated it. The loss of the perspicuous nature of Genesis 1 puts all of scripture at risk. It leaves the church at the mercy of the interpretation of the “experts” with respect to the rest of scripture; after all, if God’s word is so confusing in Genesis, why would things be any different elsewhere in His scriptures? Little wonder, then, that churches have also adopted innovations concerning divorce and remarriage, Sabbath observance, women in the special offices of the church, homosexuality, etc.

Fifth, the teaching of theistic evolution is a denial of the Lordship of Christ. This becomes clear when one takes into consideration passages in scripture that declare that Christ as Lord was active in the work of creating. Take for example Colossians 1:15–18:

379 James Herrick, *The Making of the New Spirituality* (Downer’s Grove, IL: InterVarsity Press, 2003), 252, 257.

380 The interested reader is encouraged to trace that sad journey by following this sequential thread: John De Vries, *Beyond the Atom* (Grand Rapids, MI., W.B.Eerdmans, 1948); Howard J. Van Till, *The Fourth Day* (Grand Rapids, Mi., W.B.Eerdamns, 1986); Howard J. Van Till, Davis A. Young, Clarence Menninga, *Science Held Hostage* (Westmont, Ill., Intervarsity Press, 1988); and most recently the writings of Dr. John Schnieder and Dr. Daniel Harlow. While it is true that the writings of Schnieder and Harlow have not been upheld by the college, they demonstrate the theological implications of embracing theistic evolution, namely: “Adam and Eve are purely symbolic literary figures, that there was no historical fall into sin, and that the doctrines of original sin, Christ’s atonement, election and eternal punishment need major revision” (John Byl, “The Evolution of Calvin College,” *Christian Renewal* [November 24, 2010]: 6).

15. Who [Christ] is the image of the invisible God, the firstborn of every creature:
16. For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him:
17. And he is before all things, and by him all things consist.
18. And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence.

Consider how theistic evolution removes this work from Christ and therefore also Christ as Lord of this work. Consider also, if Christ was not Lord in the work of creating, what right does He have to claim the “preeminence” now? Dreadful thought! Satan must laugh at those “useful idiots” (Lenin’s words for those who unknowingly served his communist cause) who piously claim Christ as Lord in their lives and yet deny Him lordship in the work of creating.

Sixth, ultimately the precious gospel itself is lost! The Heidelberg Catechism makes this abundantly clear:

Whence knowest thou this [that Jesus was very God and very man, and had to be that to serve as our Mediator]?

From the holy gospel, which God Himself first revealed in Paradise; and afterwards published by the patriarchs and prophets, and represented by the sacrifices and other ceremonies of the law; and, lastly, has fulfilled it by His only begotten Son.³⁸¹

The scriptures are one! To cut out the gospel “first revealed in Paradise” (which is done by rejecting the historicity of the first chapters of Genesis) is to put the gospel as revealed throughout scripture on the chopping block. In this connection, one cannot help but be reminded of the stern warning at the end of sacred scripture on those who “shall take away from the words of the book of this prophecy,” namely, “God shall take away his part out of the book of life” (Rev. 2:19).

The Cult of Charles Darwin

Indeed, the teachings of Charles Darwin have had, and continue to have, serious consequences for the church. It remains to expose his followers for what they are: part of the cult of Charles Darwin.

While it is true that in the formal sense evolutionism is not a cult, what we have written on this subject demonstrates that it does bear a number of cult-like characteristics. Note just a few: they have their cult-like leader (Darwin) and an unquestioning adherence to his teachings. In fact, they demand that his teachings alone be used to brainwash unsuspecting victims in the public schools. Further, no tolerance is allowed for other views or challenges to the basic tenets of evolution. Also, total commitment is required of Darwin’s disciples; to deviate in the least can, and often does, result in loss of position or even of the possibility of being considered for employment. This is true especially for those seeking employment as professors in the colleges and universities. Another characteristic of a cult is that its adherents are devoted to converting others to their view. Again this characteristic can be readily observed on every level of education in the U.S. Especially this is obvious on the college and university campuses, both Christian and secular, of our day.

The sons and daughters of Issachar are called to do battle with this cult of Charles Darwin, and in the process are enjoined never to “make a peace treaty with the enemy of your king” (which is what

³⁸¹ Heidelberg Catechism Q&A 19.

those who hold to theistic evolution have done).³⁸² Very likely this will result in various forms of scorn and ridicule. In such times find comfort in these words of Herman Hoeksema: “It is the resilience of faith by which we are enabled, in the midst of all the attacks of Satan, to remain faithful, to stay standing, and to bear suffering with joy for Christ’s name’s sake.”³⁸³

Chapter Twenty-eight

382 Herman Hoeksema, *Peace for the Troubled Heart: Reformed Spirituality* (Jenison, MI: Reformed Free Publishing Association, 2010), 149

383 Ibid.

Standing in the Shadow of Dawkins

Richard Dawkins might consider it an honor to be mentioned in the title of a prestigious religious periodical like the *Standard Bearer*...(where this was originally published) and then again, maybe not. Whatever the case may be, the “honor” is his because of his blatant atheism, and the challenge it poses for modern-day Issachar and her covenant seed.

Maybe a taste of Dawkins will help us understand that challenge. In his book, *The God Delusion*, Dawkins writes: “The God of the Old Testament is arguably the most unpleasant character in all fiction: jealous and proud of it; a petty, unjust, unforgiving control-freak; a vindictive, bloodthirsty ethnic cleanser; a misogynistic, homophobic, racist, infanticidal, genocidal, filicidal, pestilential, megalomaniacal sadomasochistic, capriciously malevolent bully.” Atheists have written books against God and Christianity before, but of late Dawkins and others of his ilk (e.g., Sam Harris in his book: *The End of Faith*, and Christopher Hitchens in *God Is Not Great: How Religion Poisons Everything*) appear to have stepped it up a notch. In defense of his tirade against God and those who worship Him, Dawkins writes:

We all need our consciousness raised. Atheists as well as theists unconsciously observe society's convention that we must be especially polite and respectful regarding faith. And I never tire of drawing attention to society's tacit acceptance of the labeling of small children with the religious opinions of their parents. Atheists need to raise their own consciousness of the anomaly: religious opinion is the one kind of parental opinion that —by almost universal consent—can be fastened upon children who are, in truth, too young to know what their opinion really is. There is no such thing as a Christian child, only a child of Christian parents. Seize every opportunity to ram it home.³⁸⁴

So, it's all about the kids! Dawkins would protect the children from the “propaganda” of their parents and replace it with his own; and it is his task and that of other fellow travelers to “ram that home.” Something like what Charles Francis Potter had in mind when he wrote in his book, *Humanism, A New Religion*: “Education is thus a most powerful ally of Humanism. What can the theistic Sunday Schools, meeting for an hour once a week, and teaching only a fraction of the children, do to stem the tide of a five-day program of humanistic teaching?”

The Problem

And therein is a significant part of the problem. While it is true that many of Issachar's children are instructed in Christian grade schools, and many even in Christian high schools, once they reach college they are often confronted with the likes of Dawkins, professors who are on a mission to “ram home” their godless philosophy. That their numbers are legion is not difficult to demonstrate.

Numerous studies around the year 2010 “indicate that our institutions of higher learning, both private and public, are thoroughly dominated by political and cultural liberals.” One such study reveals that “72% of professors describe themselves as ‘left/ liberal.’” That's about four times as liberal as the general public. Another indicator of their tendency toward liberalism is their political party affiliation, which is largely Democratic. One study that was done over a ten-year period revealed that “80% of

384 Richard Dawkins, “The God Delusion: Introducing the Paperback,” *Free Inquiry* (August/September, 2007): 14.

professors voted for Democratic candidates compared to only 8% who voted for Republicans.” Further, here's how they stand on some of the issues of today: 67% believe the homosexual lifestyle is acceptable. 84% say a woman has the right to have an abortion. 75% are accepting of extramarital cohabitation. 66% say the government should guarantee employment. 72% say the government should reduce the income gap.³⁸⁵

These figures should not be surprising and would not be so troubling except that many of these professors do attempt to “ram home” these beliefs. That they are doing exactly that is suggested by the results of a study by the American Council of Trustees and Alumni:

49% of students said their professors often made political comments in the classroom even when it had nothing to do with the subject they were teaching....almost half the students said there were no alternative views offered to counterbalance their professors' political presentation, leading 29% to think that agreeing with their professors' politics was necessary for good grades.

In short, according to those with first-hand knowledge, in the college classroom today, many professors are preaching rather than teaching.³⁸⁶

Furthermore, methods of indoctrination on the college campuses go beyond the classroom. At most—if not all—colleges, methods of indoctrination are promoted in a number of ways, including “freshman orientation, speech codes, mandatory diversity training, dormitory policies, guidelines for registered student organizations and mental health counseling.”³⁸⁷ It's all about tolerance—tolerance of everything except biblical, Christian beliefs. The case of Missouri State University junior Emily Brooker illustrates this:

(Emily) objected to an assignment in which students were asked to write their state legislators and urge support for adoptions by same-sex couples. The evangelical social-work major was promptly hauled before a faculty panel and charged with maintaining an insignificant commitment to diversity. The panel grilled Brooker on her religious views without her parents present, convicted her of discrimination against gays, and informed her that to graduate she needed to lessen the gap between her own values and the values of the social- work profession.³⁸⁸

The Brooker case had both a happy and sad ending. Happily, the Alliance Defense Fund sued Missouri State on Brooker's behalf and won. An independent investigation into the case “found such widespread intellectual bullying throughout the university's school of social work that investigators recommended shutting the program down and replacing the entire faculty.”³⁸⁹ Sadly, it was not shut down.

385 Rusty Benson, “Power Politics at Postmodern U,” *AFA Journal* (June 2005): 20.

386 *Ibid.*, 21.

387 Rebecca Grace, “Colleges Turn Left; Students Think That's Right,” *The West Michigan Christian* (September, 2006) 1, 8.

388 Mark Bergin, “Tenured Bigots,” *World* (August 18, 2007): 28.

389 *Ibid.*

The Results

More sad still are some of the results of this "bullying." (A note of caution must be expressed here. The examples in this article are not to be construed as typical for all college campuses, at least to the degree shown in the examples. Nevertheless, college students will face similar challenges to one degree or another, and these challenges have contributed to some very sad outcomes.) For example:

A mother describes what happened when her daughter went off to college: "our daughter was raised in Christian schools and in a Christian home. Two years out of high school at 20, she enrolled at the University. Unfortunately, she was overwhelmed by the professors and began to believe their philosophies. She graduated two years ago...and has turned her back on all that she believed in. We are trusting God to bring our girl back."³⁹⁰

While this is but one example, national surveys indicate that this trend is growing. These "surveys indicate that up to 51% of Christian students no longer claim to be 'born again' by their senior year."³⁹¹ That is a startling statistic! One might wonder, how can this be?

A George Barna poll suggests that student ignorance due to lack of preparation in the home, church, and school is the main problem. According to that poll, "Just 9 percent of evangelical students believe in anything called absolute truth."³⁹² One might be inclined to question the accuracy of this poll; however, it appears to be corroborated by the results of the PEERS test. The PEERS test is designed to determine the worldview of the test-takers by examining their beliefs in five key areas: politics, economics, education, religion, and social issues. Test results indicate that,

From 1988-2000 average scores of Christian school students dropped by 30.3%. Results of evangelical family students in public schools dropped 36.8%.

Christian students attending public schools now regularly score in the lower half of secular humanism, headed toward a socialistic worldview. Students in typical Christian schools score as secular humanist.³⁹³

Preparation for Standing in the Days of Dawkins

Those statistics require a sense of urgency such that Issachar's children not be numbered among them. For them to stand in these days of Dawkins they need to be equipped, not only to know the vain

390 Chuck Edwards, "Surviving a College Education," *AFA Journal* (July, 2004): 17.

391 Ibid.

392 Charles Colson, "Worldview Boot Camp," *Christianity Today* (December, 2004): 80.

393 Brannon S. Howse, "Test Reveals Christian Students Lack Biblical Worldview," *Christian Renewal* (February, 11 2002): 16.

philosophies of Dawkins, but also to know how to respond to them. Helpful might be some supertime discussions using the sword of the Word to combat the following (and other) common statements that the likes of Dawkins present as truth:

1. The Bible is a myth.
2. The male gender is responsible for the world's problems.
3. Current translations of the Bible are not accurate.
4. The Bible is full of inaccuracies and/or inconsistencies.
5. Tolerance means accepting all lifestyles as valid.
6. Human beings are the product of evolution, not creation.
7. There are no absolute truths.
8. Christians are responsible for the earth's pollution.
9. Homosexuality is okay with God.
10. Christians are hateful.
11. Christians are bigots.
12. All religions say the same thing
13. If God created all things, He must have created evil; therefore God is evil.
14. According to the rules of empirical, testable science, God does not exist.

To further prepare Issachar's young people for the challenges of the likes of Dawkins, a Reformed, biblical, Christian high school liberal arts education is of utmost importance. This needs to be an education in which the students are taught antithetically in all the areas of study. Not only do they need to know the truth of each discipline, they need to know the enemy's lies with respect to each and be equipped to combat them. Too often high school students begin to focus on a particular area of study too early. At this time in their educational journey, more important is a broad exposure to all areas of learning. It may even be advisable to offer a course of study that exposes the students to the specific worldviews of the day and equips them to combat their false teachings. Also, Issachar's seed should have opportunity to articulate a Reformed, biblical, Christian worldview of their own. In this regard one cannot emphasize enough the importance of systematic, sound catechetical instruction provided by the church, which will firmly ground Issachar's covenant seed in the scriptures and the Reformed creeds. Furthermore, they will need spiritual support when they go off to college. While it may be a challenge to be able to provide this support if they are far from home or stay on campus, provide it we must. Clearly, modern-day Issachar must not simply assume that just because her children are raised in Christian homes, taught in Christian schools, and regularly attend church, they are not at risk when they fall under the shadow of Dawkin's post-modern culture. The warning of Colossians 2:8 rings as true today as it did in the days of the apostle Paul: "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ." However, the apostle's warning is more than just a warning, it is also a call to action: "As ye have therefore received Christ Jesus the Lord, so walk ye in him" (v. 6). Furthermore, in Ephesians 6 the apostle supplies marching orders for this battle "against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places" (v. 12). The marching orders for this battle of ideas require that Issachar put on "the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand" (v. 13).

PART SEVEN

ISSACHAR VS. THE BEAST

In Revelation 13 the Holy Spirit revealed to the apostle John and to the New Testament church through John two beasts; one rising out of the sea (v. 1) and the other coming out of the earth (v. 11). It is our intention in Part VII to examine developments in our twenty-first century world in light of this revelation in an attempt to grow in our understanding of the times.

Herman Hoeksema, in chapters 32, 41, and 42 of his significant work on the book of Revelation, *Behold He Cometh!* writes extensively about these beasts. The reader would do well to study that as background information. There Hoeksema identifies this first beast as representative of all the kingdoms of the world, when he writes:

So the world-kingdom which is represented by this beast is one which combines in itself all the power and glory and ambitions and spirit of all the kingdoms which have aimed at world-power in the past and that do aim at it at the present.³⁹⁴

³⁹⁴ Hoeksema, *Behold He Cometh!* 455.

Chapter Twenty-nine

The Beast Rising

Early Manifestations of the Beast out of the Sea

An early manifestation of this beast of Revelation 13 is seen in the establishment of the kingdom of Nimrod at the Tower of Babel, the purpose of which was to “make us a name, lest we be scattered abroad upon the face of the whole earth” (Gen. 11:4). God’s direct intervention by confounding their language prevented this premature kingdom of antichrist from purging the earth of its creator and His cause, the church. Revealed in this history is Satan’s world-kingdom goal: a goal that he seeks to accomplish by his attempts to overcome the “deadly wound” (Rev. 13:3) inflicted by God at Babel.

Subsequent attempts of Satan to establish his kingdom through the earthly kingdoms of the world are exposed in Daniel’s prophecy. Here God, by means of the dream of a great image to King Nebuchadnezzar, reveals other historical manifestations of the kingdom of antichrist. The head of gold (Babylon), breast and arms of silver (Persia), belly and thighs of brass (Greece), and legs of iron (Rome) all demonstrate Satan’s failed attempts to overcome the wound at Babel. The Roman Empire came the closest. No doubt the near success of the Roman Empire was in part due to the sometimes combined efforts of the Roman Catholic Church and the Roman State. Nevertheless these efforts failed as well, in part because of the constant power struggle between church and state.

Satan’s Final Attempt at World-Empire Building

Scripture makes clear that there will be a seemingly successful establishment of the kingdom of antichrist. Professor Emeritus Herman Hanko connects this kingdom to the image in Nebuchadnezzar’s dream:

The feet of Nebuchadnezzar’s image were a mixture of iron and clay. That part of the image was a mixture because it indicated the final manifestation of the one-world government in the Antichristian kingdom. Its mixture indicates its weakness. Its weakness is that it is a union of apostate Christianity in Western civilization and Gog and Magog, the nations on the four corners of the earth. Its position at the feet of the image indicates that it is the final manifestation of all the developments that went before it from Babylon to the end of time. It is the real purpose of Satan, only partially expressed in the other parts of the image, but which, as the feet, supports and gives its true character to all these other parts. It does this by virtue of its being a part of the one image.

The weakness of the final manifestation of a one-world goal is that God’s intervention at Babel cannot be overcome by human effort. The diversity of nations and races are too fundamental to be repaired in a sinful world.³⁹⁵

395 David J. Engelsma and Herman Hanko, *Reformed Worldview* (Ballymena, Northern Ireland: British Reformed Fellowship, 2012), 107.

While in the final analysis that is true, for a time it will appear as if Satan has been successful. In his exposition of Revelation 17:7-14 Rev. Herman Hoeksema proposes a way that this uniting of the nations could very well happen:

How then shall the final formation of the beast come to its realization? In order to understand this, we must, in the first place, understand the expression that there shall still be a seventh powerful kingdom which has not yet been [at the time of the apostle John]...if we take in connection with this picture of the seven heads the symbolism of the ten horns (Revelation 17:7), and read that they are all of one mind and shall give their power to the beast, we receive the impression that the future realization of the kingdom of antichrist shall rather be by way of confederation than by way of conquest...

It seems that we are justified in drawing the following picture. The text speaks of a seventh mighty power which is still in the future. It had not yet received its dominion at that time. But there can be no question about the fact that it shall receive its dominion. For a short while it shall show its power as a separate power. For it must continue a little while in the midst of all the other kingdoms or powers which may exist together with it. But after this little while is finished, whatever may be the history of it, the other powers, indicated by the ten horns, shall give their power to the beast together with that seventh head, thus forming the great, final confederation, or league, that shall constitute the ultimate form of the antichristian world-power. It shall be a league formed of the seventh head together with the ten horns. And then we can also understand the expression, apparently so difficult to grasp, "The beast that was, and is not, even he is the eighth, and is of the seven." That is, the beast in its entirety, as a confederation of world-powers, all being of one mind and one purpose, and all giving their power to the beast,—that one great league is, in the first place, as such an eighth power. It is distinct from all the seven heads separately, for they formed no confederation. It is the old kingdom of Nimrod over again in modern form....

To recapitulate in brief, therefore, there are to be eight world powers in all. Six have been, in Egypt, Assyria, Babylonia, Persia, Greece, and Rome. The seventh is not yet, or, if it is today, it has not yet become plainly manifest. Its existence shall be peculiar in this respect, that it shall aim at the unification and combination of all the



Herman Hoeksema (1886-1965)

powers that exist at this time. And this shall lead to the final league of nations to realize the kingdom of Antichrist.³⁹⁶

Present Developments that Appear to Confirm Hoeksema's Analysis

This writing of Herman Hoeksema is the fruit of sermons he preached shortly after World War I and in the era of World War II. Much has transpired in our world in the subsequent years that would tend to confirm his analysis.

During the years of his ministry there were two significant attempts to establish an effective kingdom of antichrist, after World War I the League of Nations and after World War II the United Nations. Both of these proved to be failures, in large part because the nations were not willing truly to confederate, although the UN continues to work toward that goal. True, effective unity of confederation will necessitate relinquishing, at least in part, national sovereignty, something the nations have been hesitant to do. (It may be that the European Union will show the world how it is to be done, or, more likely, how it is *not* to be done. c.k.)³⁹⁷ This reluctance is certainly understandable when one takes into consideration the history of the nations. Time and again the nations have been at each others throats and thus have been conditioned to be suspect one of another. The Republic of China, for example, might ask, "Why trust Japan now, when the 'Rape of Nanking' (1937) proved their hatred for us?" Similar concerns by the Russian and German peoples could be expressed due to the atrocities committed by both during World War II. World history records countless other examples that could be cited.

While that question of trust is, and will continue to be, very much an issue, the times almost demand some sort of confederation of the nations that can effectively keep the world from self-destruction. Whether real or imagined, the rise of radical Islam, the proliferation of nuclear weapons by rouge nations, the purported growth of an unsustainable population, the supposed increase of man-caused global warming, global health epidemics, and the interconnectedness of world economies, all seem to demand a unified world confederation for solutions.

The Third Way

At present, numerous world luminaries are promoting just such a confederation under the label "The Third Way." On Sunday, April 25, 1999, the then president of the United States, William Jefferson Clinton, hosted a roundtable discussion on the subject, "The Third Way: Progressive Governance for the 21st Century." Those in attendance at the meeting included British Prime Minister Tony Blair, German Chancellor Gerhard Schroeder, Dutch Prime Minister Wim Kok, Italian Prime Minister Massimo D'Alema, First Lady Hillary Rodham Clinton, and Al From, President of the Democratic Leadership Council.

At bottom the Third Way movement is an attempt to blend capitalism, socialism, and communism into a New World Order.

The vision of those behind the Third Way is the need to move away from what they see as a sterile debate between left and right—between those who favor either the state or the free market doing everything.

Instead, they are looking towards a new form of political philosophy (the Third Way) that focuses on adapting economies and societies to the demands and pressures of globalization.³⁹⁸

396 Hoeksema, *Behold He Cometh!* 575–76.

397 Great Britain's exit from the European Union in 2020 appears to support this.

398 <http://news.bbc.co.uk/2/hi/europe/771608.stm>.

Agenda 21

The means of achieving this lofty goal has its roots in the comprehensive plan of action called “Agenda 21.” The plan was adopted by the Earth Summit that took place at Rio de Janeiro in June of 1992 and was reaffirmed at the World Summit on Sustainable Development held in Johannesburg, South Africa in August/September, 2002. Those interested in understanding the times would do well to delve into this comprehensive agenda for the world, by consulting available Internet sources. For our purposes we will summarize this freedom-robbing, all-comprehensive agenda by means of a paragraph written by Tom De Weese of the American Policy Center:

Here [in two documents: “Agenda 21” and the “Biodiversity Treaty”] the ideas were officially presented to world leaders that all government on every level, needed to be transformed into top-down control over housing, food production, energy, water, private property, education, population control, gun control, transportation, social welfare, medical care, and literally every aspect of our lives. To get the full picture, add to these the UN Convention on the Rights of the Child and the convention on the elimination of all forms of discrimination against women, both of which create UN mandates on abortion, child rearing, and government interference on families.³⁹⁹

While Agenda 21 might be passed off by some as mere pie-in-the-sky of a few globalist-thinking radicals, it should be noted that Agenda 21 has been adopted by 178 nations of the world. Furthermore, United States President George H.W. Bush signed the document for the United States, which in effect committed the United States to the goals of Agenda 21. Not only that, in 1995 President Clinton signed Executive Order 12858 as a commitment to harmonize United States environmental policy with the directives outlined in Agenda 21. This executive order directs all agencies of the federal government to work with state and local governments to implement the guidelines set forth in Agenda 21. Furthermore, President Obama’s science czar, John Holdren, advocated this same agenda in his call for a “Planetary Regime,” which would have the power to control the use of all natural resources, regulate international trade, and determine optimum population for the world and for each region of the world.⁴⁰⁰

Agenda 21 is not just theory; it is even now being implemented. To confirm this, one need only compare the goals of Agenda 21 with what is being promoted by the Environmental Protection Agency of the United States. The informed reader is well aware of many of the regulations of the EPA on power plants, oil, coal, and all our natural resources to achieve what they call “sustainable development.”

The imposition of this agenda on the nations of the world necessitates a confederation of the existing political powers. Its promotion for acceptance by the peoples of the world employs the process of consensus and the Doctrine of Communitarianism as proclaimed by another beast.

Another Beast

399 Tom De Weese, “Sustainable Development is the Evil You Face,” (8/12/2009)
www.worldviewtimes.com/article.php/articleid_5251/Brannon-Howse/Tom-DeWeese.

400 Ben Johnson, “Obama’s Biggest Radical,” *Front Page* (February 27, 2009)
www.frontpagemag.com/read/Article.aspx?ARTID=34198.

The near monopoly of power once enjoyed by sovereign entities is being eroded...states must be prepared to cede some sovereignty to world bodies...Globalization thus implies that sovereignty is not only becoming weaker in reality, but that it needs to become weaker...The goal should be to redefine sovereignty for the era of globalization, to find a balance between a world of fully sovereign states and an international system of either world government or anarchy.⁴⁰¹

With these comments Richard N. Haass, president of the Council on Foreign Relations, whose ultimate aim is that national boundaries be removed and a one-world rule established, echoes the goal of the first beast of Revelation 13 to have power over “all kindreds, and tongues, and nations” (Rev. 13:7). Visionary John D. Rockefeller, whose family donated the property on which the United Nations headquarters was built, sets forth a role for the church in accomplishing this goal of the first beast:

Would that I had the power to bring to your minds the vision as it unfolds before me! I see all denominational emphasis set aside...I see the church molding the thought of the world as it has never done before, leading in all great movements as it should. I see it literally establishing the Kingdom of God on earth.⁴⁰²

“Molding the thought of the world...” would appear to be the task of “another beast” revealed in Revelation 13.

Herman Hoeksema’s Exposition of the Meaning of the Second Beast

The apostle John informs the church in Revelation 13:11–12: “And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon. And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed.” According to Herman Hoeksema, broadly speaking these

two beasts together form the picture of the full and complete antichristian power. But the first beast pictures it in its political aspect; the second beast deals with its religious and moral and scientific forces. The first beast tells us that this kingdom has sway over all men and over all things; the second beast rather explains to us how this first beast exercises his authority.⁴⁰³

Hoeksema continues by writing more specifically concerning the meaning of the second beast. Paraphrasing Hoeksema: we are informed that this second beast is from the earth rather than the stormy sea, indicating that the second beast is “less formidable in appearance.” Not only that, the second beast has horns as a lamb, nevertheless he speaks like a dragon, which indicates that he serves the first beast and exercises his authority. In fact, it is the task of the second beast to cause the inhabitants of the earth to worship the first beast, and if they don’t, to see to it that they are easily

401 Richard N. Haass, “Sovereignty and Globalization” (February 17, 2006) posted at <http://www.cfr.org/sovereignty/sovereignty-globalization/p9903>

402 John D. Rockefeller, quoted in James W. Wardner, “Unholy Alliances: The Secret Plan and the Secret People Who are Working to Destroy America” (privately published 1996).

403 Hoeksema, *Behold He Cometh!* 467.

distinguished from those who do in order that they may be killed. Hoeksema contends that this second beast does not exercise his power by commands but by persuasion: “He comes by speaking and doing great signs and wonders. He comes therefore with the persuasion of a prophet. He does not force, but convince. He does not command and issue laws, but he wins the hearts of men.”⁴⁰⁴

Further investigation into the book of Revelation reveals who this second beast represents. In chapter 19, writing about the judgment of the two beasts, the apostle John records: “And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into the lake of fire burning with brimstone “(Rev. 20:10). Rev. 19:20 further confirms that the second beast is identified as the false prophet: “And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are.” Hoeksema concludes about this second beast that he “is indispensable to the first. The world-power has need of false science [for one, thing Darwinism, c.k.] and philosophy [for two, think naturalism and postmodernism, c.k.] and religion [for three, think Arminianism, common grace, and postmillennialism, c.k.] to maintain his authority and the integrity and unity of his kingdom.”⁴⁰⁵

The Activity of the Second Beast

With all the power of science, philosophy, and religion at his disposal, the false prophet (second beast) utilizes agents in this world to promote his lies. At his disposal for this purpose is the false church. This becomes clear when we examine the similarity of what we read in Revelation 13 to what we read in Revelation 17. The second beast described in Revelation 13 is given the power to cause “the earth and them which dwell therein to worship the first beast” (v. 12). Furthermore, he has the power to “cause that as many as would not worship the image of the beast should be killed” (v. 15). Interestingly, we find this same vile activity carried out by the whore Babylon (false church) revealed in Revelation 17. There we read, “And the woman was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication: And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH. And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus” (Rev. 17:4–6). Herman Hoeksema expounds this passage:

We have a picture of the harlot church, the false church, the counterfeit church. For even as the devil aims at establishing a counterfeit kingdom, so he also establishes a counterfeit church. Naturally! We have told you before that he uses all the institutions which God has placed on the earth in this dispensation for the maintenance and establishment of his kingdom, that he employs them all for his own purpose and for the propagation of his own principle. The same is true of the church. Also the church as an institution in this dispensation, designed to be the army of the kingdom,—also that church the devil shrewdly employs in his service. And the result is that a counterfeit church, the harlot church, is established. The true church is the spiritual bride of Christ, ingrafted into Him by a true faith, and through Him stands in covenant relation with the Lord Jehovah. But that counterfeit church is the church which still bears the name of church, still appears as the church in the world, still claims or pretends to be the church, outwardly also looks like the church, has its ministers and sacraments, the preaching of

404 Ibid., 467–68.

405 Ibid., 471.

the Word and teaching, and all kinds of institutions and societies besides, but employs all the blessings she has outwardly received in the service of Antichrist...[A]ll her members she educates to work for the dragon and his kingdom...The more she labors in the interest of the antichristian kingdom, the more she will enjoy the favor of the dragon: for she is nothing but his harlot, and allows herself to be the instrument of Antichrist.⁴⁰⁶

Tracking the Second Beast

It has been demonstrated that there is progression throughout history in the attempt of the devil to establish his antichristian world power. The same is true of the work of the second beast. This is understandable if one considers that “he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast” (Rev. 13:12).

In tracking some of the past activity of this second beast, one is naturally drawn to the obvious examples of the persecution of God’s people by that which has called itself the true church. After all, the apostle John records that the woman is “drunken with the blood of the saints, and with the martyrs of Jesus.” Countless examples of this can be seen throughout the new dispensation. A few that immediately come to mind include the persecution of the church in its infancy at Jerusalem by the Jewish leaders shortly after the death of Christ. Specific examples that are recorded in scripture are the murder of James, the stoning of Stephen, and the zealous pursuit of the early Christians by Saul of Tarsus. And who can forget the countless heinous crimes of the Roman Catholic Church, especially as they were carried out by its Dominican Order, in the dreaded Inquisition throughout much of the Middle Ages?

But it should not be forgotten that the second beast also works throughout history through the counterfeit church to deceive. The apostle John takes note of this when he describes the power of the second beast to deceive “them that dwell on the earth by means of those miracles which he had the power to do in the sight of the beast” (Rev. 13:14). She does this in part through false doctrine. In John’s day the counterfeit church revealed itself in the false teaching of the Judaizers. During the rise of the Roman Catholic Church, its counterfeit nature would be demonstrated in its teachings of semi-pelagianism, mariology, papal infallibility, and salvation by faith and works.

Furthermore, Rome has been quick to promote its cause by the use of miracles (whether real or contrived). A few specific examples will suffice to demonstrate this point: Many have been deceived by the supposed appearance of the Virgin Mary to three shepherd children at Fatima, Portugal on May 13, 1917 and the thirteenth day of each of the following six months. Even more fantastic is the “miracle” of the Virgin of Guadalupe that won the hearts of the Indians in Mexico:

The Spaniards, after they had conquered Mexico, had in mind the goal of converting the indigenous Indians into catholicism. But the Spaniards encountered many difficulties because the Mexican people had existing strong beliefs in their many gods. It wasn’t until the story of the Virgin of Guadalupe and Juan Diego that this started to change.

Juan Diego was a young indigenous Indian walking toward the Hill of Tepeyac on December 12, 1531 when he was stopped by the appearance of the Virgin Mary. The Virgin Mary appearing to Juan Diego was a young woman with black hair and dark skin which looked more like an indigenous person. She ordered Juan Diego to go to the bishop and ask him to build a church at the Hill of Tepeyac. Juan Diego then ran to the

406 Ibid., 561.

Bishop to tell him what the Virgin Mary had told him. The Bishop did not believe what this young man was telling him and decided to ignore the petition.

The Virgin Mary appeared again in front of Juan Diego and told him to collect flowers from the top of the hill, but because it was December Juan Diego knew that there was not going to be any flowers at the rocky hill. Upon reaching the top of the hill, Juan Diego was surprised to see that it was covered with colorful and beautiful flowers. Juan Diego, as he was asked to, collected the flowers using his overcoat and ran again to see the Bishop.

Juan Diego gave the coat full of flowers to the bishop, and here the bishop discovered the image of Virgin Mary's picture was miraculously traced on the coat. Seeing both the unseasonal flowers and the image of the Virgin, the Bishop realized Juan Diego had told him the truth and The Basilica of the Virgin of Guadalupe was built on the hill of Tepeyac in Mexico City.⁴⁰⁷

That the Virgin of Guadalupe was like them (dark hair and dark complexion) won the *hearts* of the indigenous Indians to the Roman Catholic Church and their *bodies* to the service of the Spanish government.

Of particular interest in this particular case is how the supposed miracle promoted by the Roman Catholic Church served the political cause of the Spanish government. It appears to demonstrate how the false church can be of service to the first beast in promoting his political goals. Is it possible that similar forces are at work today to bring to fruition the kingdom of antichrist?

As the return of the Lord nears, the tracks of this beast are becoming more numerous and distinct.

407 <http://www/mexonline.com/virginofguadalupe.htm>.

Chapter Thirty

Preparing for the Hunt

Although a wolf may be disguised to look like a sheep, his tracks will always betray him. True is this also for the beast discussed in the last chapter. And since that second beast (false prophet) “exerciseth all the power of the first beast (antichrist and the antichristian world-power)” and is commissioned to cause the inhabitants of the earth to worship the first beast (Rev. 13:12), it would appear that the second beast’s tracks will be most readily recognized and most easily followed. Furthermore, Revelation 13:14 informs us that the means the second beast uses to accomplish this is a message of deception.

For modern-day Israel to recognize the progression of this deceptive message of the second beast in the twenty-first century, it may be helpful to examine a political movement whose purpose is the establishment of an antichristian world power.

Scripture makes clear in Revelation 17 that the kingdom of antichrist will culminate in a confederation of world-powers that serve under his authority. Throughout the twentieth century and now into the twenty-first century, Fabian Socialism has become an increasingly influential political philosophy that appears to be leading the western powers more and more in that direction.

A Very Brief History of the Fabian Society

Fabian Socialism is the child of the Fabian Society. In 1889 the Fabian Society published its first tract: “Why Are the Many Poor?” In it they expressed their commitment to fight for social justice and the improvement of human society. Their quest to accomplish these goals led the Fabian Society in 1900 to join the trade unions in Great Britain that founded the Labour Party. From these humble beginnings the Fabians became very influential in English politics.⁴⁰⁸

Their ideas, labeled Fabian Socialism, were a reaction to that which was being promoted by the communists, who preached revolution and anarchy to achieve their goal of state socialism. Instead, the Fabians favored a milder approach to achieving that goal. In fact, their name demonstrates this. They took the name Fabian from the battle tactics of the Roman General Fabius Cunctator. His battle strategy of avoiding direct confrontation with the forces of Hannibal and his war elephants gradually wore down Hannibal’s army and contributed to the Roman victory over Carthage. Instead of revolution, the Fabians favor a gradual approach to bringing about their desired societal changes by means of a cadre of state-administered enlightened experts. Interestingly, they adopted the turtle as the symbol of their movement, to demonstrate the importance of gradualism in the achievement of their goals. Needless to say, their patient strategy of advancing the cause of socialism by means of persuasion, education, and deception rather than violent class warfare has proven quite effective.⁴⁰⁹

408 <http://www.guardian.co.uk/politics/2001/aug/1>.

409 <http://www.britannica.com/EBchecked/topics/5>.

The Fabian Window

A peak at the Fabian Window⁴¹⁰ may be helpful in exposing the Fabian worldview for what it has been from its beginnings and continues to be to the present.

The stained-glass window was designed by George Bernard Shaw in 1910 as a commemoration of the Fabian Society. This, by the way, is the very same man who proclaimed:

Under socialism, you would not be allowed to be poor. You would be forcibly fed, clothed, lodged, taught, and employed whether you liked it or not. If it were discovered that you had not character and industry enough to be worth all this trouble, you might possibly be executed in a kindly manner; but whilst you were permitted to live, you would have to live well.⁴¹¹



Fabian Window (Courtesy of Wikipedia)

While there is some dispute concerning the interpretation of all the details of the window, the main message is clear. It depicts the earth on an anvil, with two leaders of the Fabian Society (most likely Sidney Webb and George Shaw) striking the earth with hammers to “REMOLD IT NEARER TO THE HEART’S DESIRE,” as the window’s caption proclaims. As an aside, it might be beneficial to read the full verse of the twelfth-century Islamic philosopher Omar Khayyam, from which the caption was taken:

Dearest love, couldst thou and I with fate conspire
To grasp this sorry scheme of things entire,
Would we not shatter it to bits, and then
Remould it nearer to the heart’s desire!

410 http://www.sunray22b.net/fabian_window.htm

411 George Bernard Shaw, *The Intelligent Woman’s Guide to Socialism and Capitalism* (1928; rpt. New Brunswick, New Jersey: Transition Books, 1984), 470.

The history of the Fabian Society leaves little doubt about their intent: in keeping with the message of the verse, they are not only interested in remolding the world, but also intend first to “shatter it to bits.”

Across the bottom of the window, the masses kneel in worship of a pile of books that promote the theories of socialism. The man to the left is very likely early Fabian enthusiast H. G. Wells fishing for those bottom-feeding suckers (useful idiots) that are worshiping the books. Most revealing of all, however, is the Fabian crest of a wolf in sheep’s clothing that appears between the men remolding the earth. This crest clearly expresses the deceptive intent of the movement as they proceed to advance their evil goals.

Promotion of the Fabian Cause

Early on, way back in 1921, a group of Fabians started the Council on Foreign Relations in the United States and the Royal Institute of International Affairs in Britain, with “global governance” as their goal. Furthermore, with that as their continuing theme they helped afflict the world with the United Nations in 1945.

But that was then! What is now? Fabian Socialism is very much alive and well. This becomes clear when one considers recent revelations in connection with the Fabian Window. For whatever reason, or reasons, the window has had a history of disappearing and reappearing. Most recently, however, it has been purchased by the Webb Memorial Trust and is now on loan to the London School of Economics, where it is on display. In April of 2006 former British Prime Minister and Fabian Society member Tony Blair participated in its official unveiling. In his speech for that occasion Blair declared: “Despite all the very obvious differences in policy and attitude and positioning, a lot of values that the Fabians and George Bernard Shaw stood for would be very recognizable, at least I hope they would, in today’s Labour Party.”⁴¹²

Those “values” of the Fabians are being promoted by the likes of Mr. Blair. In fact, Mr. Blair is an excellent example of the Fabian socialist wolf in sheep’s clothing. A November 26, 2010 article in the *Telegraph* (a London newspaper) demonstrates this:

Mr. Blair, who converted to Roman Catholicism after he stepped down as Prime Minister in 2007, was to address the question, “Is religion a force for good or ill?” ...[In an] interview with Toronto’s *Globe and Mail* newspaper, Mr. Blair said, “I think the place of faith in the era of globalization is the single biggest issue of the 21st century. In terms of how people live together, how we minimize the prospects of conflict and maximize the prospects of peace, the place of religion in our society is essential....I think religion could be, in an era of globalization, a civilizing force.”⁴¹³

Furthermore, Mr. Blair practices what he preaches! He’s a practicing Fabian Socialist who preaches the need for enlisting religion to advance the Fabian cause. A perusal of the “Tony Blair Faith Foundation” website makes that abundantly clear. The foundation’s purpose is to promote “respect and understanding about the world’s religions through education and multi-faith action. We show how faith can be a powerful force for good in the modern world.”⁴¹⁴ Remember, this is the same Tony Blair who,

412 Brannon Howse, *Religious Trojan Horse* (Collierville, TN: Worldview Weekend Publishing, 2012), 91.

413 *Ibid.*, 91–92.

414 <http://www.tonyblairfaithfoundationus.org/>.

with other world luminaries, is promoting “The Third Way” and “Agenda 21” in their attempt to blend capitalism, socialism, and communism into a New World Order, which is after all the Fabian goal.

Yes indeed, there is a movement afoot to advance the cause of the antichristian world power of the first beast by means of the faith community. Is the second beast (false prophet) up to that task? The tracks will tell.

Chapter Thirty-one

Stalking the Beast

The Lord, having revealed to His church in His infallible Word the goal and purpose of Satan (the establishment of his antichristian world power, Rev. 17), it remains for the children of Issachar to stalk the false prophet as he enlists the services of the false and apostatizing churches to advance Satan's devious cause.

Many world luminaries (Tony Blair, the Clintons, John D. Rockefeller, etc.) actively advanced this cause by promoting their Fabian, antichristian goal for the world. They have discovered in the process that success will necessitate something more than coercion. Other world powers as represented in Nebuchadnezzar's image have relied primarily on coercion and failed miserably. Success will require enlisting the services of the church to the task of "molding the thought of the world,"⁴¹⁵ or as expressed in the caption of the Fabian window: "REMOLD IT NEARER TO THE HEART'S DESIRE."

To accomplish this the false prophet is engaged in "remolding" the Biblical themes of unity and justice by means of a belief system known as communitarianism.

The Gospel According to Communitarianism

Henry Lamb, chairman of an organization called Sovereignty International and author of the book, *The Rise of Global Governance*, has written extensively about communitarianism. Lamb states in part:

This is a belief system that opposes both authoritarianism and individualism, and promotes instead a social organization that is governed by policies designed by civil society to limit individual freedom as required for the benefit of the community...

For more than 200 years, all these questions were addressed by elected representatives of the community. Individual members of the community have always been free to propose projects to meet unmet community needs. Elected officials who failed to respond to the wishes of the community could always be replaced at the next election.

In the 1980s and 1990s, the environmental movement, joined by "social justice" advocates, grew impatient with the rate of change under this traditional policymaking procedure. That's why the *President's Council on Sustainable Development* declared, "We need a new decision process..." This new decision process is constructed on a communitarian philosophy and employs the *consensus process*.

Typically, these councils have been initiated and funded by special interest groups or by the federal government—not by the local community. These councils inevitably create a plan that incorporates the recommendations set forth in Agenda 21, the U.N.'s bible on sustainable development. These plans limit individual freedom and impose individual responsibilities in order to create a community that the vision council

415 John D. Rockefeller, quoted in James W. Wardner, "Unholy Alliances: The Secret Plan and the Secret People Who are Working to Destroy America," 1996 (privately published).

has determined to be in the best interest of the whole... [Readers may have noticed how frequently the term “sustainable development” is used in our day, even in advertising.]

Communitarianism has been called “communism-lite.” Others refer to it as “sophisticated socialism,” on the ground, it appears to be academic justification for transforming the policymaking process, taking authority away from elected officials and empowering non-elected representatives of special interest groups.⁴¹⁶

The Deception of the Gospel According to Communitarianism

By this time it should be clear that communitarianism is little more than a long, friendly-sounding term used to promote socialism under the pretense of seeking the welfare of the community and the improvement of human society.

That the false and apostatizing churches should promote this deceptive program is not difficult to understand if one keeps in mind their commitment to preaching a “social gospel:” a gospel with religious overtones but which is at bottom the Fabian political idea of “social justice.” For them the primary task of the church is to alleviate human suffering. That being the case, the socialist idea of redistribution of wealth to serve the “common good” is a perfectly sensible idea. The Roman Catholic Church has long been a promoter of this program in its gospel of “liberation theology,” and today much of the Protestant church-world is not far behind. Carl Teichrib, chief editor of the publication, *Forcing Change*, explains:

In today’s Christian world—and Western culture in general—there’s a myriad of changes taking place, and with it comes new language. “Social Justice” is certainly in the spotlight. Jim Wallis of Sojourners uses this term repeatedly. Brian McLaren’s book *Everything Must Change* seeks to reframe Christianity in a social justice context. The Christian Reformed Church has a social justice office, as does the Salvation Army; and the Mennonite Church USA, the United Methodist Church, the United Church of Canada, and an endless list of other denominations and church bodies speak of “social justice.” Christian universities and Bible colleges too have adopted this language.⁴¹⁷

Sadly, many of these churches have reinterpreted Scripture to teach that economic inequality is, per se, a bad thing. While it is true that all Christians deplore unjust deeds, it is not necessarily unjust for some to have more than others. The Lord himself made that clear when a certain man wanted Jesus to tell his brother to share an inheritance with him, to which Jesus answered, “Man, who made me a judge or a divider over you?” (Luke 12:14)

To illustrate his point of the unbiblical nature of the social justice mantra, Mr. Teichrib uses the example of the Parable of the Good Samaritan:

(I)f the Samaritan were a supporter of the dominant theme in social justice, he would have acted with a different motive for different ends. The Samaritan would have used the occasion to lobby for social transformation. 1) The robbers were really victims of an unjust economic system, and had acted in response to the oppression of the ruling class. 2) In order to bring social justice to this oppressed class, and to steer them back to a caring community, equitable wealth redistribution should take place. The rich must be

416 Henry Lamb, “An Unseen Enemy of Freedom,” Worldnetdaily.com, September 13, 2008.

417 Carl Teichrib, “The Fallacy of Social Justice: All for One and theft to All.”
<http://www.worldviewweekend.com/worldview-times/article.php?articleid=6585>

taxed to fund necessary social programs. A more equitable society is needed. 3) Who will pay the victim's bills? The community or the rich. 4) This tragic event, the Samaritan would tell us, is a graphic reminder of the class struggle. We are all victims of an unjust economic order. Therefore, we must be the "voice of the voiceless" and advocate for radical social change.⁴¹⁸

More sadly, by preaching this gospel according to communitarianism, the false and apostatizing churches are not only rejecting Christ's purpose for His church, they are serving as agents (either wittingly, or maybe in some cases, unwittingly) to change the very purpose of the church. In so doing they are following in the footsteps of Dr. Walter Rauschenbusch.

The Tracks of Dr. Walter Rauschenbusch

Dr. Walter Rauschenbusch (1861-1918) is sometimes called the father of the social gospel. He was a Baptist minister, member of the Fabian Socialist Society and professor of church history at the Rochester Theological Seminary. His goal was to indoctrinate his students in the finer points of Fabian socialism, global governance and the social gospel, and then to send them off into the churches to preach a Jesus who had a "social passion" for society. With the ideological backing and financial support of the Rockefellers, Rauschenbusch proved quite successful in this endeavor.⁴¹⁹

To further advance this cause Walter teamed-up with the Fabian, Dr. Harry F. Ward (1873-1966) and started the Federal Council of Churches (later to become the National Council of Churches). According to a publication of this organization, they sought to produce "a changed attitude on the part of many church members concerning the purpose and function of the Church and Christianity."⁴²⁰ Apparently they were intent on moving the church away from preaching the gospel to using the church's message as a means to bring about global governance and social justice. In his book *Collectivism in the Churches*, Edgar Bundy explains: "...we have seen how Dr. Walter Rauschenbusch... and the leaders of the social-action movements in the churches decided to do away with Christian individualism and turn to outright collectivism, using the church as their instrument... Religion was only a means toward achieving socialism. And, like all other false prophets who have infiltrated religion through the centuries, used a "front" or disguise. This disguise, as we have seen, was "The Kingdom of God." The



Walter Rauschenbusch (courtesy of Wikipedia)

⁴¹⁸ Ibid.

⁴¹⁹ Brannon Howse, *Religious Trojan Horse* (Collierville, TN: Worldview Weekend Publishing, 2012) 99.

⁴²⁰ *A Yearbook of the Church and Social Service in the U.S.*, Federal Council of Churches, 1916, 23.

Kingdom was not pictured as a spiritual society..., but as a collectivist society which would be brought about by... eradication of poverty, redistribution of wealth... and “economic justice.”⁴²¹

The Tracks of Joseph Stalin

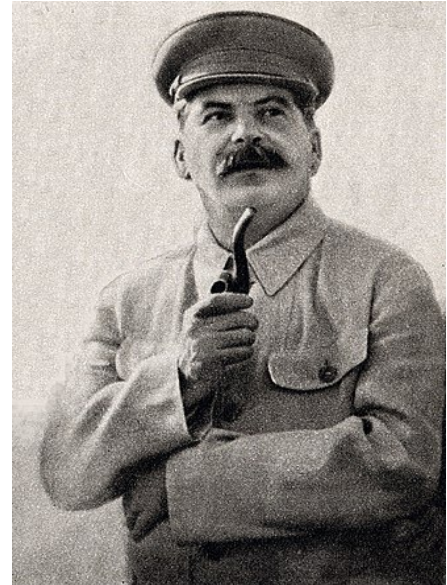
Interestingly, while these false ideas of Rauschenbush and Ward (also known as the “Red Dean” for his communist beliefs) would continue to influence the mainline churches of the United States after the death of Rauschenbusch, these same ideas would be promoted by agents of the Soviet Union (U.S.S.R.). This takes us back to the time period in the late 40s and early 50s called “the Red Scare.” Shortly after World War II it became evident that our government, particularly the State Department, had been infiltrated by Communist agents of Joseph Stalin’s Russian government. The House of Representatives set up the Committee on Un-American Activities to determine who these agents were, the means they were using, and the degree of influence they had gained in the United States. Testimony before that committee in July of 1953 included the following revealing exchange between Robert Kunzig, chief council for the committee, and Manning Johnson, a former member of the Communist Party:

Kunzig: ...the name Harry Ward has appeared in so many of these various organizations and groups. It seems as if there is almost an interlacing tie-up... through various sects and denominations. Have you any comment to make on this situation?

Johnson: Yes, I have. Dr. Harry F. Ward, for many years, has been the chief architect for Communist infiltration and subversion in the religious field.

Kunzig: ...could you give us a summary of the overall manner in which the Communists have attempted to infiltrate and poison the religious organizations of America wherever possible?

Johnson: Once the tactic of infiltrating religious organizations was set by the Kremlin, the actual mechanics of implementing the “new line” was a question of following the... church movement in Russia, where the Communists discovered that the destruction of religion could proceed much faster through infiltration of the church by Communist agents operating within the church itself... In the earliest stages it was determined that with only small forces available it would be necessary to concentrate Communists agents in the seminaries and divinity schools. The practical conclusion drawn by the Red leaders was that these institutions would make it possible for a small Communist



Joseph Stalin (Courtesy of Wikipedia)

421 Edgar C. Bundy, *Collectivism in the Churches: A documented Account of the Political Activities of the Federal, National, and World Councils of Churches* (Wheaton, Illinois: Church League of America, 1957), 101.

minority to influence the ideology of future clergymen... *the idea was to divert the emphasis of clerical thinking from the spiritual to the material* (emphasis added)... Instead of emphasis toward the spiritual and matters of the soul, the new and heavy emphasis was to deal with those matters which, in the main, led toward the Communist program of “immediate demands.”

...The plan was to make the seminaries the neck of a funnel through which thousands of potential clergymen would issue forth, carrying with them, in varying degrees, an ideology and slant which would aid in neutralizing the anti-Communist character of the church and also to use the clergy to spearhead important Communist projects...⁴²²

This antichristian corruption of the gospel and purpose of the church continues to the present. Though Rauschenbusch and Ward are long dead and buried, their ideas continue to rule in the false and apostatizing churches. Legion is their wolf-in-sheep’s-clothing offspring that continue to infect the church. Isachar will do well to track-down this rabid wolf-pack.

Tracker Berit Kjos is helpful. She has done modern-day Issachar a great service by publishing numerous articles which expose what is going on in the apostatizing churches today. Children of Issachar would do well to read some of what she has written. Try “Real Conspiracies: Past and Present,” “Treason in the Church: Trading Truth for a ‘Social Gospel’” and “Transforming the World by Subverting the Church” for starters.⁴²³

In her article, “Re-Inventing the Church,” Kjos exposes methods being used by many, who call themselves evangelicals, in their attempt to remold the church, as it were, to serve the advancement of the kingdom of antichrist. Modern-day Issachar should be aware of these methods and recognize them as they are currently being practiced in the false and apostatizing churches of our day, lest we too be deceived.

A Program to Remold the Church

One place this program is set forth is in the book, *Leaders on Leadership* produced by the Barna Research Group. The founder of this group, George Barna, brought together a leadership team to write a manual intended to prepare a new brand of church leaders (“change agents”) for the task of bringing about change in the church. Kjos describes their goal to be the establishment of a reformulated church that rejects

...solid Biblical teaching and the “offense of the cross.” To win the masses “for Christ,” the church must be re-cloaked in a more permissive and appealing image. It must be marketed to the world as “a safe place,” purged of the moral standards that stirred conviction of sin and a longing to separate from the world’s immorality. So they re-imagined a feel-good church stripped of offense—one the world could love and claim as its own.⁴²⁴

422 Committee on Un-American Activities of the United States House of Representatives, 83rd Congress, in July, 1953, page 2278, as cited by Bert Kjos, “Treason in the Church: Trading Truth for a ‘Social Gospel’” September, 2006. <http://www.crossroad.to/articles2/006/conspiracy2>

423 These and a host of other worthwhile articles are available in an archive of her work at

<http://www.newswithviews.com/BeritKjos/kjos>.

To help achieve this goal Barna and his team included a chapter titled “The Leader as Change Agent.” Here they present a method called “managed change” which trained change agents would use in the churches. In this chapter Pastor Doug Murren, former senior pastor of Eastside Foursquare Church, presents some rather disturbing suggestions. He writes:

Effective change agents assess the chances for change by evaluating the level of dissatisfaction within the group. If dissatisfaction is strong, the potential for change exist... To be effective, a leader must also *deliberately develop dissatisfaction* (emphasis added) ... Positive change rarely intimates ‘returning to the way it used to be.’ Most positive change I have witnessed has been about creating a better future rather than returning to a cherished past.⁴²⁵

At first blush this three-step program of “assessment, dissatisfaction, and vision” for change in the churches might appear rather bland and inconsequential; in reality however, for those who push-back in an effort to maintain the old paths it can be brutal; just ask Bill Liniewicz.

Bill Liniewicz and his family can no longer share in the fellowship at Chain of Lakes Community Bible Church in Illinois. Like other members who questioned the new church management, he has been banned from the communion table. By declining a series of “counseling” sessions and by failing to attend a “Solemn Assembly”—a special congregational meeting for the purpose of public confession, brokenness, reconciliation and healing—he supposedly proved his “unwillingness to submit” to his spiritual authorities...

For Bill, reconciliation would mean compromise, for he could neither trust the new leadership nor agree with the proposed program. And disagreement was, apparently, unacceptable to the new leadership. As Jim Van Yperen, the “intentional interim pastor” would soon teach, “There’s not a lot of things you have permission to disagree about.”⁴²⁶

A Massive Movement Toward Beast Service

The case of Chain of Lakes Community Bible Church is but one example of churches and denominations that are going through this transformational process. While many other examples could be cited of those who seek to redirect the church’s purpose from the spiritual to the material (consult Brannon Howse’s book: *Religious Trojan Horse*⁴²⁷), we will focus on what may be the largest and most influential church transformational movement.

In this connection it would be difficult to over-estimate the influence of Peter F. Drucker (1909-2005) as a contributor to this movement to transform the church. Drucker was an early communitarian

424 Berit Kjos, “Re-Inventing the Church,” part 1, posted at:
http://www.crossroad.to/articles2/2002/change_agent-1.htm

425 Doug Murren, “The Leader as Change Agent,” *Leaders on Leadership* (Ventura, CA: Regal Books, 1997), pages 204-206.

426 Berit Kjos, “Re-Inventing the Church,” part 2, posted at:
<http://www.crossroad.to/articles2/2002/change> .

427 Brannon Howse, *Religious Trojan Horse* (Collier, TN; Worldview Weekend Publishing, 2012).

who shared many of the ideas of the Fabian socialists and was very much under the influence of Fabian economist, John Maynard Keynes. To advance the ideas of Drucker the Peter F. Drucker Foundation, sponsored by the Rockefeller Brothers Fund, was founded in 1990 to promote the communitarian tenet that "...a healthy society requires three vital sectors: a public sector of effective governments, a private sector of effective business, and a social sector of effective community organizations."⁴²⁸ Simply put, this would be a communitarian system...

based on "partnerships" between the public sector (government), the private sector (business) and the social sector (civil society, including churches). In other words, social sector "volunteers" would serve the government (ultimately the U.N. agenda) providing most of the "social services" needed for the global welfare state.

The catch? The private and social sectors must conform to the standards (personal, performance development, etc.) determined by the public sector (the government). Instead of owning everything, it would just control everything.⁴²⁹

Though Drucker admitted in an interview that he was "...not a born again Christian," his communitarian ideas are having a profound impact on many churches today because his disciples are using his business model as a church growth model. Most notable and influential of Drucker's disciples are Bill Hybels, Bob Buford and Rick Warren. Author Chris Rosebrough sheds some interesting light on the subject:

Rick Warren, Bob Buford and Bill Hybels are the Druckerite "trinity." All three of these men were personally mentored by the late business guru Peter Drucker and these three men more than any others are responsible for innovating the church by purposely changing congregations from a pastoral leadership model to a CEO / Innovative Change Agent leadership model. All of these innovations were strategically crafted under the careful eye of Peter Drucker. And all of these innovations were incubated, introduced and injected into the church through coordinated efforts of Drucker's disciples through their different but intimately connected organizations; Leadership Network, the Purpose Driven Network and the Willow Creek Association.

What many people don't realize is that the Emerging Church is a product created and promoted by the Druckerites.

...It's time for Rick Warren, Bob Buford and Bill Hybels to do the right thing and admit they've endangered the body of Christ by releasing a doctrinally defective and theologically dangerous product. For the sake of the body of Christ they MUST issue a safety recall for their entire "Emerging Church" product line.⁴³⁰

428 Emerging Partnerships: New Ways in a New World: A Symposium organized by the Peter F. Drucker Foundation for Nonprofit Management, sponsored by the Rockefeller Brothers Fund, December 1996, ii, posted at: <http://www.leadertoleader.org/forms/partners.pdf>

429 Berit Kjos, "Real Conspiracies: Transforming the World by Subverting the Church,": posted at: <http://www.crossroad.to/articles2/006/conspiracy>

430 Chris Rosebrough, "The Druckerites Must Issue a Safety Recall for Their "Emerging Church" Product Line," posted at: <http://www.extremetheology.com/2010/02/the-druckerites-must-issue-a-safety-recall-of-their-emerging-church-product-line.html>

But, alas, even if Rosebrough's plea for a "recall" were heeded today, it would be much too late. If Warren's claim in a 2008 interview is true, much of the church-world has already been infected with this "doctrinally defective and theologically dangerous product." In that interview Warren said, "We've trained now almost 500,000 church leaders around the world in 162 countries. I've been training leaders for twenty-eight years, business leaders, government leaders, church leaders."⁴³¹

An Emerging False Church

And what are these church leaders being taught? A brief look in bullet-form at the Emerging Church's "product line" as provided by a one who has left the Emergent Church is instructive.

- A highly ambiguous handing of truth;
- A desire to be so inclusive and tolerant that there is virtually no sense of biblical discernment in terms of recognizing and labeling false beliefs, practices, or lifestyles;
- A quasi-universalistic view of salvation;
- A lack of a proper appreciation for biblical authority over and against personal experience or revelation;
- Openness to pagan religious practices like Hindu yoga and incorporating them into the Christian life and worship;
- Openly questioning the relevance of key historical biblical doctrines such as the trinity;
- An uncritically open embrace of the Catholic and Orthodox churches;
- An unbridled cynicism towards conservative evangelicalism and fundamentalism;
- A reading of Scripture that is heavily prejudiced towards a social gospel understanding;
- Little or no talk of evangelism or saving lost souls.⁴³²

Clearly in their "product line" the truth of the antithesis (the spiritual separation of the church from the world, II Corinthians 6:14-18) and the distinction between the true and false church is intentionally blurred, if not completely smothered. In place of the antithesis we find a blatant attempt to merge the church and the world. Crystal clear this becomes from a cursory examination of the introduction to their "An Evangelical Manifesto":

As an open declaration, An Evangelical Manifesto addresses not only Evangelicals and other Christians but other American citizens and people of other faiths in America, including those who say they have no faith. It therefore stands as an example of how different faith communities may address each other in public life, without any compromise of their own faith but with a clear commitment to the common good of the societies in which we all live together.⁴³³

The Un-Reformation Movement

431 Jake Tapper, "Rick Warren Takes On His Critics: I'm a Big Target," ABC News, August 15, 2008, posted at: <http://www.abcnews.com/politicalpunch/2008/08/rick-warren-tak>

432 Brannon Howse, *Religious Trojan Horse* (Collier, TN; Worldview Weekend Publishing, 2012) 222.

433 <http://www.anevangelicalmanifesto.com/>

At the Pew Forum in 2005 prominent evangelical, Rick Warren, expressed his vision of what needs to happen to bring evangelicals and other Christians together again.

You know, 500 years ago, the first Reformation with Luther and then Calvin, was about beliefs. I think a new Reformation is going to be about behavior. The first Reformation was about creeds (doctrine); I think this one will be about deeds. I think the first one was about what the church believes; I think this one will be about what the church does. The first Reformation actually split Christianity into dozens and then hundreds of different segments. I think this one is actually going to bring them together.⁴³⁴

Apparently Warren and his like-minded evangelicals are pushing for that second reformation: one in which all Christianity abandons its distinctive doctrinal roots of the 16th Century Reformation and pursues instead the Fabian socialist goal of “social justice and the common good.” Furthermore, Warren’s great un-reformation will open the way for the false church to address the broader issue in the Manifesto, namely, bringing together different faiths and even “those who say they have no faith.”

In their view instead of Jesus being “the way, the truth, and the life (John 14:6)...” the way is communitarianism, the truth is their manifesto, and the life amounts to an earthly kingdom. Thus, they are sacrificing the Biblical truths of justice and unity for the false prophet’s lies of social justice, a social gospel, and a false unity. Willing accomplices they are of the false prophet who even now is deceiving the nations.

Issachar beware!

434 Michael Cromartie, moderator for the Pew Forum, Key West, Florida, May 23, 2005, posted at: <http://www.pewforum.org/2005/05/23/myths-of-the-modern-megachurch>

PART EIGHT

SOME CONCLUDING THOUGHTS

Chapter Thirty-two

Understanding These Perilous Times

In this concluding chapter examined will be the importance for modern-day Issachar to grow in understanding of false worldviews in order to rightly do battle against them.

Ignorance is not an Option

Modern-day Issachar ignores present-day worldviews at her own peril. A December 13, 2013 *Worldview Weekend Exclusive Newsletter* warns that worldview ignorance results in self-professing Christian adults and young people ending up with worldviews that are no different from those who are outside of the church. The newsletter goes on to demonstrate that with the following statistics for present beliefs among Christian adults:

- 64% believe moral truth depends on the situation.
- 84% believe male/female co-habitation outside of marriage is acceptable.
- 55% believe a good person can earn his or her salvation.
- 44% believe Jesus Christ committed sins while on earth.

Some statistics for college students are even more troubling:

- 65% embrace socialist and communistic ideals.
- 88% of students from “Christian” homes deny their faith before they graduate from college.

- 91% of students from evangelical churches do not believe in absolute moral truth.

No doubt these statistics reflect the fact that college students are under the influence of some very liberal professors. If these grave statistics are even close to reality, modern-day Issachar has much work to do. This work, some would say, includes the church joining the ranks in the Culture War.

The Culture War

It is true there is a Culture War that is going on in the West against what is called the Judeo-Christian worldview. Since the 1930s there has been a striking similarity between the tactics being used in the battle against the Judeo-Christian worldview and the battle *plan* laid out by Italian Communist, Antonio Gramsci, in his *Prison Notebooks*. Gramsci maintained that a successful Marxist revolution in the West must first address the culture.

Rather than seize power first and impose a cultural revolution from above, Gramsci argued, Marxists in the West must first change the culture; then power would fall into their laps like ripened fruit. But to change the culture would require a “long march through the institutions”—the arts, cinema, theater, schools, colleges, seminaries, newspapers, magazines, and the new electronic medium, radio. One by one, each had to be captured and converted and politicized into an agency of revolution. Then the people could be slowly educated to understand and even welcome the revolution.

Gramsci urged his fellow Marxists to form popular fronts with Western intellectuals who shared their contempt for Christianity and bourgeois culture and who shaped the minds of the young. Message to the comrades: “It’s the culture, stupid!” Since Western culture had given birth to capitalism and sustained it, if that culture could be subverted, the system would fall of its own weight.⁴³⁵

It is this leftist attack on Western culture that many religious groups are using as a rallying cry around which to unite for the purpose of “taking back the culture.” Typical is this cry of televangelist, James Robison, “...I’ve got to be honest with you. If Catholics, evangelicals, protestants, if we would just come together on common ground, you talk about a city set on a hill that cannot be hidden. You talk about a city set on a hill that could light up the way the world should walk and reveal the way not to walk as well as to walk. I think it’s going to happen.”⁴³⁶

Responses to the Culture War

In response to Robison’s and many other similar take-back-the-culture cries, organizations like the Freedom Federation have mobilized to rescue Western Culture. This strange convergence of conservatives, evangelicals, neo-evangelicals, the New- Religious Right, the Word of Faith and the New Apostolic Reformation says this about themselves on their website:

These organizations represent some of the Nation’s largest constituents of youth, Hispanics, African-Americans, women, clergy, and churches. The common shared

435 Patrick J. Buchanan, *The Death of the West* (St. Martin’s Press, 175 Fifth Avenue, New York, New York, 2002) 77.

436 Brannon Howse, *Religious Trojan Horse* (Collier, TN; Worldview Weekend Publishing, 2012) 320.

interests include faith, moral values, and freedom. The Freedom Federation is committed to core values expressed in the Declaration of American Values, a document which sets forth foundational values. Based on these shared core values, the leaders of these national organizations will work together on common interests to plan, strategize, coordinate, message, and mobilize their various constituents to mobilize a movement to advance these shared core values.⁴³⁷

Freedom Federation is but one of a number of strange convergences that have united to push-back against the attacks on the freedoms present in Western Culture. It 's hard to imagine the Religious Right, the Tea Party, the dominion theology crowd and even Mormon Glenn Beck agreeing on much of anything, but it appears to be happening as they align themselves to do battle for God and country. It is amazing what a common enemy can sometimes accomplish.

Even more surprising is the movement to bring evangelicals and progressives together. The leadership team responsible for promoting this union included on the agenda a report titled: "Come Let Us Reason Together: A Fresh Look at Shared Cultural Values Between Evangelicals and Progressives." One wonders what those "shared values" might be. No doubt the Marxist "social justice" theme is high on the list. The leadership team also provided a document which calls for these evangelicals and progressives to merge. Responding to this call are a number of neo-evangelicals, members of the New Religious Right, New Apostolic Reformation and Emergent Church leaders. Some readers may be familiar with some of the names of those who endorsed it: Rev. Brian McLaren, author of *Everything Must Change*; Dr. Richard Mouw, president, Fuller Theological Seminary; Dr. Tony Campolo, professor emeritus, Eastern University; Rev. Jim Wallis, president, Sojourners; and Dr. Ronald Sider, president, Evangelicals for Social Action.⁴³⁸

Furthermore these unholy alliances promote religious pluralism, solidarity, common good and interfaith dialogue. Expression of their approach to this agenda is provided by Douglas Kindschi, director of the Kaufman Interfaith Institute at Grand Valley State University:

We acknowledge there is ultimate truth but in our own finite creatureliness, we acknowledge we do not possess the ultimate truth. This kind of respect can lead to acceptance of the other as a truth seeker, but, like oneself, not perfect in understanding.

This reminds me of the concept of "holy envy" from Krister Stendahl, former dean at Harvard School of Divinity... He urged that our dialogue be so respectful and open to new insight that we would experience holy envy—that is, being "willing to recognize elements in the other religious tradition or faith that you admire and wish could, in some way, be reflected in your own"⁴³⁹

No doubt our Lord understood nothing of Kindschi's false humility of not possessing ultimate truth or Stendahl's "holy envy" of the religious traditions of the Greeks, Romans and Jewish leaders of His day when He said, "I am the way, the truth and the life: no man cometh unto the Father, but by me (John 14:6)."

437 The Freedom Federation website, posted at: <http://freedomfederation.org/content/members>

438 Howse, 341-342.

439 Douglas Kindschi, "How can we move beyond mere tolerance?" *The Grand Rapids Press* 20 February, 2014, B1.

Not a Culture War, but a Spiritual Battle

Clearly these unholy alliances lead to outcomes that Issachar must avoid. While one might sympathize with the concern for the growing cultural decline that these movements intend to correct, jumping on the “take-back-the-culture” bandwagon is not present-day Issachar’s answer. Some well-meaning Christians may think that by joining this conflict they will be defending liberty for the sake of the Gospel, when in reality they will be compromising the Gospel for the sake of liberty. Make no mistake these compromising unions are rooted in a false worldview: a worldview that declares that there is good to be found in all men and that by joining them in their good Culture War good things will be accomplished. Nothing else but a false worldview rooted in common grace theology is this.

Modern-day Issachar understands that the Culture War confronts only the *consequences* of a much deeper malady: a false worldview. Issachar’s is the spiritual battle of the antithesis not a culture war. A culture that is rooted in the totally depraved nature of fallen man is a lost cause and fit for destruction. Instead, while living *in* this world with its doomed culture, modern-day Issachar is privileged to fight for a far different cause: the noble cause of the Lord Jesus Christ:

15. Who is the image of the invisible God, the firstborn of every creature:
16. For by him were all things created, that are in heaven, and that are in earth, visible and, invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him and for him:
17. And he is before all things, and by him all things consist.
18. And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence.
19. For it pleased the Father that in him all the fullness dwell (Colossians 1:15-19);

With this grand understanding of Christ as the heart and soul of his worldview, modern-day Issachar is prepared to fight this battle of faith. And what a tremendous incentive this truth provides Issachar in the home, church and school to arm her children with the knowledge of the scriptures, an understanding of false worldviews, and the sanctified judgment to correctly evaluate them, lest those raised in covenant homes end up as one of those troubling statistics earlier listed in this chapter.

To understand the times requires the embracing of a Biblical, Reformed worldview . Thus equipped Issachar’s battle cry is and continues to be **“understand the times and live!”** And she does so with the knowledge that the Lord’s words of comfort to Israel through his prophet Isaiah are no less words of comfort and assurance for his New Testament church.

Isaiah 43:1-7

1. But now thus saith the Lord that created thee, O Jacob, and he that formed thee O Israel, Fear not: for I have redeemed thee. I have called thee by thy name; thou art mine.
2. When thou passeth through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee.
3. For I am the Lord thy God, the Holy One of Israel, thy Savior: I gave Egypt for thy ransom, Ethiopia and Seba for thee.

4. Since thou wast precious in my sight, thou hast been honorable, and I have loved thee: therefore will I give men for thee, and people for thy life.
5. Fear not for I am with thee: I will bring thy seed from the east, and gather thee from the west;
6. I will say to the north, Give up; and to the south, Keep not back: bring my sons from far, and my daughters from the ends of the earth;
7. Even every one that is called by my name: for I have created him in my glory, I have formed; yea, I have made him.