Evil Often Rides on a White Horse
Remembering the Nazis

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ALSO INSIDE:
LIVING WITH CONTRADICTIONS
DISPENSATIONALISM: BEING "LEFT BEHIND"
VOTE FOR A GOOD CHRISTIAN POLITICIAN
While helping a friend find a quotation attributed to Adolf Hitler, I found it cited in a “Tale of Two Synagogues” by Rabbi Samuel M. Stahl: “Hitler himself targeted the cause of anti-Semitism succinctly when he called the Ten Commandments: ‘that curse from Mt. Sinai, that poison with which... Jews... have soiled and spoiled the free, wonderful instincts of man...’” Rabbi Stahl went on to make an important point.

Because we Jews brought the Ten Commandments to the world, we’re expected to live by them. Our very presence reminds others of the demanding life choices they want to avoid. We need to understand that some people unconsciously want to ignore the moral message that we symbolize and thus despise us.

I would say that it’s the law itself they want to avoid because it’s a constant reminder that there is a standard by which all of our actions are measured. With God and His law beyond the barrier of public discourse and legitimacy, there can be no guilt other than what the State and those who defend statist power declare to be lawful. The rejection of one law only legitimizes another. For example, while it’s not acceptable for Ted Turner to describe Christians as “losers” and the “Hymietown,” sanctions rarely follow. These liberal icons are tolerated because they nearly keep all the new commandments and they support all the right things even though they might not always say the right things. But let John Rocker express himself over New York City and “foreigners” and sodomites, and he must see the thought police.

A few years ago I was interviewed by New York Magazine. When I met the reporter, I asked him who else he had interviewed. “Lester Maddox,” he said, former Governor of Georgia (1967–71) and stereotype of the “Old South.” Being from the North, and having nothing to do with the war of “northern aggression” (my ancestors were in Italy at the time) and appreciating the South, I said, “If Lester Maddox were dead and buried, you would go to the cemetery and dig him up just so you could say you had interviewed him.” I didn’t think much about what I had said until the article was published. The reporter had me saying, “Lester Maddox is a rotting corpse.” Friends of Maddox were furious with me.

The new law is designed to rid the world of the old order and everything it stands for. Nothing less than a full scale revolution will do. All disciplines are involved in the “conspiracy,” including the press. Their work is sloppy and sinister for a reason: They are working toward the disestablishment of Christianity. They will stop at nothing to see their cause prevail, even it means lying and ignoring numerous news stories that would invalidate their worldview.
Wherever man asserts his independence from God, saying in effect, that, while he will deny God, he will not deny life, nor his relationships, values, society, its sciences and art, he is involved in contradiction. It is an impossibility for man to deny God and still to have law and order, justice, science, anything, apart from God. The more man and society depart from God the more they depart from all reality, the more they are caught in the net of self-contradiction and self-frustration, the more they are involved in the will to destruction and the love of death (Prov. 8:36). ... For man to turn his back on God, therefore, is to turn towards death; it involves ultimately the renunciation of every aspect of life.

It seems that nearly anything can be believed today, even obvious contradictory worldviews. Some people are willing to live with inherent contradictions because they have been told that pluralism, diversity, and tolerance demand it. We are told by the pluralists, "It doesn't matter what you believe about God, as long as you're sincere in your beliefs." We are told that there are many ways to God. But what if one set of religious beliefs contradicts another set of religious beliefs? In the worldview of religious diversity, all religions are equal even if they're contradictory. No one religion is any more true than any other religion. While this makes for happy harmony on paper, in the real world it just doesn't work. Try asserting diversity in the following areas:

- "It doesn't matter what you believe about mathematics, as long as you're sincere in your beliefs."
- "It doesn't matter what you believe about electromagnetism, as long as you're sincere in your beliefs."
- "It doesn't matter what you believe about Nazism, as long as you're sincere in your beliefs."
- "It doesn't matter what you believe about slavery, as long as you're sincere in your beliefs."

Few people would tolerate such nonsense, but many are very comfortable with the notion that all religions are valid even when they are contradictory. This is not a new idea. "The early church was surrounded by religious pluralism and syncretism. ... Celsus, a pagan who attacked Christianity [in the second century], wrote, 'It makes no difference if one invokes the highest God or Zeus or Adonai or Sabaoth or Amoun, as the Egyptians do, or Papaios, as the Scythians do.'"

Tolerating conflicting claims to truth arise when the law of noncontradiction is abandoned, a law that finds its validity in God's character. It's no surprise, therefore, that we see a growing acceptance of contradictory belief systems, since eastern philosophies, which accept and glory in contradiction, are now the religion of choice where the Christian worldview once prevailed.

Defining the Law

What is the law of non-contradiction and why is it important in the Christian's apologetic task? This logical law states that something cannot be one thing (A) and another thing (non-A) at the same time and in the same sense. An object cannot be round and square at the same time. A square block of wood could be put on a lathe and turned into a ball. In this case the block would now be a ball, but it would not be a square block and a ball at the same time. An object might have attributes of squareness and roundness (an octagon), but it could not be said that it is either a circle or a square.

The Bible assumes the validity of the law of non-contradiction when it states,
• "No one can serve two masters; for either he will hate the one and love the other, or he will hold to one and despise the other. You cannot serve God and mammon" (Matt. 6:24).
• "He who is not with Me is against Me; and he who does not gather with Me scatters" (Matt. 12:30).
• "A good tree cannot produce bad fruit, nor can a rotten tree produce good fruit" (Matt. 7:18).
• Jesus said, "I am the way, and the truth, and the life, no one comes to the Father, but through Me" (John 14:6).

Can something be true and false at the same time and in the same way? Can God exist and not exist? Can there be others way to the Father but through Jesus based on what Jesus said in John 14:6? The law of noncontradiction says no. All who reason, even those who deny the law’s validity, assume its soundness before they begin to reason and as they argue to defend their position.

Strictly speaking, the law of noncontradiction cannot be proved. The reason is simple. Any argument offered as proof for the law of noncontradiction would of necessity have to assume the law as part of the proof. Hence, any direct proof of the law would end up being circular. It would beg the question.3

While at the theoretical level some people try to dismiss the law of non-contradiction, at the practical level it’s impossible.

The Sound of One Hand Clapping

Some eastern philosophies depreciate rational thought and “western logic” and find contradictions the essence of enlightenment. “The sound of one hand clapping” is supposed to be profound because it’s a contradiction. Of course, the notion of one hand clapping is nonsense if the law of noncontradiction is valid.

I remember a “Rockford Files” episode where Jim Rockford, played by James Garner, tries to have a rational conversation with a young woman who has been snared and influenced by a cult that champions irrationalism as enlightenment. They’re sitting in a restaurant when the woman spouts off some nonsense that she has found enlightenment. “It’s like the sound of one hand clapping,” she tells Rockford. Frustrated, Rockford reaches across the table, slaps her across the face, and says, “That’s the sound of one hand clapping.”

Harvey Cox, professor at Harvard Divinity School and some-time dabbler in eastern philosophy, describes his attempt to meditate on the supposed profundity of “the
mystics. But in the end, even mystics use reasoned arguments and distinctions in an attempt to refute reasoned arguments and distinctions.

In theory attempts to nullify or dismiss the law of non-contradiction never work in the real world. A person who asserts that the law is not valid must assume the law’s validity in order to argue for its dismissal. For example, the claim that “no one can know anything” assumes that at least one thing can be known. In practical terms, a person who denies the law of non-contradiction must still live with its consequences. Ronald H. Nash shows how seemingly profound and open philosophical systems are ultimately absurd and impractical:

I once heard of a young man who was called into his local office of the Internal Revenue Service for an audit. The reason for his trouble was his failure over several years to file a tax return. When asked by the IRS agent why he had failed to file, the youth replied that in college he had learned that the law of noncontradiction is an optional, nonnecessary principle. Once he had learned that there is no difference between B and non-B, it was only a matter of time before he realized that no difference exists between filing a tax return and not filing a tax return. “That’s very interesting,” said the tax agent. “I’ve never heard that one before. Since you believe that no difference exists between B and non-B, I’m sure you also believe that there is no difference between being in jail and not being in jail.”

Some college professors are notorious for presenting absurd assumptions all in the name of openness, pluralism, diversity, and tolerance even though their classroom theories would never be attempted in those areas where people do business.

### Borrowed Capital

How is it possible that people who deny the law of non-contradiction, and by association, the Christian worldview, function reasonably well in the real world? For example, an atheist can have no true understanding of anything if he presupposes that God does not exist, and yet most atheists act fairly rational. But how can the atheist trust his thinking processes in a world where randomness rules? Within the atheist’s worldview there is no way to account for rational thought, cause and effect, the law of noncontradiction, and laws of logic, all necessary tools for thinking straight. What’s logical today may be illogical tomorrow, according to consistent atheistic accidentalism. Who can ever know what tomorrow will bring? *Quo sera, sera*—“Whatever will be, will be”—is the only possible standard for the atheist.

If this is true, then how can the atheist act rationally when his own worldview will not support the concept of rationality? How can a worldview based on chance bring about order? The atheist, in order to think logically and enjoy the results of rational thought, must jettison his chance-based presuppositions and adopt the design-based presuppositions of the biblical worldview: Man can think rationally because God is rational; man can think logically because God is logical; the law of non-contradiction operates because there are no contradictions in God. Why is reason reasonable? Why is logic logical? Why is the law of non-contradiction non-contradictory? Rationality, logic, and the law of non-contradiction do not operate independent of God. They operate consistently and dependably because they are enjoined to God’s character. Without God the laws that govern thinking would not exist. The atheist, therefore, must be inconsistent with his chance-based worldview and borrow presuppositions from the Christian worldview in order to validate his invalid worldview.

### Notes


5. “Most mystics have come to the depressing conclusion that a rational understanding of the universe is not really possible. Neither can the universe be understood by experimentation as the empiricists claim. There must be some other way of knowing the truth than by human reason or experience.” (Robert A. Morey, *Battle for the Mind*).

Dispensationalism: Being “Left Behind”

By Gary DeMar

Armageddon Books listed the following titles as "December’s Bestsellers":

1. Christ Clone Trilogy: 3 Novels
   by James BeauSeigneur

2. Video-Revelation: The Movie

3. Chart-Revelation of the Word

4. Charts on Revelation
   by Salem Kirban

5. Before Jerusalem Fell
   by Kenneth Gentry

6. Mark of the New World Order
   by Terry Cook

7. Last Days Madness
   by Gary DeMar

8. Are We Living in the End Times?
   by LaHaye & Jenkins

9. Video-Vanished...In the Twinkling
   of an Eye

10. The Parousia
    by James S. Russell

Three of the top-ten books are by preterist authors (5, 7, 10). Actually, fifty percent of the books on the list are by preterist authors (3 out of 6 books) since the other selections are videos and charts. One selection is fiction (1). Of the five non-fiction books, two are published by American Vision (5, 7). The third preterist book's cover was designed by American Vision (10). What's even more astounding is that Last Days Madness outsold Tim LaHaye’s latest non-fiction prophecy book (8). Bible prophecy is about to undergo a radical metamorphosis. It was Jerry Falwell who said in a December 1992 broadcast that he would not live to see a new century. LaHaye warned his readers that it is "possible for the Anti-christ or his emissaries... to dominate the world commercially until it is destroyed." As Y2K got closer, LaHaye...
backed off from his earlier prediction. “We [LaHaye and Jenkins] regret having talked about it.”

None of this has stopped LaHaye and Jenkins from writing fanciful novels about the end times. To compliment their fictional series, they’ve teamed up to write a non-fiction prophetic work: "Are We Living in the End Times?"

"Are We Living in the End Times?" is just as much a work of fiction as the "Left Behind" series. First, its dispensational storyline is similar to comic book writing where the fictional superheroes are made to interact with the real world. Second, there is no interaction with preterism. I opened this article with a "Best-Seller List" where three of the five non-fiction books on the list are preterist. How can these two authors ignore the subject of preterism when the publisher claims that the authors “will clarify, magnify, and maybe even rectify your thoughts on a critical theme of God’s written word: prophecy”? Zondervan, Kregel, and Baker have published high-profile books that deal with preterism. Three are in a debate-style format. LaHaye and Jenkins’s failure to deal with preterism makes this book a work of fiction. It would be like writing a history of the cola wars while leaving out either Coke or Pepsi. Third, the authors weave their fictional "Left Behind" series throughout the narrative. This is very distracting.

Don’t think LaHaye is unaware of the debate between futurists and preterists. We at American Vision have tried to set up a debate with him. A number of letters have been exchanged. I met Dr. LaHaye in Atlanta a few years ago at the Christian Booksellers Association Convention. He knows that I have debated Thomas Ice and Dave Hunt. He just doesn’t want his readers to know the that there is a view that is a worthy challenger to dispensationalism.

LaHaye’s approach is similar to that of Catherine S. Manegold’s "In Glory’s Shadow: Shannon Faulkner, the Citadel, and a Changing America." An advanced copy of the manuscript was sent to Pat Conroy for review. Conroy, author of "The Lords of Disciple and The Boo, is a Citadel graduate and "played an active and vital role in the entire Shannon Faulkner passion play." Conroy, writing in the January 2000 issue of Atlanta Magazine (64), continues: “Before I began reading the book, I made a bet with my wife, Sandra, that my name would not be mentioned in the book. ‘Impossible,’ she said, but I’m a long-time student of The Citadel, and I have seen its strange mystique incapacitate the judgment of feminist writers on other occasions.” I made the same bet with my wife when I got LaHaye’s book. Her response? “More than probable.”

I won’t spend a lot of time dealing with this book. It’s pretty standard stuff: the world’s a mess (earthquakes, wars, and famines), Jesus comes to “rapture” His church, the temple is rebuilt, anti-christ is revealed and then turns on the Jews plunging them and the world into a “great tribulation” that escalates into armageddon, then Jesus returns again to rescue the remnant of Jews who survive anti-christ’s onslaught, all in seven years. Nowhere do LaHaye and Jenkins deal with the crucial time texts. For example, promotional copy on the dust jacket tells us that “noted scholar Tim LaHaye lays out twenty reasons for believing that the Rapture and Tribulation could occur during our generation.” We are told that Jesus is “coming soon.” The Bible said the same thing 2000 years ago? Is LaHaye’s definition of soon different from the Bible’s definition?

Tim LaHaye Says/Gary DeMar Responds

Properly taught, prophecy emphasizes the “imminent” return of Christ—that He could come at any moment (6).

Contrary to what LaHaye writes, Bible prophecy teaches that Jesus’ coming was “near,” that is, near to those who first heard the prophetic word. Scripture does not say that Jesus “could come at any moment.” He promised that He would come before that first-century generation passed away (Matt. 24:34); before the last apostle died (Matt. 16:27–28); to those who “pierced Him” (John 19:37; Rev. 1:7); to those who sentenced Him to death (Matt. 26:64). The Bible is so clear on this point that liberals have been sticking the point in the eye of futurists for more than a hundred years.

In 1 John [2:18] the apostle speaks of “the last hour.” He is referring here to the new economy of God’s grace, warning that even in this church age there would be “many antichrists . . . by which we know that it is the last hour” (17).

Curious. Did you notice that LaHaye left something out? John begins with, “Children, it is the last hour . . .” And how did these first-century “children” know this? “Because many antichrists have arisen, from this we know that it is the last hour.” Earlier, David L. Cooper is quoted in what LaHaye says is the “golden rule of biblical interpretation” (5):

When the plain sense of Scripture makes common sense, seek no other sense, but take every word at its primary, literal meaning unless the facts of the immediate context clearly indicate otherwise.

It’s too bad that he doesn’t follow it. LaHaye writes, “if you ignore it, you will always be in error” (6). That’s why he is in error on so many points. The “plain sense” of 1 John 2:18 is quite clear until words are left out. This allows LaHaye to insert his interpretation into what was the “plain sense” of the text. There is no mention of “the new economy of God’s grace” or “this church age.” It makes me wonder
why LaHaye did not quote the verse in its entirety. It does not say what he wants it to mean.

_Signs are like time clocks_ (27).

Why aren't clocks like clocks? That is, why aren't words describing when an event will take place the true time clocks? Since wars, earthquakes, famines, comets, apostasy, and false Christs have been common signs for nearly two-thousand years, isn't it more logical to determine the time frame that encapsulates the signs? Instead, LaHaye turns to Daniel 12:4 as a sign marker: "But as for you, Daniel, conceal these words and seal up the book until the end of time. Many will go back and forth and knowledge will increase."

Most futurists use this verse, especially the second phrase, as the ultimate end-time indicator. We have super libraries, super highways, and super-sonic jets. To say that going "back and forth" and increased knowledge only describe our time forces the text to say more than it does. The Romans were far more advanced than the Babylonians, the Medes and Persians, and the Greeks. Furthermore, Daniel is told to "seal up the book until the end of time," or the "time of the end." This means, according to LaHaye, the book is still sealed. But John is told, "Do not seal up the words of the prophecy of this book for the time is near" (Rev. 22:10). Do you see the problem? Daniel is describing events in the fairly distant future, about 600 years before the birth of Christ. John received a vision that is to unfold in the near future. That's why Revelation is to remain open. John's Revelation is Daniel's book opened. It's the "time of the end," that is, the end of the Jewish economy that took place in A.D. 70. LaHaye believes that both books describe the same period of time which is still future. But Revelation says "the time is near," that the events are to take place "shortly" (1:1; 3).

Can "last days" and "end of time" be interpreted to mean something other than _the end_? Most certainly! John Walvoord, who is described by LaHaye as the "dean of all living prophecy experts" (47) and "the most knowledgeable living prophecy scholar in the world today" (364), says so as does Thomas Ice, who is LaHaye's "colleague in the Pre-Trib Research Center" (16). Ice writes:

_Sometimes Christians read in the Bible about the "last days," "end times," etc., and tend to think that all of these phrases all of the time refer to the same thing. This is not the case. Just as in our own lives, there are many endings... . Just because the word "end" is used does not mean that it always refers to the same time... . So it is in the Bible, that "end times" may refer to the end of the current church age or it may refer to other times (16)."

So what "end" could Daniel have had in mind? It's the end described by Jesus in Matthew 24:13, that is, the destruction of the temple and city of Jerusalem that took place in A.D. 70 as He promised it would. What about the increase in knowledge and travel described by Daniel? It fits the first-century very well. Have we forgotten the Roman roads? In addition, there is a "great tribulation" (12:1; Matt. 24:21), a "rescue" (12:1; Matt. 24:16), and a "resurrection" (12:2), either physical (Matt. 27:52) or spiritual (Eph. 2:5; Col. 2:11; 3:1) prior to the destruction of Jerusalem in A.D. 70.

_History records that our Lord's words [in Matthew 24:1–2] were fulfilled to the letter in A.D. 70. In that year the Roman army under the command of Titus destroyed the city of Jerusalem... . And so Jesus' prophecy was fulfilled literally; not one stone was left upon another (31)."

This is a remarkable admission. This is exactly what preterists claim. Of course, when Jesus says, "This generation will not pass away until all these things take place" (Matt. 24:34), LaHaye reinterprets this to say "some of these things." In fact, he has to add words to the Bible in order to make his interpretation fit his system.

_Now we are ready to examine the key to the timing of this whole passage and answer the disciple's question of Matthew 24:3, "When will these things be?" The key is found in verse 34. Jesus said, "This generation will by no means pass away till all these things [the second "things"] are fulfilled" (58)."

LaHaye reinterpret's the Olivet Discourse by adding the words "the second 'things'" to the text. Some things refer to the destruction of Jerusalem in A.D. 70 while other things refer to our future. And how does he interpret "this generation"? Not by using the Bible to interpret 'this generation." Once again he makes up his own definition. "In Greek, the demonstrative pronoun _haute_ (this) always refers to the person or thing mentioned immediately before it. The thing mentioned just before 'generation' involves those who see the sign of Israel as she either becomes a recognized nation or when she takes possession of most of Jerusalem" (58). This is pure fiction! Where does LaHaye find any of this in the text? "This generation" always means, without exception, the generation of people alive at that time. The Bible could not be any more clear on this point. Once again, Tim LaHaye rejects his own interpretive golden rule.

A lot more could be said about this book. To say that it is poorly argued is an understatement. Dispensationalism needs to be left behind.
Americans need to remember that Adolf Hitler came to power as a benefactor. The economy revived, social programs were developed “for the people,” especially for “the children. Hitler’s oratory was unrivaled. He made it all sound so good. It was in his role as a “benefactor” that his tyranny finally came to light, very much like the biblical concept that Satan is an “angel of light.” It all sounds so-o-o-o good! By then it was too late. The German people had been hooked. Just one more socialist fix. Another government program. They liked all these “free” goodies. Someone else is always working and creating wealth to pay for the other guy’s welfare fix, including corporate welfare.

As a majority of Americans extol the virtues of the liberal “virtuecrats”—Clinton was elected twice—Christians in the know must continue to press hard to remind fellow Christians, most of whom are socialists and don’t know it, that God’s order is not “politics and power first.” The State is not a benefactor. Of course, we do not want to leave out the communists. They were just as ruthless and beneficent. You know this, but take a look at The Black Book of Communism (Harvard, 1999) for a reminder.

The following letter, written by Thomas Colton Ruthford, was published in the Washington Times on June 7, 1995. Its message is timeless. You can make your own current-day applications and shudder.

—Gary DeMar
(see page 12)
Prophecy Conference 2000

Last month we announced our prophecy conference scheduled for June 29—July 1, 2000. We hope you will plan to attend.

At this point we have confirmed speakers including John Bray, Dr. Kenneth Gentry, Steve Gregg, and Gary DeMar. We plan to add more names in the near future.

The price for attendance at the conference will be $40 per person. Married couples will pay a discounted $65.00 and children will be charged $20.00 each. Stay tuned for further updates.

The Trend Continues

In the past few issues we have included letters from those who were converted by or, at least, greatly challenged by Last Days Madness. It is always encouraging to read mail like the letters we have shared with you but far more important is the trend that is materializing. Five to ten years ago the general response to the preterist view of prophecy was hostile. At best, the response would be one of disbelief that anyone with a brain could believe such a thing. Today, there is a general acceptance of preterism.

If there is one theme that runs through all of the mail, the telephone calls, and emails, it is that Last Days Madness makes so much sense. This sentiment may seem kind of strange at first, but we must remember that it has generally been accepted by many in recent times that eschatology, real biblical eschatology, had to be kind of weird. That's why people are so enamored with "Bible codes," Nostradamus, and celestial events. It is a major breakthrough when so many are coming to the conclusion that God actually wants us to understand Bible prophecy. Wow, go figure.

Thanks To Those Who Included American Vision in Their Plans

We ran a special section in Biblical Worldview the last two months of 1999 called "Planning (Way) Beyond 2000." We appreciate those who responded to the ideas presented by including American Vision in their future financial plans and those who responded immediately with special contributions and stock transfers.

Across the page you will see some more detailed information about one creative way to support American Vision while at the same time receiving immediate income and tax benefits. Please give us a call if you would like to speak with an expert who can help you set up a Charitable Remainder Trust (CRT).

On the Road

February 4-6, 2000:
Gary DeMar will be in Laurel, Mississippi, speaking at Laurel Christian School on Christian worldview and eschatology.

February 19 & 20, 2000:
Ralph Barker will be in the Chicago area for a fundraising meeting.

February 26, 2000:
Gary DeMar will be speaking at Tri-City Covenant Church in Somersworth, New Hampshire. The event is a "Conference on Eschatology." For details call the church at 603-692-2093.
How a Charitable Trust Works *

There is a very innovative and exciting financial vehicle that can greatly benefit many who may not even know of its existence. It is called a Charitable Remainder Trust. We encourage you to read and study the following information and chart to see if you might benefit, and help American Vision in the process, by utilizing this tax-sawy financial tool.

CRT: A Tax Exempt Entity
1. Avoids Capital Gains Tax
2. Accumulates Tax Free
3. Creates Current Tax Deduction
4. Property Avoids Estate Tax

In short, the major benefits potentially available to you are:

1. Immediate tax-deductibility.
2. Your investment grows tax free.
3. Avoidance of Capital gains taxes.
4. Avoidance of estate taxes.

Specific benefits to you and precise details of the trust should be confirmed by your tax advisor, CPA, or attorney. Our purpose here is merely to present an idea for your consideration. We do have professionals who work with us who can help you set up this type of trust if you desire to do so. Simply call Ralph Barker at American Vision.

*NOTE: This particular financial vehicle is generally appropriate for investments of $100,000 or more.
Dear Mrs. Clinton.

During the past several months in the American press, the Democrats and you have frequently denounced the Republicans as Nazis due to their attempts to control runaway federal spending. How very ironic. I remember the Nazis.

Let me share a little about them and recall some of their exploits.

First of all, “Nazi” was gutter slang for the verb “to nationalize”. The Bider-Mienhoff gang gave themselves this moniker during their early struggles. The official title of the Nazi Party was “The National Socialist Workers Party of Germany.” Hitler and the Brownshirts advocated the nationalization of education, health care, transportation, national resources, manufacturing, distribution and law enforcement.

Hitler came to power by turning the working class, unemployed, and academic elite against the conservative republic. After der fuhrer’s election ceased being a political conspiracy and was transformed into a fashionable social phenomenon, party membership was especially popular with educators, bureaucrats, and the press. Being a Nazi was politically correct. They called themselves “The Children of the New Age of World Order” and looked down their noses at everyone else. As Hitler accrued more power, he referred to his critics as “The Dark Forces of Anarchy and Hatred.” Anyone who questioned Nazi high-handedness in the German press was branded a “Conservative Reactionary.” Joseph Goebbels, minister of communications, proclaimed a “New World Order.”

The Nazi reign of terror began with false news reports on the Jews, Bohemians and Gypsies who were said to be arming themselves to overthrow the “New World Order” and Hitler demanded that all good people register their guns so that they wouldn’t fall into the hands of “terrorists and madmen.”

Right wing fanatics of the “Old Order” who protested firearms registration were arrested by the S.S. and put in jail for “fomenting hatred against the Government of the German people.”

Then the Reichstag (government building) was blown up and Hitler ram-rodded an “Emergency Anti Terrorist Act” through Parliament that gave the Gestapo extraordinary powers. The leader then declared that for the well-being of the German people, all private firearms were to be confiscated by the Gestapo and the Wermotten (federal law enforcement and military). German citizens who refused to surrender their guns when the “jack-boots” (Gestapo) came calling, were murdered in their homes. By the way, the Gestapo were the federal marshals’ service of the Third Reich. The S.W.A.T. team was invented and perfected by the Gestapo to break into the homes of the enemies of the German people.

When the Police Bewakken, or local police, refused to take away guns from townsfolk, they themselves were disarmed and dragged out into the street and shot to death by the S.A. and the S.S. Those were Nazi versions of the B.A.T.F and the F.B.I. When several local ministers spoke out against these atrocities, they were imprisoned and never seen again.

The Gestapo began to confiscate and seize the homes, businesses, bank accounts, and personal belongings of wealthy conservative citizens who had prospered in the old Republic. Pamphleteers who urged revolt against the Nazis were shot on site by national law enforcement and the military.

Gypsies and Jews were detained and sent to labor camps. Mountain roads throughout central Europe were closed to prevent the escape of fugitives into the wilderness, and to prevent the movement and concealment of partisan resistance fighters.

Public schools rewrote history and Hitler youth groups taught the children to report their parents to their teachers for anti-Nazi remarks. Such parents disappeared. Pagan animism became the state religion of the Third Reich and Christians were widely condemned as “right wing fanatics.”

Millions of books were burned first and then people. Millions of them burned in huge ovens after they were first gassed to death. Unmarried women were paid large sums of money to have babies out of wedlock and then given medals for it.

Evil was declared as being good, and good was condemned as being evil. World Order was coming and the German people were going to be the “peacekeepers”.

Yes, indeed Mrs. Clinton. I remember the Nazis and they weren’t Republicans, or “right wing,” or “patriots” or “militias.” They were Socialist monsters very much like the Democratic Party of the United States of America is today.

Thomas Colton Ruthford
Doug Bandow, a senior fellow at the Cato Institute, wrote *Beyond Good Intentions: A Biblical View of Politics* in Crossway Books' "Turning Point Christian Worldview Series." Considering Bandow's political views, the book could have been much shorter than its 260 pages. Essentially, Bandow claims there really isn't a biblical view of politics. He spells out his almost purely secular view in a *USA Today* article, "Vote for a good politician not a good Christian" (Jan. 6, 2000).