

hue mane ism /hyü-me-niz-em/ n. a doctrine, attitude, or way of life centered on human interests or values; esp: a philosophy that asserts the dignity and worth of man and his capacity for self-realization through reason and that often rejects supernaturalism.

Secular Humanism, Part 1

Editorial

Normally, I don't make a habit of leafing through church hymnals. The other day, however, I happened to be glancing through the *New Church Hymnal* and one particular song caught my attention. The hymn was "Once to Every Man and Nation" by James R. Lowell:

Once to ev'ry man and nation Comes the moment to decide, In the strife of truth with falsehood, For the good or evil side. . . .

The world is facing a time of decision. The ancient cry of the prophet Joel is resounding through our day and time: "Multitudes, multitudes in the valley of decision" (Joel 3:14).

The decision facing mankind is not new. It is basically the same one that man has faced from creation onward—the choice between making himself his own god or acknowledging God as God. The former is the philosophy of humanism. The latter is the credo of the people of God. These two philosophies are—and always will be—diametrically opposite. In fact, they are at war with one another. Even though the enemies of God's purposes have been called by many names, ultimately one common denominator besides Satan himself best defines and isolates the enemy facing the people of God—humanism.

Humanism is man's chronic insistence upon self-assertion and self-determination in willful opposition to God's sovereign right to rule. Its sinister presence lurks behind every incidence of man's failure, from the fall of Adam and Eve ("...you will be like God, knowing good from evil," Gen. 3:5) to the rejection and crucifixion of the Messiah ("We do not want this man to reign over us," Lk. 19:14). Man's self-exaltation is just as much God's enemy today as it has been throughout history.

The battle continues to rage, and given the obvious deterioration of society, it intensifies daily. The tragedy is that many people, particularly Christians, are unaware of it. Because of the insidious nature of humanism, those who are unaware of its presence become casualties of its influence. Thus, we are witnessing the incursion of humanism into all areas of our society—even religious circles.

Today God is calling us to be a people of perception, like the sons of Issachar who "had understanding of the times, to know what Israel ought to do" (1 Chron. 12:32). For this reason we are devoting this issue and next month's to the topic of secular humanism—to expose the subtleties of this unseen enemy and to alert Christians to the intensity of the battle which must be waged against it in order to counteract its influence—not only upon the world, but upon the Body of Christ as well.

Dick Leggatt Managing Editor

Letters to the Editor

Thank you for a magazine of great spiritual depth. The teaching is sound and greatly appreciated. Rhodesia is a country of little towns and consequently it is not always possible to get to the "big city," Salisbury, to hear the "big name" preachers who visit our country from time to time. Through the pages of your magazine, this has, to an extent, been alleviated. We would solicit your prayers for the black Christians, who at this time are being driven underground. Many have been killed for their faith in Jesus Christ. This is the church that is showing today in Rhodesia what it means to be a Christian.

K. Scott Rhodesia, E. Africa

We would like to write to someone about the movie Born Again—the story of Chuck Colson. Praise the Lord for the representation of Christians that was portrayed in the movie! This was the first Christian movie we have seen that makes it clear that we are not perfect and do not believe that we are. It also shows how the Lord's provision is always sufficient. We praise the Lord for Born Again and the realistic portrayal of a Christian's first months in the Lord.

George and Lee Ann Ellis Blacksburg, VA Thank you for the informative article on prostaglandin abortion in the November issue of New Wine. Abortion had not really been one of my major prayer concerns until about three years ago. The Lord put such a burden on my heart through a supernatural dream. I will never forget the horror of this dream. I could feel the anger of God, but also His compassion toward the women who were in such anguish over what they had done. Thanks for listening to what I feel is really from the heart of God.

Mrs. Joyce Bollas Burbank, IL

I just finished reading Dick Leggatt's interview of Ern Baxter and had to write to tell you how much I appreciated it. I normally am not one given to reading written interviews. I'm glad I did! The contents really ministered to me—especially the conclusions Ern came to as a result of being part of a recognized "healing" ministry. In this day of individualism and so much emphasis being placed on rights of the individual, I was very pierced with Ern's words "the absolutely mandatory nature of the principle of plurality." It grieves my heart to see one pastor after another attempting to set up kingdoms, and as a result so many sheep who remain lambs.

Paula Lindsey Helena, MY

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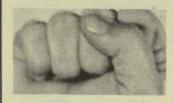
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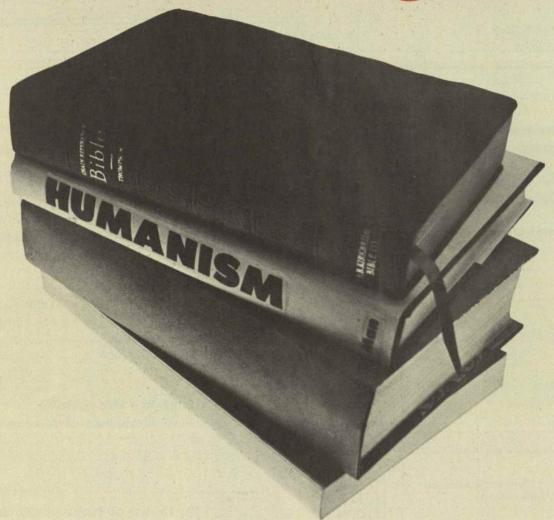
by Francis Schaeffer25

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The World's Second Oldest Religion



by R. J. Rushdoony

HUMANISM IS THE WORLD'S second oldest religion. It began in history when the tempter declared, "Yea, hath God said...? Ye shall not surely die: For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing [or determining for yourself] good and evil" (Gen. 3:1, 4-5).

Humanism is the worship or recognition of man's claim to sovereignty and lordship. Humanism does not always deny the existence of God. In fact, the tempter, the founder of humanism, made no attempt to deny the reality of God. Instead, he held that God

seeks to prevent man's self-realization; man must be his own lord or sovereign, choosing, knowing, or determining for himself what constitutes good and evil in terms of his own self-interest. James 2:19 tells us that the devils all believe in God, "and tremble," but this does not make them Christians.

The church today is full of humanists. They believe in God as a great resource but not as Lord. They go to God for help, as to a fire or life insurance agent. They like to use God as a man uses a spare tire—something to be used in an emergency, but not with any pleasure. Humanists within the church place sover-

eignty or lordship in man. They depend, for their religious confidence, not on God's justification and grace but on their religious experience, or their intellectual grasp of sound doctrine. Salvation does not rest in head religion nor in heart religion but in the saving, atoning, justifying work of Jesus Christ, imputed to us. He is the Lord.

HUMANISM AS RELIGION

Many people fail to see humanism as a religion. The modern leaders of this religion, somewhere around 1860, changed their name from the Religion of Humanity to humanism. It was easier to infiltrate the churches when they came not as a religion, but as a philosophy and as humanitarianism. Many people also fail to recognize humanism as a religion because they equate religion with a belief in God. Most of the world's religions, however, have no god, although incorrect translations often term their spirit-beings as gods. Godless religions other than humanism include Buddhism, Shintoism, Hinduism, animism, Jainism, and many more.

Failure to recognize humanism as a religion has led to syncretism. Syncretism is the attempt to combine two alien faiths and make them one. From the very beginning, the religion of Israel, the Northern Kingdom, was syncretistic. Jeroboam, the son of Nebat, who caused Israel to sin, took two golden calves and identified them with Jehovah (1 Kgs. 12:28), so that confusion was wrought. Elijah called this syncretism "halting between two opinions" and challenged Israel saying, "How long halt ye between two opinions? if the Lord be God, follow him: but if Baal, then follow him. And the people answered him not a word" (1 Kgs. 18:21). When Israel was divided into two kingdoms, Judah and Israel, Israel pursued syncretism to the last, and the Lord destroyed them as a result. Syncretism is a form of lukewarmness, and our Lord condemns it most sharply (Rev. 3:14-16).

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Judah was often apostate (rather than syncretistic) and could thus be recalled to the faith and restored from captivity. In apostasy, at least the difference between God and Satan is recognized; in syncretism, all attempts to recognize the difference are denied and opposed. Humanism today has, like Baal-worship of old, entered into churches, masquerading as biblical religion. To condemn humanism arouses strong hostility in many quarters from the syncretists, who are proud of their compromise and their lukewarmness (which they see as a sweet reasonableness).

PRINCIPLES OF HUMANISM

It is important for us to touch briefly on some of the main principles of humanism. First, there is the issue of lordship or sovereignty. The biblical word "lord," Kurios, means sovereign, absolute property owner, and God. There are today a variety of humanistic doctrines of lordship. The anarchists believe that sovereignty resides in the individual, so that no human, natural, or supernatural power has any legal rights or power over man. Man is the lord, his own god, law, and source of morality.

Statist humanists believe that the state is sovereign and that ultimate power and authority must reside in the state. The growing persecution of Christian schools is a manifestation of the state's claim to sovereignty. The state claims the right to govern all things as the true lord over all. Statist humanism can view either the nation-state or a world-state as sovereign, but in either case it sees, in terms of Hegel's philosophy, the state as god walking on earth.

Second, humanism sees man as the property of man or the state, whereas Scripture tells us that we are God's property by virtue of creation, and doubly His possession by re-creation, so that we are not our own; we have been bought with a price, and Paul hence says, "therefore glorify God in your body, and in your spirit, which are God's" (1 Cor. 6:19-20). To be God's property means that we have no rights against the Lord: we are His possession in all our being, together with our families and money, to be used at His command through His word. To become the state's property means that we, and all that we have and are, become the state's possession to use as the state sees fit. Every day, the humanistic state demands more and more of its properties—its peoples.

Third, the source of law in any philosophy or religion is the god of that system. If its god, as in humanism, is man or the state, then its source of law

is man or the state. If the Lord God of Scripture is our God, then biblical law is our law. The Puritans sought, against the opposition of the crown of England, to make biblical law, the Bible as the whole, the law of the land. Now men seek to make man's word the law. The U.S. Supreme Court in legalizing abortion went to ancient pagan humanism for its justification and bypassed the Bible. They said in effect concerning God the Son, "We will not have this man to reign over us" (Lk. 19:14). Our laws today are not biblical law: they are antichristian to the core.

We may legislate against stealing, but this means nothing to the Lord if our view of theft is humanistic, i.e., as a violation of man's property and man's rights rather than a violation of God's word. We have then robbed God of His rightful place as our law-giver and Lord. Moreover, if man determines that it is wrong for me to rob you, man can tomorrow decide it is right to rob you to give to the rich, the poor, or to the state. If man enacts the laws of the Bible as his own law-word, he still robs God of His glory. God is the law-giver. Man, in church, state, family, school, society, and work simply administers God's law-word. God is the Lord, not man.

Fourth, as we have already noted, humanism stresses man's experience, reason, authority, or will—not the Lord and His word. One vicious cult which claims to be Christian actually has girls working as prostitutes, "Hookers for Jesus." When we stress any aspect of man as more important than God's word, we become antinomians and humanists. As Isaiah says, "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them" (Is. 8:20).

Fifth, humanism believes in self-justification, in justification by the works of man, not in God's justifying grace. Our humanistic politics in the United States and all over the world offer plans of salvation by works of statist law, and candidates run for office promising humanistic plans of social salvation. Humanistic laws represent a plan of salvation.

When the tempter confronted Jesus in the wilderness, he challenged our Lord's claim to be the Savior and Lord. To be truly the promised one for mankind, he held, it is necessary to deal with world hunger and poverty. How can you preach salvation to hungry people without first solving their economic crisis and problem? Therefore, "command that these stones be made bread" (Mt. 4:3). To have the power to work a miracle which would solve the world's economic crisis and to fail to use that power was evil in Satan's sight. Next, Satan demanded that Jesus end this nonsense of walking by faith. How could a poor,

hungry people be expected to believe in a God who neither fed them nor demonstrated His saving power by miracles of preservation? Therefore, "cast thyself down: for it is written, He shall give his angels charge

"The humanist wants a manmade world and a man-made man."

concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone" (Mt. 4:6). Finally, Satan demanded that Jesus fall down and worship him, recognizing the rightness of the creature's rebellion against God, and his claim to independence. Only by beginning on that foundation of Satan's program could Jesus be a true savior and redeem man from God. But in each case, our Lord answered, "It is written." God the Son stood on the ground of God's word and God's lordship. Salvation is of the Lord, not from Satan nor from man.

However, the humanistic philosopher, Walter Kaufmann, looks to the tempter's words in Genesis 3:1-5 for man's charter of freedom. Moreover, in Without Guilt and Justice (1973), he goes on to argue that, having abolished God from our thinking, we need to abolish all ideas of good and evil, guilt and justice, as relics of biblical faith and invalid for humanism. Dr. Lars Ullerstam of Sweden, in The Erotic Minorities (1966), argued in defense of the "rights" of every kind of sexual perversion. If the true and binding word is man's word, then man's will and man's way is always right. We have then the same situation as in Judges, when God was rejected as King or Lord. "In those days there was no king in Israel: every man did that which was right in his own eyes" (Judg. 21:25). Under these circumstances, a man's wish and a man's way is his self-justification.

Sixth, in humanism man as lord seeks to remake the world in terms of his own word. The Los Angeles Times, Tuesday, October 3, 1978, reported a sign which read simply, "Reality is Man-made." This has been the gist of modern philosophy since Kant, as I point out in The Word of Flux and The One and the Many. The humanist wants a man-made world and a man-made man. He works to remake all things in terms of man's word and image. We read increasingly of the attempts (vastly exaggerated in their claims) by scientists to create life and to redesign man. All these

rest on a religious premise: reality must be man-made.

Seventh, Scripture tells us of Jesus Christ that "the government shall be upon his shoulder.... Of the increase of his government and peace there shall be no end" (Is. 9:6-7). Humanism is determined that the government shall be upon man's shoulders, individual man or the state. The statist application of this faith by humanists is leading now to what Revelation 13:16-17 predicts:

And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads:

And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name.

Much more can be said, but it is sufficient to say that humanism is clearly not only a religion but the summation of all antichristianity. We are at war with an antichristian religion which masquerades as something other than a religion.

THE UNSEEN WARFARE

Humanism is waging a dishonest and veiled war. In the U.S.S.R., the constitution guarantees freedom of religion. That "freedom," however, is totally subject to state controls, permits, licensure, taxation, and regulation. As a result, freedom is nonexistent. Existing, open churches are KGB-controlled churches, a sham to impress tourists. In the United States, the goal is the same: to preserve the facade of freedom of religion while making it totally subject to statist permits and regulations. One official told me that freedom of religion means the right of a priest, minister, rabbi, or like person to preach the articles of his religion, and to expound the Scriptures thereof, from a given physical pulpit in a physical building, but the right of that pulpit or building to exist is totally subject to state permission and control. This is, of course, the same as the position of the Soviet Union. Unless Christians resist every form of control over Christ's churches, schools, missionary and other agencies, they will soon have no freedom at all, except that of a prison cell.

Today, our state supported "public" schools are humanistic schools. Actually, they are religious institutions, teaching, with public funds, an alien faith. The public schools are an establishment of religion: the religion of humanism. On that basis, they plainly violate the First Amendment. No Christian child should be required to attend a public

school. We and our children are God's property; our children must be given to the Lord, and this requires, among other things, that they be in Christian schools and that we establish, support, and develop such schools.

Our courts and the various agencies of civil government also represent establishments of humanism. As such, they are hostile to biblical faith and work to undermine it. There is a great need for Christian men in civil office who will wage war against this growing antichristianity.

At this point, it is very important for us to recognize that, while we can (and should) have a separation of church and state, we cannot have a separation of religion and the state. Every civil government is a system of laws, agencies, and authority for the enforcement of a form of social order. That system is a religion in action because all law is simply enacted morality, and all law and morality represent a religious faith. Every religion has its own system of law. Thus, we can have a Buddhist state, a Shinto state, an Islamic state, a humanistic state, a Christian state, and so on.

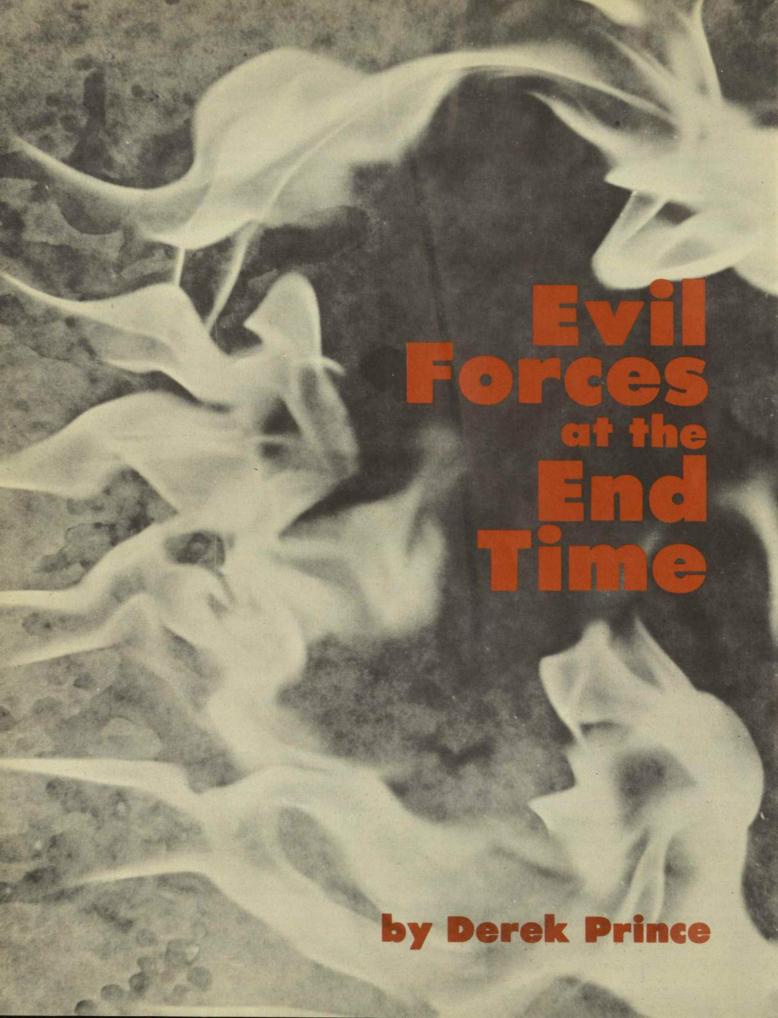
The United States began with a dedication to separate church and state but to establish a Christian state. The Bible was seen as the common law of the land.* The state can be neutral about churches, but it cannot be neutral about religions because it cannot exist without law. Whatever system of laws it has will reveal its religious faith.

The humanists, however, have promoted the myth of neutrality as a facade for the elimination of Christianity. No man can be neutral to religion, nor can any state. Every man and every state in all their ways reveal a religious faith. More and more, our humanistic civil officers on federal and state levels are working to remove all marks of Christianity from civil government and to replace biblical faith with humanism. A total war is being waged, and no man can escape it.

One of the reasons for the stepped-up action of the humanists has been the dramatic growth of the Christian school movement. Every day, two or three new schools are being established. There are no accurate figures available on their enrollment since many Christian schools do not report their statistics to any state agency. Estimates range from 15–30% of all grade school children in non-public schools, to 10–15% of high school students. Very few of these are in private schools; most are in Christian schools.

(continued on page 23)

^{*} See The Journal of Christian Reconstruction, vol. V, no. 1, "Symposium on Politics" for some articles on this. Published at Box 158, Vallecito, California 95251.



AS THE PRESENT AGE draws to its close, the evil spiritual forces that have been at work throughout human history are being brought into more open manifestation. In this study we will seek to identify and describe these forces so that we may be better equipped to confront and overcome them. We will focus, for the most part, on the nature of the forces at work, rather than making specific predictions such as who Antichrist will be, or how Armageddon will be fought.

I want to point out first of all that the "end time" we are speaking of is a definite time span beginning in the New Testament days and continuing until the return of Christ. John says in 1 John 2:18, "Little children, it is the last time..." So we see that the "last time" had already begun in the days of the Apostle John. On the day of Pentecost, Peter implied the same when he quoted Joel, saying, "It shall come to pass in the last days... I will pour out of my spirit..." and applied it to that very time.

2 Peter 3:18 reminds us that one day is with the Lord as a thousand years and a thousand years as one day. If we take that at face value, it means that just a little under two days have elapsed from the day of Pentecost until now. That makes it easier to understand that the people in the book of Acts were already in the last days, or the last time, and that we still are in the last time today.

To begin our study, there is one distinctive key word which brings into focus all the evil forces that have been released and are to be released in this end-time period. That word is "antichrist." The key scripture to me is 1 John 2:18–22:

Little children, it is the last time: and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time.

They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us: but they went out, that they might be made manifest that they were not of

But ye have an unction [or an anointing] from the Holy One, and ye know all things.

I have not written unto you because ye know not the truth, but because ye know it, and that no lie is of the truth.

Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son.

THE OPERATION OF "ANTICHRIST"

It is important to understand the meaning of the

word "antichrist." It comes from a compound Greek word made up of the preposition anti and the Greek word for Christ which is Christos. The preposition anti has two distinct meanings in Greek. The first is "against." The second is "in place of." To fully understand what we are dealing with, we have to include both meanings: first, "against," and second, "in place of."

Then the Greek word *Christos* means "anointed." The word directly corresponds to the Hebrew word *Mashiach* which is used in the Old Testament and means the "anointed one." It is normally translated "Messiah." It is amazing how many Christians and Jews alike are ignorant that when we say, "Jesus Christ," we are saying, "Jesus, the Messiah."

The various lines along which Antichrist operates are all summed up in the meaning of the name. The initial thrust of Antichrist is against the true Anointed One, Jesus the Messiah. The first operation is to get rid of the true Christ, Jesus of Nazareth. But that is not all. The end purpose is to replace Him with someone else. That is where the second meaning of anti comes in—in place of. We cannot fully understand what is going on in the spiritual realm unless we see that Satan's first operation is to remove Jesus, the true Anointed One, but that his ultimate purpose is to replace the true Messiah with a false one—the Antichrist.

Once we grasp this, we realize that in many churches today antichrist is already hard at work. I have a friend who is a member of a certain denominational church. Eight years ago he said to me, "Derek, in our church Jesus is a dirty word. You can talk about Buddha, you can talk about Plato, you can talk about Martin Luther King, and everybody's happy. But if you talk about Jesus, everybody gets embarrassed." What is that? That is the first operation of the spirit of antichrist—eliminating the true Christ. But what those people, and millions of others, fail to realize is that the process will not end there. The ultimate purpose of Antichrist is not merely to get rid of Jesus; it is to replace Him by another.

In the Mediterranean area, which in many ways is the focus of end-time prophecy, there are three main religions: Christianity, Judaism and Islam. Each believes in one God. There is only one major barrier that keeps them from uniting: that awkward historical character, Jesus of Nazareth. If Satan could persuade the Church that we could do all right with a nice form of religion that did not embarrass people by emphasizing the need for a blood sacrifice and the unique claims of Jesus, the way would be open for a coalition of those three religions. It is my personal

opinion that this is what Antichrist will achieve. Certainly a major sphere of his activity will be religion because that is the field where Satan is most at home, and where his greatest threat to humanity lies.

THE FORMS OF ANTICHRIST

Antichrist is spoken of in three distinct forms. I John 2:18 says, "Little children, it is the last time: and as ye have heard that antichrist shall come..." Here Antichrist is the title of one specific person. Then it says, "... even now are there many antichrists." In addition to one specific person who is the Antichrist, there are many antichrists. If we want to know what they have in common, we have to look at 1 John 4:2-3.

Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ [the Messiah] is [has] come in the flesh is of God:

And every spirit that confesseth not that Jesus Christ [the Messiah] is [has] come in the flesh is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world.

In addition to Antichrist as a person, and many antichrists or many persons, there is the *spirit of antichrist* which operates in all antichrists. Bear in mind that the spirit of antichrist cannot operate anywhere that the gospel has not really been preached. Antichrist is different from paganism because the spirit of antichrist ultimately is a deliberate denial of the claim of Jesus to be the Messiah. If that claim has never been presented, there is no scope for the operation of Antichrist. That is why antichrist pertains distinctively to the last age: in previous ages the claims of Jesus had not been preached. But where the claim of Jesus is preached the door is open for the spirit of antichrist.

The spirit of antichrist has four distinctive marks which are all given in 1 John. The first is stated in 1 John 2:19:

They went out from us, but they were not of us: for if they had been of us, they would no doubt have continued with us: but they went out, that they might be made manifest that they were not all of us.

The first mark is that antichrist begins in association with the Church. This further confirms that antichrist cannot arise where the gospel has not been preached.

The second mark of the spirit of antichrist is that it denies that Jesus is the Messiah. 1 John 2:22 says, "Who is a liar but he that denieth that Jesus is the Christ? He is antichrist...."

The third mark of antichrist is the denial of the persons of the Father and the Son within the Godhead. The second half of verse 22 says, "He is antichrist, that denieth the Father and the Son." Antichrist will not acknowledge the Father-Son relationship in the Godhead. It does not deny God, but it does deny the Father and the Son.

The fourth mark is found in 1 John 4:2-3:

Christ [the Messiah] is come in the flesh is of God:
And every spirit that confesseth not that Jesus
Christ [the Messiah] is come in the flesh is not of
God: and this is that spirit of antichrist....

The fourth mark is that the spirit of antichrist denies that the Messiah has come. It does not necessarily deny there will be a messiah. In fact, it may exploit that truth to its own advantage. But it denies that the Messiah has already come.

Let me summarize those four marks: First, antichrist begins in association with the Church. Second, it denies that Jesus is Messiah. Third, it denies the Father and the Son. Fourth, it denies that Messiah has come.

THE TITLES OF THE ANTICHRIST

The New Testament uses three other titles to describe the Antichrist. 2 Thessalonians 2:3-8 says:

Let no man deceive you by any means [deception is Antichrist's primary tool]: for that day [the day of the Lord] shall not come, except there come a falling away first [the Greek says apostasy—which is a deliberate turning away from revealed truth] and that man of sin [lawlessness] be revealed, the son of perdition.

Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God [he does not deny God; rather, he claims to be God].

Remember ye not, that, when I was yet with

you, I told you these things?

And now ye know what withholdeth that he might be revealed in his time [what restrains to keep him from being revealed before his time].

For the mystery of iniquity [lawlessness] doth already work: only he who now letteth [restrains] will let [restrain] until he be taken out of the way.

And then shall that Wicked [lawless one] be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming:

We are here given two more titles for Antichrist: the lawless one, or the man of lawlessness, and the son of perdition. Only one other person in the New Testament is called the son of perdition: Judas Iscariot. The significance is that Judas was an apostle and he betrayed the Lord. This again is confirmation that the Antichrist begins in association with the disciples of the true Christ. But he is a traitor.

"Satan needs as his tool of deception a philosophy that deifies man."

There is one other title which is found in Revelation 13:

And I. . . saw a beast . . . like unto a

leopard . . .

And they worshipped the dragon which gave power unto the beast: and they worshipped the beast, saying, Who is like unto the beast? who is able to make war with him?

I prefer to translate this word "wild beast." It suggests fierceness and cruelty. Certainly this will be one characteristic of the Antichrist—he will be cruel.

So we have three other titles: the lawless one, or the man of lawlessness; the son of perdition; and the wild beast.

ANTICHRISTS THROUGHOUT HISTORY

History reveals many antichrists. I understand that the Jewish Encyclopedia names more than forty antichrists who have arisen amongst the Jewish people since the time of Jesus. One of the best known was Moses of Crete who, in about the third or fourth century of our era claimed to be the messiah. Promising to take his followers back to the land of Israel, he led them out into the sea and they were all drowned. It was ridiculous, but also tragic.

In essence, the concept of the messiah in Judaism is one who will give the land back to the Jewish people and enable them to rebuild the temple. Any man who could achieve that would certainly be acclaimed by many Jews today as their messiah.

In the history of Christendom there have also been many antichrists. One of the clearest examples is Mohammed. Mohammed arose out of the context of Christianity. He was familiar with the teaching of Jesus, and he acknowledged that Jesus was a prophet. But he denied that Jesus was the Son of God. When a Moslem says, "I believe in Jesus," he does not mean, "I believe in Jesus as the Son of God"; he means, "I believe in Jesus as a prophet." Being aware of Jesus and His claims, and yet denying them, is the essence of antichrist. Today many followers of Mohammed claim that he was "the comforter" whom Jesus promised He would send.

Again, I would say, without any doubt, that Hitler was an antichrist. Certainly he had the cruelty of a wild beast. Yet multitudes of Germans saw him as their savior. Nazi textbooks of German history referred to Hitler's brief period in prison as his "crucifixion." Von Ribbentrop said of him, "He is the Holy Spirit."

Where the spirit of antichrist moves in, it gives men supernatural control over others. There was nothing in Hitler as a person in his own right that would give him any claim to influence or authority. He was an insignificant little failure as a man. But when that spirit of antichrist moved in, it enabled him to throw whole continents into turmoil and to be responsible for the death of countless millions of people. Let us never forget that cruelty is part of the very nature of antichrist.

Another small-scale antichrist that I encountered



Don't forget: Feb. 2 is a national day of prayer and fasting.

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personally in Kenya, East Africa, was Mau Mau. Many people do not know that Mau Mau arose out of Christian missions. Almost all the leaders of Mau Mau received their education from mission schools. When they started Mau Mau, they continued to sing the very hymns that the missionaries had taught them, taking out the name of Jesus and substituting that of a political leader. That is the essence of antichrist: setting aside Jesus and replacing Him with another.

Theoretically, Mau Mau arose in opposition to white colonialism. Yet in actual fact more white people were killed in traffic accidents in Nairobi than were killed by Mau Mau. On the other hand, thousands of African Christians were brutally slaughtered by their fellow Africans in the cause of Mau Mau. No matter what mask antichrist may wear, his real enemy is Jesus Christ and all who are identified with Him. And antichrist has the ferocious cruelty of a wild beast.

THE MOTIVATION OF ANTICHRIST

The supreme motivation of Antichrist is rebellion. He is the *lawless* one. Let me show you the first manifestation of that spirit in Isaiah 14:12-14.

How art thou fallen from heaven, O Lucifer, son of the morning! [It is significant that Satan started in heaven as one of the archangels of God, indicating again that antichrist is one who belongs to God's people and then becomes a traitor and a rebel] how art thou cut down to the ground, which didst weaken the nations:

For thou hast said in thine heart, *I* will ascend into heaven, *I* will exalt my throne above the stars of God: *I* will sit also upon the mount of the congregation, in the sides of the north:

I will ascend above the heights of the clouds; I will be like [equal to] the most High.

The one phrase "I will" is repeated five times. That is the essence of rebellion: the will of the creature set

Just Around the Corner

The March issue of *New Wine* will also focus on secular humanism and the Christian's response to it. The issue features articles by Ern Baxter, Charles Simpson, and Howard Carter, editor of Australia's *Restore* Magazine.

in opposition to the will of the Creator. Because Lucifer reached up for equality which he did not merit, he fell.

It is illuminating to contrast that with the spirit of Jesus, as described in Philippians 2:5-6:

Let this mind be in you, which was also in Christ Jesus:

Who, being in the form of God, thought it not robbery to be equal with God [did not think that equality with God was something to be grasped at] . . .

The two are in exact contrast to each other. Lucifer was not equal with God. He reached for equality, slipped and fell. Jesus was equal with God. He renounced His position and humbled Himself, and the Father exalted Him. Note the contrast: the satanic spirit grasps for power, authority and honor. Every time it grasps, it falls. The spirit of Jesus is entitled to authority and honor, but voluntarily humbles itself. As a result, it is given that honor and authority.

THE GOAL OF ANTICHRIST

Satan, in his expression as Antichrist, has one supreme ambition. He wants to receive worship. He began a long time ago, and he has never given up pursuing that ambition. According to Scripture, only God Himself is entitled to receive worship. Therefore, if Satan can receive worship, he is thereby reasserting his claim to be equal with God. That is why he craves worship more than anything else.

This is brought out by a dramatic incident in the life of Jesus at the beginning of His ministry. In Matthew 4 we find Jesus being tempted by Satan in the wilderness. Verse 8 begins the final temptation:

Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them [the bait is political power];

And saith unto him, All these things will I give thee, if thou wilt fall down and worship me.

Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God and him only shalt thou serve.

The true Messiah rejected Satan's bargain. He would not buy political power at the price of worshipping Satan. But the false messiah—the Antichrist—will do it. He will buy political power by selling himself to Satan. Once he has sold himself to

Satan, Satan will use all his power and cleverness to promote him politically, until he becomes the supreme ruler over the whole human race.

Let's look again at Revelation 13:2-4:

And the [wild] beast which I saw was like unto a leopard . . . and the dragon [Satan] gave him his

power, and his seat, and great authority.

And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast. [Just as the real resurrection endorsed Jesus as the true Messiah, so there will be a phony resurrection that will single out the false messiah.]

And they worshipped the dragon which gave power unto the [wild] beast: and they worshipped

the [wild] beast . . .

There is Satan's ambition finally achieved. He had to achieve it through a man. I would say that Satan has been looking for two thousand years for the man that will do the job. He will be no ordinary man. He will not be dull or stupid. He will be very attractive, very talented, very charming, very clever, very sophisticated.

SATAN'S TOOL-DECEPTION

Satan has one main tool to achieve his objective: deception. In all prophecies relating to the end of the age, we are warned against being deceived. The deception Satan plans to use will take a specific form. Since his object is to get a certain man worshipped as God, he needs as his tool of deception a philosophy that deifies man. He now has such a philosophy ready to his hand in the form of secular humanism. The logical outcome of secular humanism is to make man his own god. It rejects the concept of a "supreme being" or an absolute authority outside of man. It claims that man can solve his own problems and settle his own destiny. Thus man himself becomes "the supreme being"—his own god.

Zechariah 9:13 foreshows an end-time clash of philosophies. The Lord declares what He is going to do at the close of this age:

When I have bent Judah for me, filled the bow with Ephraim and raised up thy sons, O Zion, against thy sons, O Greece. . . .

This picturesque figure foreshows the restoration of the two kingdoms that were scattered in exile—Judah, the southern kingdom, and Ephraim, the northern kingdom. God is speaking about the

time when they will become His weapons of war. Judah will be the bow; Ephraim will be the arrow that will be fitted to the bow. This is in line with the prophecies of Ezekiel 37, where the Lord speaks about restoring the two kingdoms as one nation.

This verse also indicates that at this time the representatives of Zion will be raised up in opposition to the representatives of Greece. In essence, this is a clash of philosophies. Greece is the source of most Western philosophy. Only those familiar with the history of philosophy can appreciate to what extent the concepts and the culture of the Western world have been molded by Greek philosophy. About the year 600 B.C. one of the first Greek philosophers came out with a statement that really sums up the philosophy of secular humanism. His name was Heraclitus, and he said, "Man is the measure of all things." In other words, "Man has the ultimate answer."

On the other hand, the essence of Hebrew thought is expressed in the opening words of the Bible: "In the beginning, God." So we have this antithesis: "In the beginning, God" and "Man is the measure of all things." One major aspect of the end-time conflict will be this clash of philosophies: on the one hand, secular humanism making man his own god; on the other hand, the Hebrew revelation of the one true and supreme God, who alone is to be worshipped and to whom all men must ultimately give an account.

SATAN'S COUNTERFEITS

Let us pause for a moment to review what we have said so far. The supreme motivation of Antichrist is rebellion. His supreme ambition is to receive worship. His tool is deception through a humanistic philosophy.

All forms of satanic deception have one feature in common: everything they produce is counterfeit. Ultimately there will be a counterfeit trinity. All three persons of this counterfeit trinity are mentioned in Revelation 16:13, and they are all attributed to unclean or evil spirits.

And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the [wild] beast, and out of the mouth of the false prophet.

That is the satanic trinity, corresponding to the Father, the Son and the Holy Spirit. The counterfeit of the Father is the dragon, Satan. The counterfeit of

the Son is the beast-the false Christ, the Antichrist. The counterfeit of the Holy Spirit is the false prophet, the religious teacher who establishes the power of the Antichrist and persuades the whole world to worship him.

Not only will Satan produce a counterfeit trinity. He will also produce a counterfeit church. Just as Jesus has a Church that is His bride, Antichrist will have a counterfeit church which will be his bride. The essence of the counterfeit church or the counterfeit bride is that she is the expression of female rebellion. As the Antichrist is the expression of the original rebellion against God, so the Antichrist's bride reproduces his rebellion in her own characteristic form - that is, female rebellion.

The outworking of this force of female rebellion is described in a vision of Zechariah 5:5-11.

Then the angel who was speaking with me went out, and said to me, "Lift up now your eyes, and see what this is, going forth.'

And I said, "What is it?" And he said, "This is the ephah going forth." [An ephah is like a bushel. It's a measure of grain.] Again he said, "This is their appearance in all the land

(and behold, a lead cover was lifted up); and this

is a woman sitting inside the ephah.'

Then he said, "This is Wickedness!" [The Hebrew word means rebellion. This woman is the personification of rebellion.] And he threw her down into the middle of the ephah and cast the lead weight on its opening.

Then I lifted up my eyes and looked, and there two women were coming out with the wind in their wings: and they had wings like the wings of a stork, and they lifted up the ephah between the earth and the heavens.

And I said to the angel who was speaking with

me, "Where are they taking the ephah?"

Then he said to me, "To build a temple for her in the land of Shinar [Shinar is one of the words for Babylon]; and when it is prepared, she will be set there on her own pedestal" (NAS).

There is a hidden force at work in all the earth. In 2 Thessalonians 2:7 it is called "the mystery of iniquity" (lawlessness). Here in Zechariah, in its specifically female manifestation, it is personified by the woman hidden in the ephah. All the persons in this vision are female. Two other women lift up this woman who represents rebellion and carry her to a place where they can set up their own religious system. The phrase "on her own pedestal" is significant. This religion will not be built on God's appointed foundation, Jesus Christ, but on a foundation of rebellion. It will be directly associated with Babylon, the source of all religious corruption throughout the ages.

In Revelation 17:1-6 we have another, even more vivid picture of this rebellious, female religious system. Here the counterfeit church is called a whore because she has been unfaithful to her rightful bridegroom, Jesus Christ, and instead has committed spiritual fornication with the Antichrist.



And there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither; I will shew unto thee the judgment of the great whore that sitteth upon many waters:

With whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication.

So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet coloured beast, full of names of blasphemy, having seven heads and ten horns.

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: and when I saw her I wondered with great admiration [was greatly astonished].

The bride of the Antichrist reproduces one of his main characteristics-savage cruelty. She will be the merciless persecutor of her rival, the true Church,

who has remained faithful to Jesus Christ.

Continuing in Revelation 17, we see that the woman sits on a beast with ten horns, representing ten kings. In other words, she achieves her position of power by exploiting secular rulers. However, her triumph will be shortlived. Her end is described in verse 16:

And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire.

That is a remarkable contrast between the way Antichrist treats his bride and the way Christ treats His Bride. In everything we see this antithesis. Jesus loves the Church, gave Himself for her, cares for her, provides for her, will beautify her, will glorify her, and will present her with honor to the whole universe. The Antichrist, having used the counterfeit church, turns against her and destroys her. That is just like the devil. As long as he needs people, he flatters and coaxes. But when they are of no more use to him, he casts them away without mercy.

THE LOVE OF TRUTH

In conclusion, let us turn once more to 2 Thessalonians 2:7-12, and pick out certain salient features:

For the mystery of iniquity [lawlessness] doth already work . . .

And then shall that Wicked [lawless one] be revealed . . .

Even him, whose coming is after the working of Satan with all power and signs and lying wonders,

And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved.

And for this cause [because they did not love the truth] God shall send them strong delusion... that they should believe a lie:

That they all might be damned who believed not the truth, but had pleasure in unrighteousness.

The ultimate judgment of God upon the rebellious is to hand them over to Satan. There are instances in the Old Testament where God did this. Because King Saul rejected the word of the Lord, God handed him over to an evil spirit (1 Samuel 15:23; 16:14). Later, God warned Israel as a nation that, because they had persistently rejected His prophets, He would pour upon them "the spirit of deep sleep," so that they

would no longer be able to understand prophetic revelation (Is. 29:10-14). In Romans 11:8 Paul declares that this judgment did indeed come upon Israel, and because of it they failed to recognize their Messiah when He came.

Here in 2 Thessalonians 2 God warns us that at a certain point in human history a similar judgment will come upon the whole world. All who have failed to love and obey the truth of God that has been presented to them will come under the influence of Satanic delusion, which will cause them to embrace a lie rather than the truth, and so to perish.

This solemn warning of Scripture has very serious personal implications for all of us. What is our attitude to the truth of God that has been brought to us? Are we ambivalent and half-hearted in our response, putting off the commitment that God requires of total, unreserved obedience?

I do not believe we can play around with the truth to suit our own convenience. We do not necessarily have another ten or twenty years to make the kind of response that God requires. God can shut off the truth at any instant and then it will no longer be available to us. Even if we were to continue to hear it, we would not be able to understand it or believe it. It takes the grace of God to receive His truth. Apart from His grace, we cannot believe. If God withdraws His grace and sends delusion, we will be deceived no matter how clever or religious or intellectual we may be.

Is God speaking to you just at this moment to stop playing religious games and to start obeying the truth? Are you ready to surrender yourself in total obedience to God and His will? If so, here is a simple pattern prayer through which you may verbalize your commitment:

Lord Jesus Christ, by a decision of my will I renounce Satan and all his ways. I renounce every known form of rebellion and deception, recognized or unrecognized. If these things have any hold over me, I loose myself from them now, in the name of Jesus. I choose instead to receive the truth, to love the truth, to obey the truth. I submit myself without reservation to You, Lord Jesus, and to Your highest will for my life. From this moment on, I trust You to keep me from all forms of satanic error and deception. For Your name's sake. Amen.

TAPE AVAILABLE

This article was adapted from a tape by Derek Prince entitled "Evil Forces at the End Time." If you would like to order this tape, please use the form on page 31.

"Humanism is the philosophy of the fallen human nature. It is not a development of the modern intellectual community, but rather a spiritual force reaching back into the ages before creation. The spirit of fallen man is often pictured as degraded humanity, reveling in debauchery and sin. A more accurate representation however, is man nobly reaching for his own fate and environment by his own determination."

Humanism: Man as Master

by Bob Sutton

THINGS SEEM TO HAVE A HABIT of creeping up on people. Christmas, birthdays, their weight, editorial deadlines, the children's ages, workloads—all seem to grow and advance with startling swiftness when we are preoccupied with life. Our eternal enemy Satan has a habit of "creeping up" on us at times, too. Before we know we are even in a battle, he has turned us every way but loose!

"If only he would just once come at me head on out in the open," we wish, "then I would not be taken by surprise." Fat chance! Satan was a master of guerrilla warfare long before the Marxists ever dreamed of it. Christians, unfortunately, still think too much in terms of trench warfare with distinct lines between the good guys and the bad guys.

Recently there has been a growing awareness in the Body of Christ that the enemy has been "creeping up on us" right under our very noses through a philosophy known as secular humanism. Our society and a large portion of the church, it seems, have embraced or at least been strongly influenced by humanism in the last fifty years without even being aware of how

deeply this philosophy has the world in its grasp.

WHAT IS HUMANISM?

Webster's Seventh New Collegiate Dictionary defines humanism as:

A doctrine, attitude, or way of life centered on human interests or values: *esp*: a philosophy that asserts the dignity and worth of man and his capacity for self-realization through reason and that often rejects supernaturalism. 1

The foundations of humanist philosophy have been enumerated in two manifestos, or declarations, which were set forth by leading humanists in 1933 and again in 1973. These two manifestos are simply designated Humanist Manifesto I and Humanist Manifesto II. Two statements set forth in the second manifesto are of particular interest to believers in understanding the foundation of humanist philosophy. First, the humanist states:

We find insufficient evidence for belief in the existence of a supernatural; it is either meaningless or irrelevant to the question of the survival and fulfillment of the human race. As nontheists, we begin with humans not God, nature not deity.

By calling themselves *nontheists* and not athiests, they are not denying the existence of God, but simply stating that whether He exists or not, He is irrelevant to human experience. The distinction may seem a minor one, but it is important because it leaves room for the practice of *religious humanism* which believes in God but centers on man and his needs.

Second, the manifesto states:

. . . traditional dogmatic or authoritarian religions that place revelation, God, ritual, or creed above human needs and experience do a disservice to the human species.

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The humanists are stating that there is no authority above man. This amounts to a spiritual overthrow of the government of God. Man and his needs are enthroned as the center of the universe, and everything else is forced to center in him. The issue, then, has become one of government.

SPIRIT OF HUMANISM

Humanism is the philosophy of the fallen human nature. It is not a development of the modern intellectual community, but rather a spiritual force reaching back into the ages before creation. The spirit of fallen man is often pictured as degraded humanity, reveling in debauchery and sin. A more accurate representation, however, is man nobly reaching for his own fate and environment by his own determination.

It is the same spirit that we see in Lucifer when he said.

I will ascend to heaven; I will raise my throne above the stars of God, and I will sit on the mount of the assembly in the recesses of the north.

I will ascend above the heights of the clouds; I will make myself like the Most High (Is. 14:13-14, NAS).

Humanism is satanic in origin. It is the spirit of self-exaltation and self-determination. The temptation presented to Eve was the humanist cry, "You shall be like God. . . ." The tendency of sin is not downward, but upward. The spirit of humanism is man rising to a place of rulership and authority; it is man establishing his own government for himself and for creation. The problem is that he does it in his own name and not as a representative of the Lord of the universe.

The declaration of the fallen nature is, "Come, let us build for ourselves a city, and a tower whose top will reach into heaven, and let us make for *ourselves* a name . . ." (Gen. 11:4, NAS).

The great frustration to man in his noble endeavors, however, is that he never attains the goals he reaches for. His projects always end in frustration and ruin. Satan reached for the throne of God and ended up with a mouth full of dust. Adam and Eve reached for wisdom and knowledge, and they discovered their own nakedness. The men at Babel reached for a great name, and they were scattered all over the earth—the very thing they sought to prevent. Whenever man reaches up, he always encounters his own need and limitations.

Rather than acknowledging that his limitations are a result of his broken relationship with God, man tries to cover and correct his limitations himself. When Adam and Eve discovered their nakedness, they sewed fig leaves together to cover themselves—a poor substitute for the garments of animal skins which the Lord later provided for them.

Our society today is filled with such "fig leaf" substitutes. Welfare programs, educational endeavors, human rights movements, social legislation, socialism, and the like are all fig leaves attempting to cover the nakedness of man in his fallen condition. Man is bent on patching up the old nature and trying to regain his place of authority and rulership in the earth. But to do it apart from the power and government of God is to end up with a bunch of withered fig leaves.

HISTORY OF HUMANISM

Humanism has its roots in the ancient pagan societies. Its expression was probably the clearest in Greece and Rome and thence has had a direct influence on the course of Western culture as it exists today.

Greek and Roman thought was based primarily on reason and man's own ability to control his fate and destiny. Their gods, especially in the later societies, were impersonal fates or personifications of natural forces—not beings with whom there was personal interaction and communion. The result was a man-centered society.

"Humanism centers life and its purpose in the needs of man."

By the time of Christ, the Roman Empire was in a transition which was to ultimately end with the deification of the Roman state, in which the emperor himself was to be worshiped as a god. This ultimate supremacy of the state in the Roman world was the coronation of man and his self-government as sovereign apart from God. It was into this context that Jesus came preaching the Kingdom of God.

The church broke into the Roman world with the

radical confession, "Jesus is Lord." The Romans of that day worshiped the state and by law had to sacrifice and make libation to the cult of the emperor. In so doing, they declared, "Caesar is Lord." The Romans had no problem with the Christians worshiping Jesus, but when they refused to confess that Caesar was Lord, they were considered subversives—enemies of the state.

The conflict was deeper than the political ideologies of the time. The conflict between Caesar and Christ was a type of the spiritual war between the forces causing man to rebel against God, and the Kingdom of God itself. Because Christians refused to confess the lordship of the state, they paid with their lives.

In 312 A.D., however, the persecutions ended with the coming of Constantine, the first Roman Emperor to embrace Christianity. Under Constantine Christianity became the state religion and as a result Western society was "christianized."

Around 1200 A.D., humanism began to reemerge as the scholars of the church began to revive and study the writings of classical Greece and Rome. The seeds of this period of "classicism," as it was known, sprouted into the period known as the Renaissance. The Renaissance centered on this world, nature, and the exaltation of human life. The men of the Renaissance did not remove Scripture and God's law from their lives; they simply made their own thought, and especially that of the classical writers, equal with it. Typical of men with this attitude was Michelangelo, who painted the Old Testament prophet Jeremiah and the heathen prophets at the Oracle of Delphi together on the Sistine Chapel in the Vatican. By the end of the Renaissance, Christian and non-Christian thinking were on an equal level.

Shortly after the beginning of the Renaissance, the Reformation in central and northern Europe infused Western culture with a new stream of life that centered in the word of God and faithfulness to His revealed will for man and society.

On the heels of the Reformation, however, humanism renewed its assault on the intellectual culture of Western man with a movement known as the Enlightenment. During this period, about 1600-1800, the humanism of the Renaissance was secularized. Leading intellectuals of this time may have believed in "God," but He was viewed as an impersonal being who created the universe and walked off. God was a God of the natural, but there was nothing supernatural about Him. This led to the discounting of all supernaturalism, since God no longer was seen as a God who intervened in the affairs

of men. Hence miracles, acts of the Spirit of God, and faith were virtually laid to rest in the minds of the leading thinkers of that period. These men were not atheists, but nontheists. God was no longer relevant.

At the zenith of the Enlightenment, however, man was again faced with his withered fig leaf. Without a personal God who cared about man, man was left with fatalism and despair. Voltaire, who was called "Father of the Enlightenment," described man this way: "Atoms tormented on this ball of clay, the sport of death, of hazard's strokes the prey. . . Groping in the darkness for a guiding light."²

Regardless, the men of the Enlightenment laid direct foundations for modern humanism and paved the way for the materialistic and pragmatic thinking of the modern world which has excluded God from the picture and left man to bring order and healing to creation.

Today, then, we are left with a mixture of two streams of thought. One has its origin in the New Testament and the revealed word of God to man. It comes to us through the Reformation, and today is the mainstream of what God is doing in the earth through His church. The second stream originates in classical Greece and flows through the Renaissance and Enlightenment to become the modern humanist or secularist philosophy.

Unfortunately, the division between the two is not so clear as it should be. Christian thought takes on many forms: conservative, fundamental, evangelical, charismatic, reformed and traditional. Likewise, humanism is expressed in religious humanism, communism, socialism, liberalism, scientific humanism, and democratic humanism. The two streams mix and flow together at many points, and the challenge for the Christian who desires to live by God's revealed word is to see and understand this mixture and rid himself of as much of the humanistic influence as possible. To draw the lines as clearly as possible we need to contrast the humanist and the Christian world view and see how they differ on the essential matters of life.

CHRISTIANITY VS. HUMANISM

We want to contrast the teachings of humanism and Christianity in six basic areas.

1. World View

For the Christian, the universe centers in God and His will. God's government existed before the creation, and His purpose in time has been to restore His government to right order in the universe. The ministry of Jesus was to fulfill the will of the Father. Jesus' primary purpose in coming to earth and dying on the cross was to fulfill the will of the Father, not to save a lost world. His focus was on the Father, not on man. He now reigns with one purpose: to see the government of God established in the earth in order that the will of the Father might be done (1 Cor. 15:23-28).

Humanism centers life and its purpose in the needs of man. It is interesting that the first thing Adam and Eve became aware of after they had broken their relationship with the Lord was that they were naked. Any world view or theology that centers on meeting human needs is basically humanistic, even if it is Christian in its terminology and application. This does not mean that meeting human need should not be a part of the Christian's ministry. It simply means that it must not be the *center* of his focus. Our focus must always be on the will of the Father.

The main difference here is one of government: who will ultimately run the show? God or man?

2. Source of Truth

Truth for the Christian is revealed from a higher source than his own experience. He lives by the objective revelation of the word of God and the subjective guidance of the Holy Spirit. For the Christian, truth is absolute. The truth we live by in the twentieth century is the same truth Paul lived by in the first. It is the same for American society or Japanese society, primitive man or cultured man. It is one truth for the man in the ghetto or the man in the penthouse. It is one truth that is absolute because it comes from one God who is absolute and never changes.

Truth for the humanist is empirical and pragmatic. That is, only that which can be measured or experienced can be called truth. This eliminates any place for faith as the Christian understands it.

Modern humanist man can accept the truth of Christ on one hand, and turn around and accept the truth of Hare Krishna at the same time. There is no contradiction for the humanist because anything that works for him can be true, but there is no truth in an ultimate or absolute sense. This is where much of the Jesus Movement lost its way. Young people accepted "Jesus," but in reality, Jesus was just another "trip," no different from a drug experience or Eastern meditation. Even though many of their experiences in Christ were genuine, they were often void of any understanding of the truth in an absolute sense, i.e., that the truth of the gospel is real no matter what

they experienced. Since their understanding of truth was based only on what they experienced rather than on the absolutes of the revealed word of God, when their experience faded, their faith disappeared.

3. Morals, Ethics and Law

Since truth about life for the Christian is revealed, so is truth about morals, ethics and law. God has spoken plainly, "Thou shalt not. . ." For the believer, that settles the issue. God never gives statistics or reasons to back up His commands; neither does He say, "Do it because it is the best way." He says, "Do it because I am Lord." For the believer an immoral act is wrong not because it destroys his own life or hurts someone else, but because it offends God. For us morals and ethics are absolute.

Humanist Manifesto II states, ". . . moral values derive their source from human experience. Ethics is autonomous and situational, needing no theological or ideological sanction" (italics theirs). In other words, there is nothing outside of man by which one can judge an action or situation and say it is right or wrong. The morality of a situation is derived from the need of the moment. Thus, adultery can be wrong if it hurts someone, but right if it helps a marriage. This is "situation ethics."

This approach to ethics must ultimately affect the laws and legal system of a society. Since law is based on a moral code, the law will become situational if the moral code becomes situational. Our society is finding that its laws no longer match up with what people understand as right and wrong, e.g., capital punishment, the marijuana laws, laws against sodomy, laws which define marital responsibility, and so on. Rousas J. Rushdoony states in his book *The Institutes of Biblical Law:*

The legal crisis is due to the fact that the law of Western civilization has been Christian Law, but its faith is increasingly humanism. The old law is therefore neither understood, nor obeyed, nor enforced. ³

4. Man

The Scripture teaches us that man is in a fallen state and that his natural inclination is to do evil and rebel against the will of God. Man's only answer to life lies in redemption through Jesus Christ and sanctification by the Holy Spirit. Man apart from God is in a hopeless state.

Humanist philosophy sees man as a product of his environment. Man, the humanist feels, will turn out all right if he is allowed to develop free of the social

"Traditional Christian society as we have known it is on its death bed."

and traditional corruptions that have blocked his nobility. The effect of this understanding has been the proliferation of social legislation that is, in reality, trying to perfect human defects by correcting his environment. The criminal, therefore, becomes the victim of society since society created the environment that forced him into his criminal behavior. Society, according to humanist thought, is obligated to rehabilitate him and correct the environmental defects for which it is responsible.

The "rights" movements are an offshoot of this type of thinking. Equality in society as it is being proclaimed today is a humanistic concept that in reality is saying, "No man or woman can be above anyone else, since that would make him or her less of a person." Comments Rushdoony on this point:

Equalitarianism is a modern politico-religious concept: It did not exist in the world, and it cannot with any honesty be forced onto Biblical law. Equalitarianism is a product of humanism, of the worship of a new idol, man, and a new image carved out of man's imagination. 4

5. Education

Education for the Christian should be training in the ways of God. It is training in how to live life. "Bring a child up in the way he should go. . ." is the admonition. Scripture clearly states there is the way a child should be brought up, and that is according to God's law.

Most people do not realize it, but state schools are for the most part thoroughly humanistic in their approach to education. John Dewey, the "father of progressive education," who has been one of the most influential educators of this century, was one of the signers of the *Humanist Manifesto I* in 1933. The issue in state schools today is not prayer, Bible reading, or sex education. Those are like headaches compared to cancer of the brain. The issue is that children are being indoctrinated by humanism for

more hours of their lives than they are being taught the word of God. In 1961 the ruling of the United States Supreme Court in the case of Torcaso vs. Watkins declared that secular humanism was a religion along with Buddhism, Taoism and others. If secular humanism is the basic philosophy of our state schools, then there is little difference, when viewed from a Christian perspective, between the training they would receive in humanist-dominated schools and ones that would be run under a pagan religion.

Modern education is sewing fig leaves together to cover the nakedness of man. Modern education wants a child to develop "naturally," free from the restraints of religious and traditional inhibitions. Self-development rather than guidance and training is the humanist approach.

6. Government

"There is no authority except from God," declares Scripture, "and those which exist are established by God" (Rom. 13:1, NAS). Government, according to the Christian world view, derives its authority from above: God has given governments the right to rule. In light of that, rulers and governmental officials are answerable to God rather than to people for the way they rule. The same is true in the church and in the family. In the church, the leaders are accountable to God for their actions, and in the family the husband must answer to God, not his wife and children, for the way in which he leads.

Humanist government derives its authority from the people. The Romans had as one of their standards SPQR, Senatus Populusque Romanus—"The Senate and the Roman People." This was the basis from which the Roman government functioned—the people. Today our government is run largely by consensus—whatever the people want. It is the rule of the 51%. Elected officials no longer look to the law of God for decisions, but to the opinion polls.

The rule of the 51% also extends into our private lives. If Masters and Johnson say most people are having premarital sex, then it must be right because most people are doing it. The majority becomes the norm. That means if Christians become the minority on any issue, they will no longer be viewed as merely "different" but they will be considered "abnormal."

The extreme of this is seen in Communist countries where Christians are often sent to mental hospitals because they do not agree with the "people" and have become "deviates." The other alternative is imprisonment as a political subversive because the Christian cannot confess the lordship of the state, a situation not too different from that in ancient

Rome. Such are the dangers of a society ruled by the voice of the 51%.

WHAT NEXT?

Traditional Christian society as we have known it is on its death bed. Our society is not only secular in life-style and world view, but in thought and philosophy. As society, and for that matter the church, is shedding the garments of longstanding tradition, two alternatives are now open. One is to embrace and live under some form of humanism; the other is to come under the mandates of the Kingdom of God.

Humanism offers three forms: First, the optimistic. States the Manifesto II:

Using technology wisely, we can control our environment, conquer poverty, markedly reduce disease, extend our life-span, significantly modify our behavior, alter the course of human evolution and cultural development, unlock vast new powers, and provide humankind with unparalleled opportunity for achieving an abundant and meaningful life.

The optimistic humanist sees the dawning of a new age through technology and science. It will be the utopia of a new world. Says B. F. Skinner in *Beyond Freedom and Dignity*, "We have not yet seen what man can make of man." Optimistic humanism sees man finally grasping the prize of dominion; he has eaten the fruit and become wise; he has made a name for himself in creation and covered himself in his nakedness.

The second form of humanism, however, is pessimistic. It sees man as he really is. It understands that the fig leaves have withered, and man is again left naked. In *The Dust of Death*, Os Guinness, an evangelical writer, states,

The striptease of humanism marks the twilight of Western thought which is exposed as a mass of tortuous, twisted tensions, contradictions, oscillations, polarizations—all stemming from the alienations of men who can explain neither themselves nor their universe. ⁶

Arthur Koestler summed up the pessimistic viewpoint quite well when he said, "Nature has let us down, God seems to have left the receiver off the hook, and time is running out." For pessimistic humanism, there is only the dark void of naked reality without God. The answer? Drop out, do your

own thing, turn on-eat, drink and be merry.

The third humanistic alternative is some form of *religious* humanism. This runs from extreme liberalism and the social gospel to forms of charismatic humanism that center on man and God's obligation to meet his needs. The greatest danger to the church in our century is not atheistic humanism, but religious humanism that is filled with religious activity but is void of content, sacrifice and power.

The only alternative to humanism is the reality of the Kingdom of God. The challenge is laid before the church today to be the visible demonstration of a viable reality that centers in God, His law and His will. Our message must be more than words and preaching because words have lost their potency in the modern world. We must be able to say, "Come with me, and I will show you what it means to be a Christian."

The blood of the martyrs in the twentieth century has been shed in the struggle against the forces of humanistic systems and ideologies. The testing of the church in Western society cannot be far off. God is shaking all that can be shaken; humanism is being exposed, and the fig leaf is withering. Our challenge is

The World's Second Oldest Religion (continued from page 7)

This is bad news for the humanists. By and large, even the weaker Christian schools, when standard achievement tests are used with the children, are two years ahead of state schools. (In one instance, the tests were ordered by a court.) Clearly, the leadership of the future is coming from Christian schools. They will provide the better college and university students and the leaders of tomorrow.

Moreover, at the rate of the growth of Christian schools, it is clear that they will be educating virtually all children by the end of this century, not too far distant. We will then have, not a humanistic state, but a Christian America.

This fact appalls the humanists and spells their death. They are determined at all cost to prevent this from happening. As a result, every attempt is being made to control and kill Christian schools. Alan N. Grover, in his excellent study, *Ohio's Trojan Horse* (Bob Jones University Press, Greenville, S.C., 1977) gives an able and intensely interesting account of such efforts in Ohio. The Federal Government through the Internal Revenue Service, the Labor Department, the National Labor Relations Board, and other agencies is also actively at war against Christian schools. We thus face a battle comparable to that waged against our faith by the Roman Empire, and the French and

to stand clothed in robes of righteousness and be a demonstration of the reality of the gospel of the Kingdom.

"No deity will save us: we must save ourselves."

Humanist Manifesto II

"The Lord is our judge, the Lord is our lawgiver, the Lord is our King; He will save us."

Isaiah 33:22, NAS Y

- 1. Webster's Seventh New Collegiate Dictionary, p. 404.
- 2. Bronowski, J. and Mazlish, B. *The Western Intellectual Tradition* (Harper Torchbooks: New York, 1960), p. 257.
- 3. Rushdoony, Rousas J. The Institutes of Biblical Law (The Craig Press, 1973), p. 67.
- 4. Ibid., p. 100.
- 5. Skinner, B. F. Beyond Freedom and Dignity (Alfred A. Knopf: New York, 1971), p. 215.
- 6. Guinness, Os. *The Dust of Death* (InterVarsity Press: Downers Grove, Ill., 1973), p. 35.
- 7. Ibid., p. 148.

Russian Revolutions. We must not be misled by the fact that the battle is less open and is disguised as a concern for public welfare. It is a more self-conscious and total war all the same. The press does not carry stories of the hundreds of cases, nor of the ministers arrested. It was the urgency of this situation which led one major state association of Christian schools to have a workshop at its October, 1977, convention, conducted by Attorney David Gibbs and the Rev. Roy Thompson of the Christian Law Association on "What to Do When the Sheriff Comes to Arrest You." It will not do to turn our backs on this situation, lest our Lord turn His back on us. He declares.

Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven.

But whosoever shall deny me before men, him will I also deny before my Father which is in heaven (Mt. 10:32–33).

There is a war on, and like it or not, you are in it. The only question is this: on whose side do you stand, with the Lord, or with the great humanist, the tempter? Who is your lord and owner? Will you say with Joshua, "as for me and my house, we will serve the Lord"? (Josh. 24:15). "O earth, earth, earth, hear the word of the Lord" (Jer. 22:29).

An Important Announcement to Our New Wine Family

Dear New Wine Reader.

The official board of Christian Growth Ministries and New Wine Magazine wants to thank you for the faithful prayer and support of the thousands of you who make up the New Wine family, and to inform you of some new developments concerning our magazine.

In recent years your loyalty and faithful stewardship has enabled New Wine to extend its ministry, maintaining a strong and stable financial position, even as other magazines have not fared nearly so well, some having to cease publication altogether.

Moreover, we recently purchased and installed our own computer system, which greatly enhances our capabilities in processing the large volume of mail received, and in servicing our mailing list of over 100,000 names. This new equipment not only increases our in-house efficiency by giving us an almost immediate readout on all our various departments, but saves us thousands of dollars annually by eliminating the purchase of expensive computer time.



In addition to the upgrading of our internal facilities we are also pleased to announce the move of our editorial offices to a more central location. While the magazine itself will continue, as in the past, to be actually printed and mailed from Atlanta, Georgia, our editorial and production offices, along with key personnel, are being moved from Ft. Lauderdale, Florida to Mobile, Alabama. Our new mailing address for both Christian Growth Ministries and New Wine Magazine, effective as of now, is P.O. Box Z, Mobile, AL, 36616. All correspondence, contributions and orders for books and tapes should be addressed to our new box number.

The governing board of Christian Growth Ministries and New Wine Magazine, of course, remains unchanged and the five of us who comprise that board-Don Basham, Ern Baxter, Bob Mumford, Derek Prince and Charles Simpson-agree that New Wine Magazine is being strengthened for a more effective ministry than ever.

Again, we want to thank each of you for your continuing encouragement and support. We covet your prayers that New Wine Magazine may continue to be an effective channel of communication for the ministries the Lord has entrusted to us.

Your servants in Christ.

Don Basham



Ern Baxter



Charles Simpson



To Ander V. Sample

Derek Prince

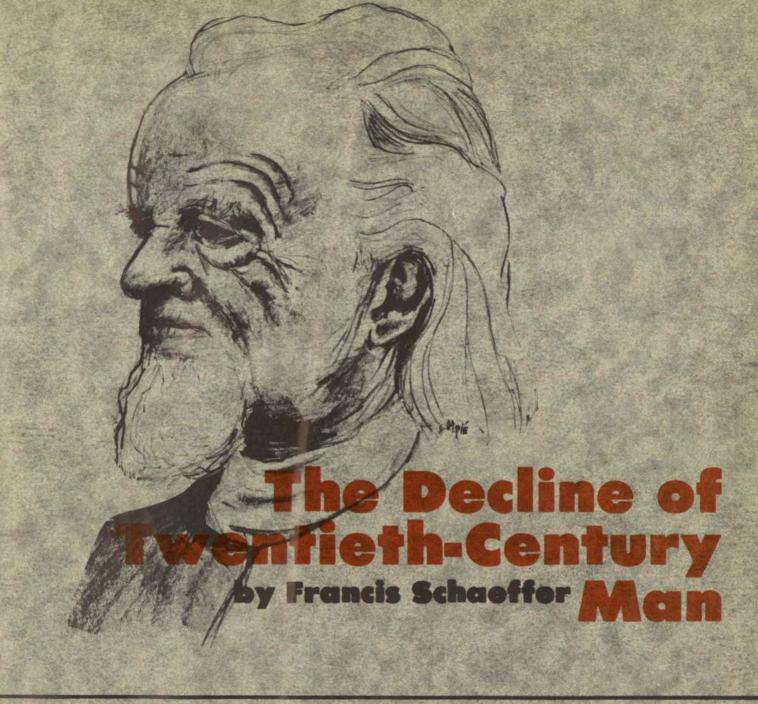


Seek Lunce

Bob Mumford



FEBRUARY 1979



The natural consequence of secular humanism.

In his book. How Should We Then Live? Francis Schaeffer examines the fate of a declining Western culture which has gradually exchanged a Christian world view, based on universal absolutes which give meaning to existence and morals, for a humanistic world view.

In the chapter, "Our Society," Schaeffer summarizes where we are today as a result of our reliance upon humanism as the basic thought form of modern man.

GRADUALLY, THAT WHICH had become the basic thought form of modern people (humanism) became the almost totally accepted viewpoint, an almost monolithic consensus. And as it came to the majority of people through art, music, drama, theology, and the mass media, values died. As the

more Christian-dominated consensus weakened, the majority of people adopted two impoverished values: personal peace and affluence.

Personal peace means just to be let alone, not to be troubled by the troubles of other people, whether across the world or across the city—to live one's life with minimal possibilities of being personally disturbed. Personal peace means wanting to have my personal life pattern undisturbed in my lifetime, regardless of what the result will be in the lifetimes of my children and grandchildren. Affluence means an overwhelming and ever-increasing prosperity—a life made up of things, things, and more things—a success judged by an ever-higher level of material abundance.

For several generations the fragmented concept of knowledge and life which had become dominant was taught to the young by many of the professors in universities around the world. All too often when the students of the early sixties asked their parents and others, "Why be educated?" they were told, in words if not by implication, "Because statistically an educated man makes so much more money a year." And when they asked, "Why make more money?" they were told, "So that you can send your children to the university." According to this kind of spoken or implied answer, there was no meaning for man, and no meaning for education.

Much of the mass media popularized these concepts, pouring out in an endless stream so that a whole generation from its birth has been injected with the teaching that reason leads to pessimism in regard to a meaning of life and with reference to any fixed values. This had been that generation's atmosphere. It had no personal memory of the days when Christianity had more influence on the consensus. Those in the universities saw themselves as little computers controlled by the larger computer of the university, which in turn was controlled by the still-larger computer of the state.

The work ethic, which had meaning within the Christian framework, now became ugly as the Christian base was removed. Work became an end in itself—with no reason to work and no values to determine what to do with the products of one's work. And suddenly, in 1964 at the University of California at Berkeley, the students carried these ideas about the meaninglessness of man out into the

streets. Why should anybody have been surprised? Many of the teachers taught the ultimate meaning-lessness of man and the absence of absolutes, but they themselves lived inconsistently by depending on the memory of the past. Was it not natural that one generation would begin to live on the basis of what they had been taught? And at Berkeley in 1964 the results were visible, full blast.

Because the only hope of meaning had been placed in the area of non-reason, drugs were brought into the picture. Drugs had been around a long time, but following Aldous Huxley's ideas, many students now approached drug taking as an ideology, and some, as a religion. They hoped that drugs would provide meaning "inside one's head," in contrast to objective truth, concerning which they had given up hope. Psychologist Timothy Leary, for example, said that drugs were the sacraments for the new religion. But drug taking was really only one more leap, an attempt to find meaning in the area of non-reason.

At Berkeley the Free Speech Movement arose simultaneously with the hippie world of drugs. At first it was politically neither left nor right, but rather a call for freedom to express any political views on Sproul Plaza. Then soon the Free Speech Movement became the Dirty Speech Movement in which freedom was seen as shouting four-letter words into a mike. Soon after, it became the platform for the political New Left which followed the teaching of Herbert Marcuse, a University of California professor of philosophy who ascribed to Neo-Marxism.

For some time, young people were fighting against their parents' impoverished values of personal peace and affluence—whether their way of fighting was through Marcuse's New Left or through taking drugs as an ideology. The young people wanted more to life than personal peace and affluence. They were right in their analysis of the problem, but they were mistaken in their solutions.

As the sixties drew to a close and the seventies began, probably more people were taking some form of drug, and at an ever-younger age. But taking drugs was no longer an ideology. That was finished. Drugs simply became the escape which they had been traditionally in many places in the past.

Humanism, man beginning only from himself, had destroyed the old basis of values, and could find no way to generate with certainty any new values. In the resulting vacuum the impoverished values of personal peace and affluence had come to stand supreme. And now, for the majority of the young people, after the passing of the false hopes of drugs as an ideology and the fading of the New Left, what remained? Only

Francis Schaeffer, noted author, lecturer, and Christian philosopher-theologian, is regarded as one of the foremost evangelical thinkers of our day. His analysis of western civilization is the result of forty years of study of humanism and basic Christian truths. He and his wife Edith are the founders and resident directors of L'Abri, a Christian community and ministry in the Swiss Alps.

apathy was left. In the United States by the beginning of the seventies, apathy was almost complete. In contrast to the political activists of the sixties, not many of the young even went to the polls to vote, even though the national voting age was lowered to eighteen. Hope was gone.

After the turmoil of the sixties, many people thought that it was so much better when the universities quieted down in the early seventies. I could have wept. The young people had been right in their analysis, though wrong in their solutions. How much worse when many gave up hope and simply accepted the same values as their parents—personal peace and affluence. New drugs remain, but only in parallel to the older generation's alcohol, and an excessive use of

"... for so long a large section of the church has only been teaching a relativistic humanism using religious terminology."

alcohol has become a problem among the young people as well. Promiscuous sex and bi-sexuality remain, but only in parallel to the older generation's adultery. In other words, as the young people revolted against their parents, they came around in a big circle—and often ended an inch lower—with only the same two impoverished values, their own kind of personal peace and their own kind of affluence.

SOCIOLOGICAL LAW

In the United States many other practical problems developed as man's desire to be autonomous from God's revelation—in the Bible and through Christ—increasingly reached its natural conclusions. Sociologically, law is king (Samuel Rutherford's Lex Rex) was no longer the base whereby one could be ruled by law rather than the arbitrary judgments of men and whereby there could be wide freedoms without chaos. Any ways in which the system is still working is largely due to the sheer inertia of the continuation of past principles. But this borrowing cannot go on forever.

Civil law has moved toward being sociological law. Distinguished jurist and Supreme Court Justice Oliver Wendell Holmes, Jr. took a long step in this direction. In The Common Law Holmes said that law is based on experience. Frederick Moore Vinson, former Chief Justice of the United States Supreme Court, spelled out this problem by saying, "Nothing is more certain in modern society than the principle that there are no absolutes." All is relative; all is experience. In passing we should note this curious mark of our age: The only absolute allowed is the absolute insistence that there is no absolute.

Left today with Oliver Wendell Holmes' "experience" and Frederick Moore Vinson's statement that nothing is more certain in society than that there are no absolutes, law has only a variable content. Much modern law is not even based on precedent; that is, it does not necessarily hold fast to a continuity with the legal decisions of the past. Thus, within a wide range, the Constitution of the United States can be made to say what the courts of the present want it to say-based on a court's decision as to what the court feels is sociologically helpful at the moment. At times this brings forth happy results, at least temporarily; but once the door is opened, anything can become law and the arbitrary judgments of men are king. Law is now freewheeling, and the courts not only interpret the laws which legislators have made, but make law. Lex Rex has become Rex Lex. Arbitrary judgment concerning current sociological good is king.

As arbitrary absolutes characterize communistic rule, so there is a drift in this direction on our side of the Iron Curtain as well. This means that tremendous changes of direction can be made and the majority of the people tend to accept them without question—no matter how arbitrary the changes are or how big a break they make with past law or past consensus.

As the Christian consensus dies, there are not many sociological alternatives. One possibility is hedonism, in which every man does his own thing. Trying to build a society on hedonism leads to chaos. One man can live on a desert island and do as he wishes within the limits of the form of the universe, but as soon as two men live on the island, if they are to live in peace, they cannot both do simply as they please. Consider two hedonists meeting on a narrow bridge crossing a rushing stream: Each cannot do his own thing.

A second possibility is the absoluteness of the 51-percent vote. In the days of a more Christian culture, a lone individual with the Bible could judge and warn society, regardless of the majority vote, because there was an absolute by which to judge. There was an absolute for both morals and law. But to the extent that the Christian consensus is gone, this absolute is gone as a social force. Let us

remember that on the basis of the absoluteness of the 51-percent vote, Hitler was perfectly entitled to do as he wished if he had the popular support. On this basis law and morals become a matter of averages. And on this basis, if the majority vote supported it, it would become "right" to kill the old, the incurably ill, the insane—and other groups could be declared non-persons. No voice could be raised against it.

If there are no absolutes, and if we do not like either the chaos of hedonism or the absoluteness of the 51-percent vote, only one other alternative is left: one man or an elite, giving authoritative arbitrary absolutes.

Here is a simple but profound rule: If there are no absolutes by which to judge society, then society is absolute. Society is left with one man or an elite filling the vacuum left by the loss of the Christian consensus which originally give us form and freedom in northern Europe and in the West. In communism, the elite has won its way, and rule is based upon arbitrary absolutes handed down by that elite. Absolutes can be this today and that tomorrow.

HUMANISM-ITS NATURAL CONCLUSION

Humanism has led to its natural conclusion. It has ground down to the point Leonardo da Vinci visualized so long ago when he realized that, starting only from man, mathematics leads us only to particulars—and particulars lead only to mechanics. Humanism had no way to find the universal in the areas of meaning and values. As my son, Franky, put it, "Humanism has changed the Twenty-third Psalm:

They began—I am my shepherd Then—Sheep are my shepherd Then—Everything is my shepherd Finally—Nothing is my shepherd."

There is a death wish inherent in humanism—the impulsive drive to beat to death the base which made our freedoms and our culture possible.

In ancient Israel, when the nation had turned from God and from his truth and commands as given in Scripture, the prophet Jeremiah cried out that there was death in the city. He was speaking not only of physical death in Jerusalem but also a wider death. Because Jewish society of that day had turned away from what God had given them in the Scripture, there was death in the polis, that is, death in the total culture and the total society.

In our era, sociologically, man destroyed the base which gave him the possibility of freedoms without chaos. Humanists have been determined to beat to death the knowledge of God and the knowledge that God has not been silent, but has spoken in the Bible and through Christ—and they have been determined to do this even though the death of values has come with the death of that knowledge.

We see two effects of our loss of meaning and values. The first is degeneracy. Think of New York City's Time Square—Forty-second and Broadway. If one goes to what used to be the lovely Kalverstraat in Amsterdam, one finds that it too has become equally squalid. The same is true of lovely old streets in Copenhagen. Pompeii has returned! The marks of ancient Rome scar us: degeneracy, decadence, depravity, a love of violence for violence's sake. The situation is plain. If we look, we see it. If we see it, we are concerned.

But we must notice that there is a second result of modern man's loss of meaning and values which is more ominous, and which many people do not see. This second result is that the elite will exist. Society cannot stand chaos. Some group or some person will fill the vacuum. An elite will offer us arbitrary absolutes, and who will stand in its way?

Will the silent majority help? The so-called silent majority was and is divided into a minority and a majority. The minority are either Christians who have a real basis for values or those who at least have a memory of the days when the values were real. The majority are left with only their two poor values of personal peace and affluence.

With such values, will men stand for their liberties? Will they not give up their liberties step by step, inch by inch, as long as their own personal peace and prosperity is sustained and not challenged, and as long as the goods are delivered? The life-styles of the young and the old generations are different. There are tensions between long hair and short, drugs and non-drugs, whatever are the outward distinctions of the moment. But they support each other sociologically, for both embrace the values of personal peace and affluence. Much of the church is no help here either, because for so long a large section of the church has only been teaching a relativistic humanism using religious terminology.

I believe the majority of the silent majority, young and old, will sustain the loss of liberties without raising their voices as long as their own life-styles are not threatened. And since personal peace and affluence are so often the only values that count with the majority, politicians know that to be elected they



must promise these things. Politics has largely become not a matter of ideals—increasingly men and women are not stirred by the values of liberty and truth—but of supplying a constituency with a frosting of personal peace and affluence. They know that voices will not be raised as long as people have these things, or at least an illusion of them.

Edward Gibbon in his Decline and Fall of the Roman Empire said that the following five attributes marked Rome at its end: first, a mounting love of show and luxury (that is, affluence); second, a widening gap between the very rich and the very poor (this could be among countries in the family of nations as well as in a single nation); third, an obsession with sex; fourth, freakishness in the arts, masquerading as originality, and enthusiasms pretending to be creativity; fifth, an increased desire to live off the state. It all sounds so familiar. We have come a long road, and we are back in Rome.

WHAT ARE THE ALTERNATIVES?

In such circumstances, it seems that there are only two alternatives in the natural flow of events: first, imposed order or, second, our society once again affirming that base which gave freedom without chaos in the first place—God's revelation in the Bible and his revelation through Christ. We have seen many of the implications of an imposed order. But rather than throwing up our hands and giving in, we should take seriously the second alternative.

Christian values, however, cannot be accepted as a superior utilitarianism, just as a means to an end. The biblical message is truth and it demands a commitment to truth. It means that everything is not the result of the impersonal plus time plus chance, but that there is an infinite-personal God who is the Creator of the universe, the space-time continuum. We should not forget that this was what the founders

of modern science built upon. It means the acceptance of Christ as Savior and Lord, and it means living under God's revelation. Here there are morals, values, and meaning, including meaning for people, which are not just a result of statistical averages. This is neither a utilitarianism, nor a leap away from reason; it is the truth that gives a unity to all of knowledge and all of life. This second alternative means that individuals come to the place where they have this base, and they influence the consensus. Such Christians do not need to be a majority in order for this influence on society to occur.

In about A.D. 60, a Jew who was a Christian and who also knew the Greek and Roman thinking of his day wrote a letter to those who lived in Rome. He said that the integration points of the Greek and Roman world view were not enough to answer the questions posed either by the existence of the universe and its form, or by the uniqueness of man. He said that they deserved judgment because they knew that they did not have an adequate answer to the questions raised by the universe or by the existence of man, and yet they refused, they suppressed, that which is the answer. To quote his letter: "The retribution of God is revealed from heaven against all ungodliness and unrighteousness of men, who suppress the truth in unrighteousness. Because that which is known of God is evident within them [that is, the uniqueness of man in contrast to non-man], for God made it evident to them. For the invisible things of him since the creation of the world are clearly seen, being perceived by the things that are made [that is, the existence of the universe and its form], even his eternal power and divinity; so that they are without excuse."

Here he is saying that the universe and its form and the mannishness of man speak the same truth that the Bible gives in greater detail. That this God exists and that he has not been silent but has spoken to people in the Bible and through Christ was the basis for the return to a more fully biblical Christianity in the days of the Reformers. It was a message of the possibility that people could return to God on the basis of the death of Christ alone. But with it came many other realities, including form and freedom in the culture and society built on that more biblical Christianity. The freedom brought forth was titanic, and yet, with the forms given in the Scripture, the freedoms did not lead to chaos. And it is this which can give us hope for the future.

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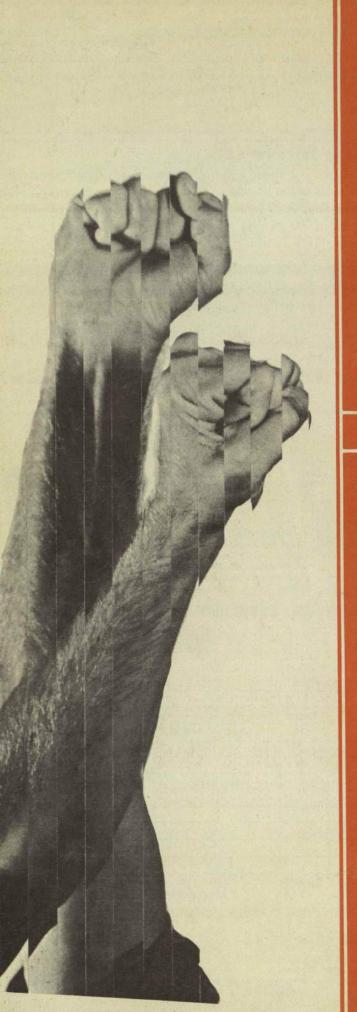
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