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The Basic Conflicts of Christianity Versus Communism

James W. Zottnick

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THE BASIC CONFLICTS OF CHRISTIANITY
VERSUS COMMUNISM

by

James W. Zottnick

A Thesis
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the Faculty of the
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In Partial Fulfillment
of the Requirements for the Degree
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CHAPTER I

INTRODUCTION

Today, mankind is faced with the greatest challenge that has ever threatened to rob them of religious and political freedom. Communism, and communist imperialism, have captured the bodies and the minds of hundreds of millions of people.¹ This ruthless dictatorship has developed within its iron grasp, societies which are diametrically opposed to nearly every basic tenet of the free world. Within the borders of communist-dominated lands, the people have been forced to exchange even the fundamentals of freedom for a system which is hard to distinguish from abject slavery. Men who were originally attracted by the slogan of the Communist Manifesto, that they had only their chains to lose, now find themselves bound in literal solitary confinement. Marx would have been far more accurate had he declared: "Workers of the world unite. You have nothing to lose but your freedom."²

Never, in the history of the world, has Christianity faced a more formidable foe than materialistic, atheistic communism.³ The hordes of Huns under the leadership of Attila, hardly made a dent or impression on early Christianity. The Mohammedan forces, during the

² Loc. cit.
course of the Middle Ages, only served to awaken the flagging zeal and enthusiasm of Christianity. Neither of these forces mentioned, provided a dynamic force that was capable of enduring opposition. Today, however, communism is converting more people to its cause than Christianity. By a system of half-truth and positive error, the Communists have advanced their cause.

Communism was literally unknown to the general public at the turn of this century. At the present time, less than three generations later, the Communist movement holds sway over a great portion of the Eastern Hemisphere. Its domain extends from the Bering Straits all the way to Central Germany, and from the Arctic Ocean to the South China Sea. Within this tremendous area there are more than 900,000,000 people, which amounts to more than one-third of the entire earth's population.¹

A question often asked is, what appeal does communism have which accounts for its momentous gains in lands and people? Communism has made its advances on the basis of a promise that is two-fold in nature. To the poor and under-privileged, the promise takes the form, of a world in which hunger and cold are non-existent. They promise a new world in which war and pestilence are abolished, and where racial discrimination and animosity exist only in the memory. They promise a world without exploitation of man by man, a world of brotherhood, liberty, and justice. To those who have known nothing but malnutrition and starvation, disease, and filth, oppression and

injustice, the communist seed soon takes root. The other aspect of this two-fold promise is to the wealthy, educated, and idealistic, people of the world. The promise to them takes form in the idea that a new and finer mankind will evolve out of this struggle. The natural depravity of man will be erased, and vice and sin will have no place in the new society.¹

It is immediately noted, that the stated ultimate aims of communism are very similar to the Biblical statements of the millennial kingdom of Christ. One vast difference is noted in the fact that communism means to usher in a kingdom by violent force through unregenerate men. Christianity, by Biblical authority, states that a kingdom will be founded, but by the coming of Christ. Love, will be an abiding principle, and the kingdom will be characterized by regenerate people.

It is common knowledge, that in the countries where the Communists have gained control, fear and terror are the means of government instead of "brotherhood, liberty, and justice." The promise extended has proven false, and instead of the promised bread there is a stone.

Many men have helped to change the course of history, but no two have more completely disrupted the ways of man than Jesus Christ and Karl Marx. Jesus Christ, a carpenter, lived two thousand years ago and was crucified while still young. Karl Marx, an intellectual bourgeois, as he sat quietly in a chair, long years after he had been hounded out of his native land by governmental oppression. Both men were attacked for destroying religion,

And yet both founded new religions, Christianity and communism. Jesus built his religion upon peace, love, and brotherhood; Marx built his upon revolution, class war, and the fraternity of the proletariat. Today these two religious systems face each other in the world. No other force can rival them.\(^1\)

Civilization, today, stands at the crossroads. It is a time for decision on the part of the world's masses. Are men to turn to the way of communism, in an attempt to solve life's problems?

A. The Problem

The issue presented in this study, briefly stated, is: What are the fundamental differences between Christianity and communism, which stand in bold contrast today?

**Importance Of The Study:** The Christian world dare not be asleep during such agitated times as these. Various answers are being propounded to meet the Red Menace, but unless they contain Christ and the Christian dynamic, they will ultimately fail. To be uninformed or misinformed, is to be ill-equipped for the present struggle.

Today we are living in a period of history fraught with the greatest potentialities. We are in the midst of a great world revolution, and new anti-Christian ideologies are sweeping like the Huns of old over Christendom. A new world, a disillusioned world, an embittered, cynical, lawless, and scarred world is rising from the rubble and ruins of the most ghastly carnage in all human history. It is time that the leaders of the Church and Christian men and women everywhere be aroused and rid themselves of the smug complacency

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and see the world in its stark reality before it is too late and the flood is upon us.¹

Jesus rebuked the Pharisees and Sadducees of His time, because they could foretell the weather of the next day by the signs of the sky, but were unable to read the signs of the times in which they were living. Some of the greatest events in history had occurred or were in the process of occurring and they were completely blind to the fact. This blindness brought much sorrow upon themselves and their people. The same thing has happened repeatedly in the course of history. It is a fact, that nations and churches have been destroyed, "because they failed to know the times in which they lived or failed to interpret the signs of their times."²

A feeling, sometimes expressed by Christian people, is that the church should adhere to its purpose of witnessing and let current world problems run their course. This is mental poisoning, and a deadly sedative to Christian thinking. Too often the church has not taken a positive stand for the right, until it has almost been too late. In reply to the anxious, hungry eyes of the world the church has replied, "Depart and be ye filled," and then has given nothing.

This study is made in the hope that it will provide an awakening force to the inertia and relative indifference concerning the Communist menace. World conditions at present challenge the Christian world to re-examine current methods and strategy, in reaching the multitudes for Christ.

¹ A. Martin Rehwinkel, Communism And The Church (St. Louis: Concordia Publishing House, 1948), p. ix.

² Ibid., p. viii.
Limitations Of Study: This study is not intended to be an exhaustive analysis of all of the phases of Christianity and communism. An effort has been made to limit the subject to the basic issues at stake. The items entered in the discussion, therefore, are those which stand in direct opposition to a stated counter-part.

The writings of Marx and Engels form the basis for the discussion concerning communism. All of the philosophical background is not completely dealt with, but presented in sketch form. All of the current implication of communism and the outworking of the theory are of necessity, limited. It is true that the present Russian government has deviated somewhat from Marx, and yet the essence of the system remains the same. An effort has been made to distinguish the basic issues of communism from the non-essentials.

Christianity is dealt with in its basic form, to provide an answer to the issue at stake. Old Testament History is, for the most part, excluded from the discussion. Various aspects of theology are not mentioned because of their lack of immediate bearing upon the subject.

Method Of Procedure: It would be futile indeed to attempt to understand the mind of communism without some background history. Chapter Two is devoted to revealing some of the conditions in which Marxist Communism was born. It also contains aspects of the life of Karl Marx, and a brief section about his creed.

Chapter Three is given to a discussion concerning various essential elements of Christianity. This chapter opens with a presentation concerning the existence of God. As this subject serves as the
foundation for the ensuing discussion, it will be dealt with first.

The following chapters are designed to pin-point the basic issues as they stand in conflict.

B. Definition Of Terms

A topic of this nature, calls for a multiplicity of terms for adequate expression. It is mandatory therefore, that a section be designed to adequately explain the meaning attached to these terms.

Communism: Communism is a belief and a program that is based upon revolutionary Marxian doctrines, which have been further developed by Lenin and Stalin. It interprets history as a class war, which will finally result everywhere in the victory of the working class, and the establishment of a dictatorship operated by these people. It calls for regulation of all social, economic, political, and cultural activities by a single, all-powerful party, and eventual establishment of a world union of Soviet Socialist Republics. In practice, communism has been a dictatorship by the Communist Party, under the rule of one man or a small group of men.

Christianity: Christianity is the Spirit-filled teachings of Jesus, sealed with His life, and approved by the Father. The central principle is love, which characterizes the personage of God, and is intended to characterize all followers. Its message is salvation to all who accept the sacrifice of Jesus in atonement for their sins.

Democracy: Democracy is a system of government by the people, in which all of the people have a voice in the government through free elections.
**Bourgeois**: This term is used by the Communists to describe the attitudes, traits, and values of the middle class, stemming from private property interests.

**Bourgeoisie**: This is the Communist designation of the middle class, which they believe to be the oppressors of the working class.

**Proletariat**: This is the Communist definition of the working class, which they believe the bourgeoisie are so cruelly oppressing.

**Capitalism**: Capitalism is an economic system in which there is private ownership of land and the means of production of goods. In this system, manufacturing, distribution, and trade are conducted by private enterprise, under competitive conditions. The Communists label any system other than their own as capitalist.

**Bolshevik**: This was the early name of the Communists before they assumed their later title. The Bolsheviks were members of the majority wing of the Russian Social Democratic Party. During the days of Lenin, this group was in favor of more extreme revolutionary measures than the Menshevik or minority party. In the year 1919, the Bolshevik Party was renamed the Communist Party.

**Class**: This term is used to describe a group of individuals ranked together because it is assumed that this group possesses common characteristics. As an example, the working class is supposed to possess common economic and social characteristics. The Communists believe that common economic problems generally impel people to think and act alike.

**Marxism**: This includes the revolutionary principles of Marx and Engels which emphasize the class struggle as the most important force
in the history of mankind. While Communists profess to be the only true Marxists, their claim is rejected by many socialist groups which maintain that communism has actually violated the letter and spirit of Marx's teachings.

**Socialism:** Socialism, in its democratic sense, is a political and economic theory of social organization based on collective or government ownership and then democratic management of the means of production. The Communists use the term to describe their own system, but the designation is proven false in actual practice.

**Totalitarianism:** This is a government system which permits no political dissent, and which regulates all aspects of life. It is a system which maintains control over the political, economic, cultural, and any other phases of life. This system more accurately describes the Communist system of government than any other named.

C. Objectives

One of the most powerful weapons which can be forged to meet communism is knowledge. The Communists have capitalized on the ignorance of those who have not taken the trouble to inform themselves of the issues at stake. It is the author's hope that this work might prove a source of information concerning the impending menace. A further objective is proposed in the hope that once an awareness is awakened, that action might ensue. Christians must zealously spread the good news of the gospel. Men everywhere need to don the "helmet of salvation, and the sword of the Spirit, which is the word of God."¹

¹ Ephesians 6:17.
CHAPTER II

BASIC CONCEPTS OF MARXIST COMMUNISM

A. Introduction

Behind the specter of communism, which is presently haunting the world, lies the ideas of Karl Marx. It is upon these ideas that the present day country of Russia is founded, which is sounding a challenge to the free world. It is not simply an economic or political challenge, but a challenge to the spiritual ideals of the world as well. A dynamic force is provided to the world by communism which the free world and Christianity dare not lightly dismiss. Argument and discussion in the face of the ideas presented will not suffice, although these ideas have fomented a wealth of discussion. A positive course of action must be embarked upon in the face of such a dynamic force, thus providing an adequate solution.

The judgment, which communism casts upon the present society, is based upon the decisions at which Karl Marx arrived in his thinking. The question has arisen in the minds of many as to just what percentage of truth is contained in these decisions of Marx. It is evident, at present, that the experiment in Marxist thought in Russia has proven some of Marx's ideals inadequate. The abolition of the family, which Marx stated in the Communist Manifesto, has not worked out in Soviet Russia, nor could it, because the idea is basically impractical. It will be noted upon careful observation, however, that Marx has some justifiable argument on certain points which could well be pondered.
The present economic success of Russia forcibly calls attention to the fact that the experiment is, at least, an economic boon. The literacy of the nation has also taken a tremendous upsurge since the experiment began.

.....their literacy has gone up from 35 per cent in 1913 to 85 per cent today; (1935) instead of 3,500,000 pupils in 1912, there are now over 25,000,000 pupils and students; the circulation of daily papers is twelve times what it was in the Czarist days. They have risen from the eighth nation in total industrial production in 1927 to second today. Only the United States now surpasses them in total industrial production. And they have accomplished this in five years. The total output of Soviet products, excluding the agricultural, is 334 times what it was in 1913.

Such statistics force the democratic world to partially admit that at least a portion of Karl Marx's ideas are practical.

Today, in the face of multiplied millions who have accepted Karl Marx's theory as fact, stands an uncertain world. It is an age of decision in which the peoples of the world cannot remain neutral. The free world, for the most part, in past years has not taken the time to find out and inform itself of the real issues at stake.

Most people find the perplexities of Philosophy dull, boring and incomprehensible. So are the mathematical equations of Albert Einstein to the vast majority. Yet, from these and other equally perplexing equations was built an atom bomb which burst upon the world in flash of searing flame, a clap of intense thunder, a mushrooming cloud of poisonous radio active gases and the physical extermination of nearly 100,000 human

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souls. The world lives in terror of the power that was unleashed by the Natural Philosophy of the Atomic Scientists. The world likewise stands in terror of the hideous power unleashed by the Philosophy of Dialectic Materialism.¹

This quotation illustrates the profound need of a mental grasp of the teachings of communism. E. Stanley Jones made the following statement in the year 1935:

This generation, or at most the next, will have to decide between materialistic, atheistic communism and the Kingdom of God on earth.²

This chapter deals with the basic ideas and concepts of Marxist Communism. The concepts are not exhaustively dealt with, for that would prove an impossibility in this type of paper. They are presented in their basic form to serve as a foundation for the material presented in the succeeding chapters.

B. Historical Origin and Development

Modern civilization experienced feelings of birth pangs in the year 1760, when a new epoch of civilization came into being. The historian, Toynbee, has labeled this new era, The Industrial Revolution, and indeed it was just that. For centuries man had plodded along, seemingly content with ancient modes and methods of living.

From the days of Penelope in the time of Homer down to 1760 only three improvements had

² E. Stanley Jones, Christ's Alternative To Communism, op. cit., p. 13.
been made in the method of making cloth, and only one of these introduced any considerable change.¹

In this momentous year, however, some rays of inventive genius pierced through the darkness. A series of inventions were produced in England which completely revolutionized the existing methods of industry and introduced a new industrial era. Greater mechanical changes were made in a few decades, than in all the preceding world's history. Machinery took the place of hand tools, and the factory system supplanted the old system of individual production. Among the most important of the new inventions were the steam engine, the spinning jenny, and the cotton gin.²

One of the most striking results of this mechanization was the great increase of productive power which was now possible. This was immediately reflected in the economic trend of the day. The economic impact of these inventions had far-reaching implications. Problems were created which demanded a solution.

A man by the name of Adam Smith published a book of economics in the year 1776, entitled The Wealth Of Nations, which earned him the name, "the father of political economy".³ He advocated the idea that when each individual pursues his own self-interest, the best economic interests for society will be secured. This is the central idea of the present competitive principle which governs the free nations of

² Loc. cit.
³ Ibid., p. 559.
the world. Adam Smith and his Manchester School of Economics promised
that this "laissez faire" doctrine would work out for the good of the
greatest number.\textsuperscript{1} This theory became world-wide in its scope, and re-
mained relatively unchallenged until a man by the name of Karl Marx
appeared on the scene.

Karl Marx was born on May 5, 1818, in the city of Treves, Ger-
many. He was the son of a Jewish lawyer, and on both his mother's and
father's side, he was a descendant of a long line of rabbis.\textsuperscript{2} When
Karl was six years of age, the whole of the Marx family became Chris-
tians. If any lasting effects were gained by this change, however,
they were evidenced in his life in a purely negative manner.

Early in life he showed signs of the in-
dependence, the truculence, the rebellious
ruthlessness, and the complete subordination
of emotion to reason which, harnessed to his
belief in his own infallibility, were to make
him an outstanding figure and a tremendous
force in a changing world.\textsuperscript{3}

In the year 1835, when Karl was seventeen years of age, he be-
came a law student at Bonn University. The next year he transferred to
the University of Berlin because, "...his interests were widening
and his thirst for intellectual enlightenment was such that he felt it
could be satisfied only in what was then the centre of philosophic

\begin{footnotes}
\item[1] E. Stanley Jones, \textit{Christ's Alternative To Communism}, op. cit.,
p. 27.
\item[2] Chester E. Tulga, \textit{The Case Against Communism}, (Chicago: Good
\item[3] John Allen, ed., \textit{One Hundred Great Lives}, (New York: Grey-
\end{footnotes}
Marx obtained his Doctor of Philosophy degree at the University of Jena in 1841. After completing this task, he returned to Bonn, where he came under the influence of Bruno Bauer and others of the Hegelian school of philosophy.

He worked like a galley-slave, taking the whole of knowledge for his province, and finding his way from abstract idealism to the Hegelian dialectic, which seemed to him to offer a living interpretation of reality and relief from the barrenness of the Kantian abstractions.

It was through his association with those engrossed in the Hegelian philosophy, who were the originators of the higher criticism of the Bible, that Marx definitely embraced the antireligious attitude which is an essential part of his doctrine.

Not long after his arrival in Bonn, a group of young men who were avid followers of Hegel, founded a radical daily paper called the Rheinische Zeitung. Marx contributed articles to the paper and they became such a sensation that in a few months he was named editor. In his articles he lashed out at the Prussian Government and at many of his old friends whom he denounced as "revolutionary". He was in top form when he could flay his old friends and lay their lives bare. His reign as editor, however, was as brief as it was glorious, for the government hastened to stop this outspoken publication.

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2 Loc. cit.
3 John Allen, One Hundred Great Lives, op. cit., p. 77.
4 Loc. cit.
Plans were immediately proposed to start a similar, radical paper, outside the limits of German censorship in the city of Paris. While preparations were being made, Marx married the daughter of Baron von Westphalen, whom he had been courting for seven years. The couple moved to Paris where Marx planned to devote himself to the new publication. While in France he met Friedrich Engels, a man who was to have a lasting effect on his life. Engels was the son of a German cotton manufacturer and had early embraced radical views. He had first met Marx when the latter was publisher of the *Rheinische Zeitung*, but it was not until their paths crossed in Paris in 1844, that they became fast friends. It was a friendship which lasted a lifetime, for Engels became not only a friend and disciple of Marx, but also a constant source of income.

The original Paris venture proved a failure in attempting to edit a new radical paper, so Marx transferred his biting pen to another radical paper in Paris, the *Vorwärts*. Once again his statements were more than the government could bear, and at the request of the Prussian government Marx was expelled from France. In January of 1845, he left Paris for Brussels.

Engels followed Marx to Brussels in the spring of 1845, and during that summer took Marx on his first trip to England. He introduced Marx to the founders of the German Worker's Educational Union that had been started in London. When Marx returned to Brussels, he started a similar union which he named the German Workingmen's Association, whose object was to study and propagate his erupting theories of communism. From this point, Marx established a Communist Correspondence Committee to unite the Communists in different countries.
Engels was sent to Paris to duplicate this plan. This was climax in the year 1847, when a Congress was held in London, with representatives from the Brussels, Paris, and London Organizations. This Congress resulted in the formation of an International Communist League, and on their behalf Marx and Engels issued their "Communist Manifesto", which states the aims and ambitions of the Communists.\(^1\)

The year 1848, was a year of revolutions. There was a revolution in Hungary; and abdication in France of Louis Philippe with a republic proclaimed. In Italy there was a rising of the great Italian cities in revolution. There was a revolt of Holstein against Denmark which was supported by Frederick VII of Prussia.\(^2\) At the first outbreaks of revolution, Marx was ordered out of Belgium. He was allowed entry to France where he stayed a short time, and then moved to Cologne, Germany. It was while he was here at Cologne that he became an editor for the **Neue Rheinische Zeitung**, in the year 1848-49. The revolutionary trend died down, however, and Marx was compelled to leave Germany. Now, being expelled from Germany, France, and Belgium, he moved to London where he remained the rest of his life.\(^3\)

In London, Marx attempted to earn a living through journalistic contributions, but this venture failed. He was turned out of his lodging in one place and forced to seek cheaper lodging. Had it not been

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1 John Allen, *One Hundred Great Lives*, *ibid.*, p. 78.


for the generous contributions of Engels, it is difficult to imagine how Marx would have survived. Two of his children died in infancy, and his wife who had become embittered through a life of poverty also passed away. Marx himself had some painful ailments which greatly hindered his work. Even during this time, however, he was a familiar figure in the reading room of the British Museum, as he sat poring over the scientific books of the day.1

In the year 1851, the New York Tribune, asked Marx to contribute some articles to their paper. Marx asked Engels to write them for him and the devoted disciple willingly did so. Engels also translated some of Marx's work into the English language and sent them to the paper, until Marx himself was able to do so. At this time he was doing extensive research for his monumental work in political economy.

With a thick black mop of hair on his head, with hairy hands and crookedly buttoned frock coat, he gave the impression of one who has the right and the power to command respect, whatever his appearance and whatever he did. His movements were clumsy, but firm and self-assured. His manners defied the accepted forms of social intercourse, but were haughty and almost contemptuous. His sharp, metallic voice suited remarkably well the radical verdicts which he was in the habit of pronouncing on men and things. Even at this time Marx invariably spoke in the form of judgments without appeal, in which was heard the uniform, disagreeably sharp note which dominated everything he said—-a note which seemed to express the firm conviction that his destiny was to sway men's minds, to be their law-giver and then lead them in his train.2

1 John Allen, One Hundred Great Lives, op. cit., p. 76.
2 Ibid., p. 81.
Marx published his first volume of *Capital* in the year 1867. This momentous work is devoted to analyzing and describing capitalism with a view to uncovering the economic laws that produced it, controlled its growth, and ultimately brought about contradictions which Marx claims are insoluble.\(^1\) The remaining parts of *Capital* were never fully completed by Marx, but after his death Engels edited the second and third volumes of his work.

When Marx was engaged in writing the second volume of *Capitalism*, he was living more comfortably than he had for a long time. Engels had retired from business and he allowed Marx a living of $1,700 a year. Perhaps Marx had often reflected upon a statement his mother once made: "If Karl made a lot of Capital, instead of writing a lot about Capital, it would have been much better."\(^2\)

On March 14, 1883, Karl Marx died in the city of London. In Highgate Cemetery, Engels declared in a funeral speech, "His name and works will live on through the centuries."\(^3\)

C. Philosophy Of History

A recent writer in the field of communism has said that "to understand Marxism without putting in some work on Marx's philosophy is simply not possible."\(^4\) In order to understand his philosophy, and

\(^1\) John Allen, *One Hundred Great Lives*, op. cit., p. 76.


\(^3\) Allen, op. cit., p. 82.

\(^4\) Miller, op. cit., p. 4.
how it is applied in the realm of history, it is necessary to trace some philosophical background.

In the days of ancient Greece, a philosophy was propounded by a man named Plato. His thoughts were largely idealistic, or, a view of life which gives priority to an ideal world which is held to exist in some sense. An example of this last statement is found in the idea of law. Laws are made by man, whether by senate, supreme court, parliament or whatever means. They may be just or unjust; but we judge whether they are, by measuring them against a body of general principles. These principles are still of human invention and may be still subject to error. Plato would hold that these principles are the reflection of a perfect law which is part of the ultimate nature of things. He would hold this true in spite of the fact that it might not be fully grasped by human minds or embodied in legal codes. Arrayed against Plato in this conception would be those of the naturalistic views which understand law as the product of purely material causes or selfish interests.¹

Plato regarded all things in this world as reflections, or shadows, of their ideal counterparts in the heavens. The real world was, for him, the world of "ideas": The actual world in which we live was in a sense a shadow world, at best an approximation to reality.²

A marked departure from this idealistic philosophy came with the period of the Renaissance. Men were more inclined to accept the natural

² *Loc. cit.*
world on its own merits. They were intensely interested in this material world and saw no reason for comparing it to any ideal world. Their thinking was "naturalistic" in contrast to Plato's "idealistic" philosophy, and a conflict was created between the two systems. The argument continued, in various forms, until a fresh approach was offered by a nineteenth-century German philosopher. The man's name was Hegel, and his approach to the problem was to revive the idea of dialectic and use it to interpret the world and human history. The word "dialectic" is derived from a Greek word meaning discussion or conversation. It was originally thought of as a means of arriving at truth through the conflict of opposing ideas in debate.1

The dialectic was...argument employed in private between two persons, usually friends, to unravel an obscurity, to reduce an opponent to silence, to exercise one's self in the mastery of a subject, or to sift evidence.2

Hegel's interpretation of the dialectic method went beyond the mere formation of ideas in arriving at truth. His concept was that the dialectic method is not only a process by which logical ideas develop, but it is a process by which all things in the world develop.3

Originally, the term "dialectic" meant a method of discussion. In the process of conflicting opinions in debate or discussion, truth

1 Alexander Miller, The Christian Significance Of Karl Marx, ibid., p. 6.


was finally arrived at and noted. What was true of these discussions seemed to be true of the human mind in general, for one view held the field until it was challenged by its opposite. Then out of the following conflict a third view would arise, more adequate to the facts than either of the original positions. This idea then held sway until it called forth its own contradiction, and so on throughout history. Hegel attempted to combine the opposing views of the "idealists" and the "naturalists" by applying his idea of the dialectic to the whole world process. Hegel said that Plato's "world of ideas" was real; and so was the "natural world", but in a greater sense than Plato had admitted when he saw it as a mere reflection or shadow of the world of ideas. The struggle of the idea to embody itself in the material world, set off a process of struggle which is the ultimate elements of history. Spirit (or Idea) in conflict with matter produced history. History has unfolded itself through a series of contradictions and conflicts, each producing the next development according to Hegel. Just as a debate would end not in a complete victory for either view, but in something which was not apparent before the two views met in conflict, so history runs its course. If this be true, it is then a dialectical process and Hegel expresses it in the terms: thesis, antithesis, synthesis. To Hegel, however, the main element in the process was still the world of Idea or of Spirit. 1

Now Karl Marx avidly studied the works of Hegel, and in his works found a new light. As Hegel had held that each idea produced its negative, and from the conflict between them a new and better idea was born, Marx found something he wanted. He took this seed idea of the dialectic and translated it into the world of economics. Thus, classes are the social results of the methods of economic production, and the class war in its most active forms is the social reflection of necessary changes in methods of production. The growth of the capitalist class, the buyers of labor, necessarily created its negative, the proletariat. This group, according to Marx, have only themselves to sell. As the capitalist class increases in economic strength but grows relatively fewer in numbers, it represses the proletariat more and more, but in doing so it gives the proletariat a common social life and discipline. Thus it enables the proletariat to form a common aim until at last they are unwilling to support the conditions decreed by capitalism's needs. It is then that the proletariat will overturn capitalism, smash the social structure of the capitalist state, and build a new state to meet the needs of the changed forces of production. The Communists believe that they are the class-conscious section of the proletariat and it is up to them to organize and inform all of the proletariat. This is the way Karl Marx re-interpreted the Hegelian dialectic, and as one writer has stated, "He stood Hegel's philosophy on its head and claimed that only then was it right way up."1

On the basis of Marx's works, it is more exact to say that he warped or changed the Hegelian dialectic rather than abandoning it. Despite the grinding of his intellectual machinery, he could get no more out of Hegel's logic than was already in the world. Marx thought that the real task of the empirical philosopher was not to show that the content of history was logical but that the content of logic was historical. In contradistinction to Hegel, Marx's "dialectic" was applied primarily to human history and society.¹

Marx---to sum it up---rejected Hegel's divine spiritualization of the world and the historical process; he declared the fundamental reality to be solid, stubborn, unconscious, and unconsoling matter. And then he proceeded to read into that matter the very essence of the Divine Spirit as it had been conceived in Hegel's consoling system, its self-active motion by an inherent logical necessity, the necessity with which in a debating mind the conclusion follows from the premise, toward an ideal end. The end was different, and so were the actions and emotions of one who participated in the process, but the conception of the universe was essentially the same. Hegel apotheosized a parlor game, and managed to attach pious emotions and a conservative goal and moral to a God who had nothing better to do than argue with himself about abstract ideas. Marx took the soul out of the whole fabrication, dispelled the pious emotions, and replaced the conservative with a revolutionary goal and moral, but left the apotheosis of the parlor game working away just as miraculously, just as superscientifically as it had before. Indeed, in his mature reflections, he left it more miraculous, for now it is going through the motions of a debating society, obeying all the rules of order and arriving at the logically imposed result, without

¹ Sidney, *Towards The Understanding Of Karl Marx*, op. cit., p. 78.
possessing reason or knowing anything about what it is doing.\(^1\)

As much as it may appear to the contrary, Marx did not abandon Hegel's philosophy. He merely replaced Hegel's World Spirit with a World Robot who performs to a different purpose, and without demanding social attentions, all the work which the World Spirit was employed to perform.

Three main elements are evident in Marxian philosophy and which form a definite part of his theory. Marx attempted to unite the prescientific laissez-faire political economy of his time with the prescientific evolutionary notions of Hegel, and introduced another ingredient in the form of French Revolutionary Doctrines.\(^2\) These elements, united in his "dialectical" system, form the platform upon which he built his hope of a socialist society.

**Dialectical Materialism:** "The history of all hitherto existing society is the history of class struggle."\(^3\) With these ringing words from the Communist Manifesto, Marx introduces the Communist interpretation of history. As a philosophical support for their materialistic interpretation of history, Marx has devised the system of dialectical materialism. According to this view, the basic factors in all historical developments are the forms of ownership and production.\(^4\)


When Karl Marx put Hegel’s dialectical idealism through his mind’s machinery, and added his own ideas it came out in the form of dialectical materialism. This Marxian philosophy of history is an attempt to explain the changes which occur in social organizations by identifying the class struggle as the most important.¹

In Hegel’s thinking, history was the logical evolution of the Eternal Thinking Process in a disguised form. He considered history as a process of advance by contradiction and the negation of the negation. History, in Hegel’s mind, consisted in seeking out in the everlasting struggle of people this necessary dialectic development. He considered it as the one real cause and explanation of the course of that struggle, irregardless what those who took part in it might be thinking or intending.²

Karl Marx retained the basic ideas of Hegel’s philosophy of history, but changed the ultimate one cause with which Hegel concluded. Marx agreed that history is some one thing or process, irrespective of the interests of a given historian. He agreed with Hegel that all of this struggle has some one cause, other than that which men are immediately conscious of, which explains the action. Marx agreed that this cause has the dialectical property of being logical in its development, and of advancing itself by the process of thesis, antithesis, and finally synthesis. Marx and Hegel are in perfect agreement to this point. When Hegel, however, says that the ultimate cause is

² Loc. cit.
an idealistic evolving Idea, which is above history in the realm of the eternal world, Marx refuses to agree. It is at this point that Marx takes his departure from Hegel when he declares that the ultimate cause of history is found in the evolving forces of human production.¹

The Communist interpretation of history is materialistic in that it is opposed to all forms of idealism. Any concepts having a trace of the supernatural or transcendent purpose are null and void in the Communist world.² Their world consists of a stark realism which casts suspicious eyes on any other view of life.

Communism teaches not simply materialism but dialectical materialism. Whereas other materialistic philosophies have been interested in describing the world, Marx was determined to change it, and dialectics was for him the science of change. The world is seen by the Communists as being in continual change, which takes the form of conflict. Nature is an organically related whole in which phenomena are connected with, dependent on, and determined by one another. Because of the continuous change, the future always lies with the new and rising forces rather than with the old and established ones. Change is not simply a gradual progress; it moves to a crisis in which the qualitatively new arises out of conflict with the old.³

The Communist view of history is rather unusual and unique in comparison to other existing views of history. The fact that it is rather unique in no sense is an argument for its correctness. The Communist believes that history develops through a series of evolutionary stages. Back in ancient times, when man first came into being, he

² Loc. cit.
existed in a primitive form of communism. Life consisted of a simple, interdependent existence of groups variously known as tribes or clans. There was very little personal property held by the individuals of these groups, and life was communal in nature. As a result of the relative lack of personal possessions, there were no class divisions. The group lived harmoniously, sharing equally the necessities of life without any member of the group being exploited by another member. Any government, was in the hands of all of the group and thus could not be used by any few to oppress the others of the group.¹

As the means of production of man's goods changed, however, this early communism was destroyed. When private property began to appear, classes arose, and the governments took on form apart from the people. When this happened, the governments fell into the hands of those who had the property and they used the means of government for exploiting the people. This process eventually ushered in the period of slavery, and humans were bought and sold like animals.²

Eventually, man discovered easier and more economical ways to obtain a living and this change in means of production ushered in further class divisions. In ancient Roman society, the class division was very pronounced with the land-owning patricians ruling and the plebeians and slaves serving.³

¹William Hordern, Christianity, Communism, And History, op. cit., p. 52.
²Ibid., p. 53.
As the years rolled by and man invented new tools which affected the economy, the new means of production brought about the feudal economy. The productive forces of this era argued for labor which had more initiative than slaves, and the period of serfdom came into existence. They were not slaves, in that they did not belong to the landlord, but they were forced to render the landlord free labor that they might be allowed to till land for themselves.¹

When that convulsive change known as The Industrial Revolution shook the eighteenth century, a new economic structure known as capitalism arose. It was merely brought about by the new means of production. The new means of production, such as factories, were owned by a few capitalists and the wage earners were forced to work for them. The capitalist paid back to the workers in wages, a portion of that which the laborer produced and then retained the surplus. Eventually, the Marxist says, this will produce such an extreme that those who are oppressed will revolt against those who are in control of the wealth.² With the Communists, this is not a hopeful dream, but a positive belief. If their interpretation of history were correct, then the process of the dialectic would argue for their view, and it would simply be a matter of time until capitalism has run its course. It would come to a violent end, by the uprising of the proletariat in revolt. Marx wrote in his Communist Manifesto:

¹ William Hordern, Christianity, Communism, And History, op. cit., p. 53.
² Loc. cit.
The history of all hitherto existing society is the history of class struggles. Free-man and slave, patrician and plebeian, lord and serf, guildmaster and journeyman, in a word, oppressor and oppressed, stood in constant opposition to one another, carried on an uninterrupted, now hidden, now open fight, that each time ended, either in the revolutionary reconstruction of society at large, or in the common ruin of the contending classes.  

The modern bourgeois society that has sprouted from the ruins of feudal society, has not done away with class antagonisms. It has but established new classes, new conditions of oppression, new forms of struggle in place of the old ones. Our epoch, the epoch of the bourgeois, possesses, however, this distinctive feature: it has simplified the class antagonisms. Society as a whole is more and more splitting up into two great hostile camps, into two great classes directly facing each other: Bourgeoisie and Proletariat.  

The great division which Marx spoke of is evident in the world today. One point is worthy of note, however, the fact that the Marxist looks upon this division as a class division resulting from economic and political factors. The Christian too, recognizes the division, but transports the interpretation out of the realm of the materialistic into the realm of the spiritual. This point will be more fully dealt with in a following chapter.  

Thus history, from the Communist viewpoint, is the history of man's means of production with the resulting social reorganization. As Karl Marx was living in England under the shadow of the Industrial Revolution when his ideas were formulated, he would be forcibly impressed with this idea. Then, when man's means of production changed some would profit more than others, and the idea of class struggle comes into play.  

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According to Communist thinking, Marx did not declare or invent the idea of class war. He is supposed to have discovered it even as Newton discovered the law of gravity.\(^1\) Out of this class conflict, the Communists firmly believe that by the evolutionary process of dialectics, the working class shall inherit the earth. They believe that through the dialectical process they "are ordained to rule the world; this conquest is fixed in the eternal nature of things."\(^2\)

They believe that the same force that determines that the sun shall rise in the morning has ordained that they shall rule the world. World conquest is as essential to the being of Communism as water is to fish life.\(^3\)

According to the process of the dialectic, everything that exists stands in conflict to some opposing force or forces. We live in a world of opposites where we have up's as well as down's, good as well as evil, life as well as death. In this fundamental conflict of opposite forces is discovered the dynamic of being or the synthesis which Hegel propounded.

According to the dialectic, this clash of opposite forces, the progressive force being called the antithesis, gives a period of relatively stable progress. Inevitably, however, a critical point is reached, where slow, gradual change gives rise to rapid, fundamental change. There is a total overthrow of the antithesis by the thesis. The thesis negates the antithesis and one gets what they call the

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\(^2\) Ibid., p. 14.

\(^3\) Ibid.
transformation from quantity into quality and the emergence of a new order called the synthesis.¹

Karl Marx thus turns the light of the dialectic on capitalism and says that by an unchanging, immutable law of nature capitalism has begotten its own negation. In the final synthesis, or outcome, the people themselves will own the means of production and act in a community way of sharing and using the means cooperatively.

**Economic Determinism:** Economic determinism is simply the economic part of dialectical materialism, as it is applied in the makeup of the individual. The Communists attempt to apply this dialectic to every phase of life, and in man's historical background where it gives rise to the idea of economic determinism. This economic view of history is based on the idea that the basic factor in life, is the search for the necessities of life. This is based upon the idea that before man can think or act, he must first be fed, clothed, and housed. Every society has had some means of production by which it produced the economic goods essential for physical existence. The Communists, believe that upon this mode of production rest all of man's institutions, ideas, theories, laws, religion, philosophy, and ethics.² Thus, it is the means or mode of production which determines what the individual is thinking or the way he is acting. His personality traits, religious beliefs, laws, and ambitions are simply a reaction of his economic situation.


² William Hordern, *Christianity, Communism, And History*, *op. cit.*, p. 53.
The entire personality, including thoughts, emotions, religious experiences, family attitudes, sentiments, and artistry is derived from the prevailing mode of economic production. We are the captive creations of the Capitalistic System. It has ordained what we shall think, how we shall feel, and what we shall do in any given situation. The Communist Manifesto makes this lucidly plain. It specifically states that the family as we know it—the hallowed relationship of parent and child—is derived from the Capitalistic Economic System and that parental love will vanish with the vanishing of Capitalism. It goes further and specifically states that the concepts of freedom and justice are derivatives of the class struggle, and that when class struggle ceases the concepts will disappear.¹

Thus, when the means of production change, and economic change is made, this is reflected in all the activities of man. Thus, economic fluctuation leads to a gradual class segregation, as some obtain wealth and goods and some do not. This economic situation is a determining factor in the thinking of the people and eventually leads to a struggle in an attempt to equalize the situation. Those who have goods and property wish to retain it, while those who have not, clamor for a change. The Marxist, however, says that the clamor is not sufficient to bring about a change. Neither is any spiritual condition of religious revival, or moral condition sufficient to warrant a change. When the means of production change, then there is a corresponding change in man's thinking and a revolt is possible. The Marxist informs the worker that the final change cannot come except by conflict because the class with property will not willingly give up its goods. The final hurdle to the

change is thus found only in violent revolution. It is the self-appointed task of the Communists to inform these economically dispossessed workers that a revolution, will ultimately bring them the best life possible. The slogan which is printed in The Communist Manifesto sounds their war cry: "Workers of the world unite; you have nothing to lose but your chains."

The crux of the matter of economic determinism is found in the idea that no individual is responsible for his thoughts or his character. The individual is simply the by-product of the economic age of which he is a part. In order to change a person's character and ideas, it is essential to change the economic system in which the individual lives.²

D. Labor-Theory Of Value

The labor-theory of value idea did not originate with Karl Marx, but was adopted into his system of thinking. Marx studied the English political economists of his day and from a man named Ricardo, he adopted this idea. Marx pointed out that the value of any commodity produced was measured by the amount of labor that had gone into its production. From this basis he later produced the theory of surplus-value. Surplus-value or time-value, is the difference in time between the amount of work necessary to keep a laborer and the amount of work he does. Thus,

² Fred Schwarz, The Heart, Mind, And Soul Of Communism, op. cit., p.15.
if a man is paid eight dollars a day; and the man can do eight dollars worth of work in four hours, the other four hours of the day he would be working he would be producing four hours labor-value, and thus surplus value.

"Labour is the real measure of the exchangeable value of any commodity."1 Thus, if goods differ in value, the difference is due to the time element of labor required to produce the article. As labor varies in quality, and as the value of a product is not always in strict proportion to the labor embodied in it, Marx qualified the term labor, and regarded the amount of labor socially necessary in determining the items value. On this basis he built up the doctrine of surplus-value and the subsequent exploitation resulting from this.2

The owners of capital pay just a bare living wage to the workers, and then appropriate the whole product of their labor. The workers produce not only the value of their wages but also a surplus-value which is a source of profit to the capitalist. The actual exchange-values of various items are simply conceived socially-necessary labor-time. The difference between the value of the item produced and the wages paid back to the worker are taken by the owner as profit. With a measure of the profits, new markets are sought after to dispose of more produced goods. Eventually, the Marxist says these markets will fail, owing to the limited purchasing power of the workers. When this


time comes, the times of crisis will become more frequent and disastrous. The misery which capitalism has begotten will eventually get out of hand and the workers will rise in revolt. The preceding discussion concerning the dialectic makes plain what the Communists believe will happen.

Marx's idea concerning the labor-theory of value is that all wealth is produced by labor and thus should belong to labor.\(^1\) The laborer has not the right to his own produce, but the whole body of laborers have the social right to the whole of their co-operative production. Since this leaves nothing for the capitalist, who therefore will never accept the system, the workers must prepare for revolution.\(^2\)

E. Marxist Evolution

One phase of this study which stands out in bold relief is the part that evolution plays in the Marxist scheme. Evolution is a vital part of the theory of dialectic materialism and of economic determinism. Marx has the conception that there is an underlying, universal law of social progress which is of an evolutionary nature. He mentions something of this when he stated, "the evolution of the economic formation of society is viewed as a process of natural history."\(^3\) He describes society as, "no solid crystal, but an organism capable of change, and is constantly changing."\(^4\) When Charles Darwin published his book

\[^1\text{Volume Library, op. cit., p. 1552.}\]
\[^2\text{Loc. cit.}\]
\[^3\text{Karl Marx, Capital, (Capitalism), op. cit., p. 15.}\]
\[^4\text{Ibid., p. 16.}\]
entitled, "Origin of the Species", Marx welcomed it with open arms. Marx wrote concerning the book that it "is very important and serves me as a basis in natural science for the class struggle in history."¹ Marx labored under the impression that the classes of a certain era arise from the same laws of nature that regulates plants and animals."²

**F. Atheism**

In the thinking of many people, atheism and communism are almost synonymous terms. It is true that atheism is an integral part of communism. In the materialistic view with which the Communists hold the world, there is no room afforded any divine or transcendent purpose. Marx wrote in the Communist Manifesto:

......communism abolishes eternal truths, it abolishes all religion and all morality, instead of constituting them on a new basis; it therefore acts in contradiction to all past historical experience.³

Communism refuses to accept the idea of God on the basis that it is a prescientific superstition. The Communist believes that religion is a tool used by a capitalist society to keep the thoughts of the people off present conditions, and on the realm of future goals. When a state turns Communist, religion, they say, is no longer needed. The needs of the people are then, supposedly, met and the people no longer need look to the future or to any Supreme Being.

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² Loc. cit.
The primary aim of the Communists is the destruction of capitalism. Before the utopian society they propose can be ushered in, the workers must learn the necessity of smashing the social superstructure of capitalism. Once this is accomplished, Marx then propounds that the following measures be immediately adopted.

(1) Abolition of property in land and application of all rents of land to public purposes.
(2) A heavy progressive or graduated income tax.
(3) Abolition of all right of inheritance.
(4) Confiscation of the property of all emigrants and rebels.
(5) Centralization of credit in the hands of the State, by means of a national bank with State capital and an exclusive monopoly.
(6) Centralization of the means of communication and transport in the hands of the State.
(7) Extension of factories and instruments of production owned by the State; the bringing into cultivation of waste lands, and the improvement of the soil generally in accordance with a common plan.
(8) Equal liability of all to labor. Establishment of industrial armies, especially for agriculture.
(9) Combination of agriculture with manufacturing industries; gradual abolition of the distinction between town and country, by a more equitable distribution of the population over the country.
(10) Free education for all children in public schools. Abolition of children's factory labor in its present form. Combination of education with industrial production, etc.¹

It is interesting to note that the idea of progressive or graduated income tax has been in use in the United States for some time.

Also, the free education for all children in public schools is not a future utopian dream but a present reality in this country.

H. Summary

Karl Marx was an amazing person. His life was overshadowed with an intense purpose which drove him relentlessly. He could only write from the standpoint of theory for he had no practical experience in the field of economics or common labor. He was a man who leaned upon others for his living and yet gave no satisfaction in return. He lived aloof and isolated from others and was often angry and irritable. He claimed to be the friend of the working-man, but some of his actions and theory argue against him. To any who dared oppose him his biting words and pen would wound and humiliate. His works are a combination of partial truths mixed with theory, and a measure of falsehood. Judging from the scriptural warning, "by their fruits ye shall know them," Karl Marx is noted in a very poor light.¹

The philosophy of dialectical materialism should be noted as a very explosive part of Marxism. It is a fighting philosophy. It pictures communism as fulfilling the ultimate aim and end of the universe. It is a materialism which denies the existence of God, transcendent purpose, and any spiritual qualities of man or nature. It is dialectic, which is interpreted as a supreme law of nature which by the process of thesis, antithesis, and final synthesis the force of communism will evolve out of capitalism. Communism believes that this change can

¹ Matthew 7:20.
only come by a process of revolution and war; so the only thing for the workers to do is to prepare for it. "Force is the midwife of every old society pregnant with a new one."\(^1\) The only peace which a Communist entertains in his thinking, is final and complete victory for communism. There can never be a period of peaceful co-existence between capitalism and communism. The Communists have pledged themselves to a state of war until, as they believe, they shall conquer the world.

The essence of economic determinism is the idea that the culture, arts, music, and people of any one era are simply a product of the prevailing economic system. Thus, the way to change human nature, is to change the prevailing economic system. To this end, the Communists have pledged themselves and are earnestly awaiting the day. The Communists feel that their task is to inform the workers of their privileges and thus to open their blinded eyes. They think that they are the only ones conscious of the great, unseen, class struggle which is a by-product of the capitalistic system.

In the labor-theory of value the central idea is; all wealth is produced by labor so it should belong to labor. This eliminates the middle man or the capitalist for he makes his gain on a surplus-value of time which the workers give to their job. Marx believes that the price of any commodity should be fixed by the amount of labor which has gone into its production. The capitalist, Marx declares, can never accept such a system for it would eliminate him, so the workers must logically prepare for a revolution.

\(^1\) John Allen, *One Hundred Great Lives*, op. cit., p. 81.
The Marxist is an evolutionist. He believes in the evolution of man; that man is simply moving matter of a high type of animal life. The Marxist also believes in the evolving forces of history from which the process of the survival of the fittest, communism will emerge as victor.

Communism denies the existence of God, and holds that religion is simply a tool which capitalism uses to keep oppressed peoples in bondage. The Communists believe that once they are in power, religion will die because people will be satisfied with the present life and need not look to the future.

Communism states that when they obtain control there will be a centralization of power in the hands of the state. The state will own all the property and operate all the utilities. Everyone will work, not for himself, but for the state. This, they claim, will be the apex of human civilization.
III. BASIC CONCEPTS OF CHRISTIANITY

A. Introduction

An attempt has been made in this chapter to present the basic facts of Christianity which stand in opposition to the stated aims of communism. The material presented is stated from a conservative theological position, using the Bible as the authority. A good basic preparation for this chapter may be noted in the words of "The Apostles Creed":

I believe in God, the Father Almighty, Maker of heaven and earth; and in Jesus Christ, His only Son our Lord; who was conceived by the Holy Spirit, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead, and buried; the third day He rose from the dead; He ascended into heaven, and sitteth at the right hand of God the Father Almighty; from thence He shall come to judge the quick and the dead. I believe in the Holy Spirit; the holy catholic Church, the communion of saints, the forgiveness of sins; the resurrection of the body, and the life everlasting. Amen.

B. The Existence of God

The most essential concept of Christianity is the fact of God's existence. If God did not exist, man would have no spiritual existence, and would be classified as matter in motion. The fact remains, however, that God does exist and man is thus charged with a divine purpose. The Bible presupposes the existence of God. The opening sentence in the book of Genesis states: "In the beginning God created the heaven and the earth." A further presupposition of God is found in Hebrews 11:6... "for he that

cometh to God must believe that He is, and that He is a rewarder of them that diligently seek him." This statement, as well as the preceding, is not in the form of an analytical argument for God's existence but is an affirmation of His existence. A rather unique illustration of the Person of God is recorded in Isaiah, chapters forty to forty-five. In this passage, God demonstrates to Judah that He alone is God because only He can tell the past, present, and future. The reliability of this is a strong argument for God's existence.

Christians accept the truth of God's existence on the basis of faith. Now faith is a positive conviction in the reality of the unseen. Wind, is something which cannot be seen and yet none would argue its existence. Science is acquainted with small, minute, atomic particles, which cannot be seen yet are definitely known to exist. Electricity is something which defies analysis, and yet none doubt its power. This is very similar to spiritual truth, for the existence of God cannot be fully analyzed and yet His power can be known. The faith by which Christians accept the existence of God, is not a blind faith. It is a faith based on evidence gleaned primarily from the Scriptures as the inspired Word of God, and secondly, from God's revelation in nature. The revelation of God received from these two sources is the foundation of the Christian faith, which is entirely reasonable. It is only by faith, however, that one is enabled to gain insight into these matters and thus accept them.¹ Jesus said in John 7:17, "If any man will do

his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." The unbelieving person has no real understanding of God's Word. "But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them because they are spiritually discerned."1

The Bible does not provide a complete logical argument for the existence of God, but states His existence with no attempt of proof.

...and further implies that His essence can be known only to Himself. God, therefore, can be known to us only through a revelation of Himself, and while these manifestations are imperfect, due to our limited capacity, they are, in so far as comprehended by us, actual knowledge, which the mind attributes to God as possessed in an infinite degree.2

There is, however, in each person born into this world, a capacity for understanding that there is a God. In the book of John, speaking of the eternal Logos, the statement is made, "That was the true Light, which lighteth every man that cometh into the world."3

In the personage of man there is an inborn capacity for the knowledge of God, "which responds in an intuitive manner to revealed truth, comparable to that in which the mind of man responds to the outer world."4

...three important factors in the knowledge of God, first, intuitive reason as the power

1 I Corinthians 2:14.


3 II John, 1:9.

of immediate insight into truth, which a consequence of creation through the Divine Word, endows men with a capacity for the knowledge of God; second, revelation, or the Spirit's universal presentation of truth to intuitive reason, through the revealing activity of the Divine Word. ...and third, as a consequence of the union of the two previous factors, the universal and necessary idea of God. Human nature, therefore, is such that it necessarily develops the idea of God, through the revelation of the truth by the Spirit, in much the same manner as it develops a knowledge of the world through the data of the senses.¹

It is interesting to note that, "This consciousness may be perverted by moral unlikeness to God, even as the outward world may be perverted by a false philosophy."²

The fact of God’s existence is further attested to by the universal experience of men. Even in places where the cultural level is at the lowest ebb and the mental capacity at savage standards, the people assert the fact of God’s existence. From Tasmanian aborigines to Alaskan eskimo the fact of God is a reality. The forms of worship are many and varied, but the central idea is essentially the same.

The statement that there are nations or tribes which possess no religion rests either upon inaccurate observations or on a confusion of ideas. No tribe or nation has yet been met with destitute of belief in any higher beings, and travelers who asserted their existence have been afterwards refuted by facts. It is legitimate, therefore, to call religion, in its most general sense, a universal phenomenon of humanity.³

² Ibid., p. 226
The only factor which adequately explains the universality of this belief is "...the Light which lighteth every man that cometh into the world." Wiley argues that the very universality of the belief leads to "its acceptance as a necessary idea." He believes that this alone can account for its persistence through the centuries of time.

For years men have attempted to prove the existence of God through rationalistic thinking. In recent years there seems to be a tendency to substitute this type of thinking "for the personal revelation of God through the Spirit." While this thinking is helpful and significant, it is understood that it is invalid syllogistically at least in part.

All the processes of the arguments it will be found, rest ultimately, on the analysis of the original consciousness of God which is the birthright of every creature.

There are four, general arguments usually presented by those who attempt a rational proof of God's existence. The essence of some of them was presented as early as the days of Plato and Aristotle.

The Cosmological Argument stems from the very existence of the world. The essence of the argument is that every existing thing in the world must have an adequate cause, and thus the universe also must have an adequate cause.

2 Ibid., p. 233.
3 Ibid., p. 234.
The argument usually takes two forms—the physical which relies upon facts of the material universe, and the metaphysical which makes its appeal to causation or efficient force. The first or physical argument makes use of two indisputable facts of nature—matter and motion. It is certain that something has existed from eternity, but this cannot have been matter, for matter is mutable. But since matter because it is mutable cannot be eternal, so the Creator because He is eternal cannot be either mutable or material. From the point of view of physics, we are therefore shut up to belief in a self-existent, spiritual Creator.1

The Teleological Argument is also a causal argument and extends the thought of the previous argument a bit farther. The essence of this view is that all of the world reflects a harmony, order, symmetry, and purpose that speaks of a Great Architect. Spreng states that it would be similar to seeing a complex machine in operation and being told the machine had no inventor, but simply happened.2 An illustration often used is that of a watch with its springs, wheels, cogs, and jewels. A rational being readily admits that a watch does not happen, but is a product of created workmanship. In much the same manner, the Teleological Argument states that the earth with all of its complexities and wonders, is a product of God.

The Ontological Argument is that the very idea of an absolutely perfect Being involves his existence. It is involved at least to the extent that the existence of the idea is best explained on the supposition that it arises from the fact. If this is not true, man's highest

1 Orton Wiley, Christian Theology, op. cit., p. 236.

ideas are simply illusions.\textsuperscript{1} St. Augustine aptly expressed the essence of the argument in the words, "God is more truly thought than He is described, and exists more truly than He is thought."

The Moral Argument centers in the make-up of human personality, which reflects the fact of God's existence. Man has an innate sense of accountability and responsibility. He is equipped with a conscience, which is a moral umpire in making the distinction between right and wrong. All of this necessarily involves:

...the existence of a personal Being (not a mere abstract Entity), who is superior to man, who is the Authoritative and supreme Law-giver and Judge, who has graven His law of right and wrong upon man's heart, and to whom he is accountable for his actions....Thus our moral nature compels our belief in a personal God.\textsuperscript{2}

Thus, briefly stated, these arguments comprise the rational proofs for the existence of God. It should be noted, that the Christian's faith does not rest primarily upon these rational arguments but upon the testimony of Scripture.

The people of the world are standing at the cross roads today, and a choice is imperative. Are they to believe that the world was created by blind force, and that human life is guided by fate or chance? If man is true to the promptings of his soul, the fact that there is a living, intelligent, personal God will be indelibly impressed upon his heart. Neither of these views can be demonstrated mathematically. Only

\textsuperscript{1} John Banks, \textit{A Manual Of Christian Doctrine}, op. cit., p. 44.

as man examines himself, and the created world can he realize which view is most reasonable.

Nature, philosophy, and revelation certify the being and intelligence of God. "The fool alone hath said in his heart, There is no God." We are not alone, amid the whirl of elements, the sport of wind, and wave, and blind chance. An immense intelligence presides over the destinies of mind and matter. He rules in the armies of heaven, supplies and controls the forces of nature, and breathes into the heart of the universe the breath of continued being.¹

C. Revelation Of God

The word "revelation", means to reveal, unfold, disclose; to communicate. The particular phase of revelation dealt within this section is the communication of God to man. It shall be noted, that the purpose of Divine Revelation is clarification of God's will and nature.

Two separate and distinct branches of Divine Revelation should be examined at the outset. One phase of revelation, known as General Revelation, is directed to every human creature through the medium of the created world. The Psalmist said, "The heavens declare the glory of God"," and this convincing argument is a general appeal to mankind. Special Revelation is directed to an individual, as a sinner first, then in directing his life in service. Special Revelation is something unusual or unique as God speaks to a person in an effort to win him as an individual.

The heavens, comments Lord Bacon, indeed tell of the glory of God, but not of His will

¹ Asbury Lowrey, Positive Theology (Cincinnati: Jennings and Pye, 1853), p. 31
according to which the poet prays to be pardoned and sanctified. . . . The one is adapted to man as man; the other to man as sinner. 

One form of revelation is general, and the other is more specific. They are complimentary to each other, and both are needed.

The one is communicated through the media of natural phenomena, occurring in the course of Nature or of history; the other implies an intervention in the natural course of things and is not merely in source but in mode supernatural. . . . The one has in view to meet and supply the natural need of creatures for knowledge of their God; the other to rescue broken and deformed sinners from their sin and its consequences. 

The final purpose of all revelation to man, is that man might fulfill his purpose in existing.

Material Creation: The Psalmist, David, reflects upon the material revelation of God in the words:

The heavens declare the glory of God; and the firmament sheweth his handywork. Day unto day uttereth speech, and night unto night sheweth knowledge. There is no speech nor language, where their voice is not heard. Their line is gone out through all the earth, and their words to the end of the world. 

The arrangement and design of the universe indeed speak of the Great Designer. The adaptation of means to ends, demonstrates purpose, and is a revelation of the intelligence and plan of God. In the posthumous Essays of David Hume is written:


2 Loc. cit.

The whole frame of nature bespeaks an Intelligent Author; and no rational inquirer can, after serious reflection, suspend his belief a moment with regard to the primary principle of genuine Theism and Religion.\(^1\)

The vast, complex universe, of which the earth is but a small infinitesimal part denotes a Supreme Mind. The earth revolves around the sun at the amazing speed of sixty-eight thousand miles an hour. All of the stars, planets, and suns of the universe revolve in set orbits, at similar speeds. In all the heavenly bodies there is a harmony and unity which is a revelation of God. The sun provides man with heat, light, and energy. The air contains the needed oxygen for man to live and breath. The soil contains the minerals, productive power, and elements essential for man's existence. The amazing coordination in all parts of nature indicates something of the greatness of God.

Dr. A. Morrison, a former president of the New York Academy of Sciences, stated that every increase of scientific knowledge reveals more brightly the handiwork of an intelligent Creator. Mr. Morrison flatly states that it can be proven by an unwavering mathematical law that this universe was designed and executed by a great engineering Intelligence. The plan which God had for man's home on this earth is indeed a revelation of His infinite wisdom. Take, for example, the earth's speed of rotation which has been briefly mentioned. The earth rotates on its axis at the rate of one thousand miles an hour. If the earth rotated at the rate of one hundred miles an hour the days and nights would be ten times as long. The sun would burn up all vegetation during the long day, and the long night would freeze and surviving sprout.

The sun, which is the source of all plant life, has a surface temperature of twelve thousand degree Fahrenheit. The earth is just at a perfect distance where it is heated sufficiently but not too much. If the sun gave off only half its present rate of heat, all life would freeze. If the sun gave off half as much more heat, all life would die of heat.\footnote{A. Cressy Morrison, \textit{Man Does Not Stand Alone}, (New York: Fleming Revell Company, 1940), p. 354.}

The earth is tilted at an angle of twenty-three degrees which accounts for the various seasons. If it were not tilted, ocean vapors would move north and south, piling up continents of ice. The moon is at a perfect distance from the earth. If it were fifty-thousand miles away instead of some two-hundred thousand, the tides would be so huge the continents would be submerged. If the crust of the earth were ten feet thicker than it is, there would be no oxygen and life would die. If the ocean were much deeper, carbon dioxide and oxygen would be absorbed and no vegetable life could exist. If the atmosphere were much thinner, meteors which burn up in space by the millions each day, would strike all parts of the earth.\footnote{Loc. cit.}

These examples cited, reveal the infinite care with which God created and arranged the material world. They lend themselves in a revelation of the Power and Wisdom of God.

The Apostle Paul speaks of the witness, or revelation of God in these words:

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\footnote{Loc. cit.}
Because that which may be known of God is manifest in them; for God hath shewed it unto them. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead. ¹

It is evident by this passage, that God does reveal Himself to all men. It is not a complete revelation, but does reveal His existence and a measure of His personality. Wiley points out that, "Nature is filled with the Divine Spirit and reveals God as the atmosphere is filled with sunlight and reveals the sun."² The sensibilities of man, which have been darkened by sin, are often unable to comprehend and interpret this language. Sometimes the world argues that man could better understand God if He would reveal Himself in more miracles. Samuel Harris of Yale wrote concerning this:

Persons sometimes imagine that if God had revealed Himself continually and to all men by working miracles before them, it would have been impossible to doubt His existence. But miracles are presented to the senses, and therefore, like the familiar works of nature are a veil which hides God while revealing Him; the mind must pass through them; just as it passes through the sensible phenomena of nature, to the God unseen and spiritual, behind the veil. And if miracles were as common as summer showers and rainbows, they would attract no more attention than they.³

The revelation of God in nature is not complete, and is not meant to be complete. It does form a very definite part, however, in the complete picture of revelation. Man can well stand in awe and say with the

¹ Romans 1:19-20.
³ Loc. cit.
Psalmist, "O Lord, how great are thy works, and thy thoughts are very deep." 1

**Man:** A further revelation of God is found in the personage of man. It is classified as General Revelation and properly follows the revelation of nature. The Bible states in Genesis 2:7 that God made man in His own image. Now man is equipped with a most wonderful body that is marvelously adapted to its purpose. Into this body God breathed the breath of life and man thus became a living soul. This human body is, therefore, the home of a soul. The body also houses a mind and a personality. These items are not separate and distinct as a hand would be, but are, perhaps, a part of each other. The body houses a being that is spiritual in essence; that is self-conscious, that thinks, comprehends, governs the body, and makes moral choices. Indeed, the Psalmist could say, "I will praise thee; for I am fearfully and wonderfully made." 2 George Gallup claims that the existence of God could be proven statistically from a study of the human body. "The chance that all the functions of the individual would just happen is a statistical monstrosity." 3

The three, primary aspects, of the spiritual nature of man include intellect, feeling, and will. Man is also endowed with a sense of moral right or wrong termed conscience.

1 Psalm 92:5.
2 Psalm 139:14.
3 Reader's Digest Editors, Reader's Digest Reader "When Krakatoa Blew Up" (Pleasantville: Reader's Digest Association, Inc., 1951), p. 188.
Man knows himself also to have a conscience, from which arises a sense of duty to an over Master or Lord... Conscience is the knowing along with someone... Consciousness is the self, apprehending God and thereby distinguishing itself from God. It knows further that as a person it is made for fellowship with the Supreme Person. Conscience cannot exist without a Personal Object in the timeless and eternal order.

Conscience is not the only factor in man's constitution which reveals God, for God is known to men through man's reason. Some have conjectured, at this point, that perhaps man created the idea of God in his thinking or desire. This is not true, for, "The knowledge of God is not originated by thinking, but presupposes revelation." Even the humblest mind of man has an indelible vision of God implanted in his being.

As man was created in the image of God, man enjoys to a small degree, some of the characteristics of God. In man, these characteristics are finite and limited but in God they are infinite. Man enjoys life, free will, and the ability to reason and arrive at rational conclusions. Often these qualities are marred by sin and thoroughly corrupted by man's behavior.

It remains true, however, that man reflects something of his Creator and this reflection is a glimpse or revelation.

God's Word: On the foundation of revelation given in nature and man, God has added a special revelation through the medium of the Bible.

1 Orton Wiley, Christian Theology, op. cit., I, 130.

Man is thus enabled to know God not as a mere Force or Principle acting in nature, but as a Personality capable of entering into fellowship with man. God is not only capable of entering into this fellowship with man, but it is for this express purpose that man was created. It is therefore entirely reasonable that God would provide a revelation, over and above the realm of nature, by which a personal fellowship might be established. Nature could not possibly fix in man's mind the answer God had for sin and the perplexities which the human race confronts day by day. The revelation found in nature and imbedded in the personality of man is not a sufficient guide to restore a sinful soul to complete fellowship with God. For this reason, a special touch from God is needed and realized in His Word.¹

The Bible is composed of sixty-six books, divided into Old Testament and the New Testament, and called collectively the Canon. The books which comprise the Old and New Testaments are recognized as inspired and completely authentic. A book was regarded as Scripture if it was written by an apostle. Eventually, the Canon was established by the consensus of devout scholarship, authorized and organized by the councils of the Church.

The Book was written over a period of sixteen-hundred years, by many different authors, under the Divine guidance of God. It is stated in II Timothy 3:16 that, "All scripture is given by inspiration of God...." This inspiration accounts for the remarkable unity and messages of the Book.

¹ Orton Wiley, Christian Theology, Ibid., I, 135.
The Bible contains many styles of writing including poetry, history, prophecy; but presents the material with one central purpose. That purpose is the redemption of man from the pitfall of sin to a life of communion with God. It is to this end that all of the writers under the One Writer are being used.

The message of the Bible is not the word of man to man, but of God to man. In the book of II Peter 1:21, this is made evident:

For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost.

The fact that these men are referred to as "holy" gives considerable insight into their character. They were men that God depended upon because they were consecrated in His service.

The Bible has stood the test of the years and as one writer put it, "...the word of our God shall stand forever." In the face of the most difficult testing the Bible has vindicated itself as the Word of God. Not all parts of the Book are equally important perhaps, but all parts are equally inspired. Inspiration refers to the in-breathing of the Holy Spirit into the Book, that seals it as the Word of God. Were the Bible not the divine message it claims, it would have passed from the scene long since this time.

**Jesus Christ:** The brightest picture of divine revelation is found in the Personage of Jesus Christ. Hebrews 1:3 declares: "Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power..." Jesus Christ was revealed

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1 Isaiah 40:8.
as the Word of God Incarnate, or the Word made flesh. John stated this in 1:1 that, "In the beginning was the Word and the Word was with God and the Word was God." In John 14:9 Jesus declared, "He that hath seen me hath seen the Father." The revelation of God is not through Christ primarily, but in Christ. It is in Christ that the fullness of the Godhead dwells bodily. He does not so much make a revelation of God as He is the revelation of God.

In Him Revelation becomes essentially an organism of redemption. In His sacred presence, the sphere of miracle is immediately enlarged. His advent was a miracle, and His words and works, His life, death, resurrection, and ascension were but a continuation of this one great miracle. In Him there is an immediate act of divine omnipotence and an immediate display of divine omniscience, both of which find their expression in the redemptive economy. Here it may be clearly seen that miracle is essential to redemption, and without it there can be no genuine Christian revelation.

In the love, wisdom and purity of Christ, the world obtains an unequalled view of the Father. In His life and actions, He embodied the highest form of revelation available to man.

D. Nature And Extent Of Sin

The Wesleyan concept of sin includes violations by thought or act of a known law or command of God. Sin assumes many guises with which to lure, captivate, capture, and plague mankind. It can consist of a single seemingly unimportant act. It thrives in a heart which houses bad attitudes, evil thoughts, and malice. The fact of sin is one of the saddest

1 Orton Wiley, Christian Theology, op. cit., p. 159.
aspects of the human life. The prevalence of sin is testified to by the Bible in the words, "All have sinned...." It is one of the most common phenomena of all human life, and rests as a great burden upon mankind's shoulders.

The universality of sin is attested to by the religions of the world. The most darkened, heathen intellects testify to a consciousness of sin and a need for reconciliation. A general feeling prevails that the gods are offended and some offering must be given for restoration. The testimony of conscience to man is often a revelation of shortcomings and failures and a condemnation in the sight of some higher Power. The history of mission work reveals a confirmation of these facts. There is a universal consciousness of sin. This problem was wrestled with by even the ancient philosophers, who sought a satisfactory answer. They were constrained to admit its universality in spite of the fact that they could not explain it.

The reality of sin is clearly spoken of in the Bible. From Genesis to Revelation the fact of sin is boldly stated and clearly implied. Apostle and prophet alike are clear in their denunciation of its various aspects. It first occurred in the garden with the unbelief and disobedience to God's Word, and was soon followed by a murder in the family. The sinful race provoked the wrath of God, and an antagonism and separation between good and evil appeared. The alienation from God is the occasion of Divine Revelation which is designed by God to reconcile

1 Romans 3:23.

man to Himself. There certainly is no lack, however, of Biblical statements concerning the reality and prevalence of sin.¹

The Bible provides the answers to the origin, nature, extent, and final outcome of this problem. In considering the origin of man's sin, the Bible teaches that it began with the transgression of Adam and Eve in the garden of Eden. An explicit command had been given by God, that man was not to eat of a certain tree growing in the garden. The very fact that God gave the command would make any disobedience sin. Man at this time was in a state of probation, or of testing. God made man for His fellowship, but He wanted the fellowship to be man's choice. In order that man have the opportunity of true worship of God, it was essential that he have some alternative, so that his worship would not be mechanical. Thus, he could choose to worship God if he pleased or he could choose not to worship. Whatever he chose he was a free moral agent capable of choosing for himself. It is a matter of Biblical history to note that man did make the wrong choice and thus fell from God's favor. The essence of this original sin is found in the fact that Adam placed himself in opposition to God and refused to subject his will to the will of God. Man attempted to determine his own future without God's help. The command God had given was simply a test of pure obedience.

When Adam and Eve made the choice to disobey God and sin they became the servants of sin. The stain of the original sin imparted a mark with it that they could not erase. It was a mark which affected not only Adam and Eve but all of the human race. As a result of the fall,

Adam and Eve transmitted to their offspring, and the human race a depraved human nature.

God looked upon Adam as the representative of the race. He deals with man, not only as individuals, but in groups. Nations have a national responsibility, families a family responsibility. Group misrule brings upon all the group, irrespective of what the separate individual relation may be, a certain collective judgment. This explains much that occurs today where the innocent suffer with the guilty, and evils exist in the world which are a scourge to those not directly responsible for their existence. Perhaps we can say that men are not eternally lost merely because of inherited depravity, for none reach the stage of accountability without having sinned willfully, thereby acquiring guilt for committed sin.\(^1\)

Thus, it is understood, that the whole human race descending by ordinary generation from the fallen first parents, inherit from them a morally tainted nature. The natural inclinations of man, are toward evil rather than good.

The statement of Genesis 1:26, it is recalled, stated that God said, "Let us make man in our image, after our likeness." Adam's sin caused him to lose something of the image of God out of his life. Later, in Genesis 5:3, the Word states that, "Adam...begat a son in his own likeness, after his image." It is worthy of note, that Adam's son was not born in the image of God, as Adam himself had been originally created, but was born in Adam's likeness. This is an indication of the inherited depravity which is a part of every human being. In Job 14:4 it is declared, "Who can bring a clean thing out of an unclean? not one." As

the human race was originally defiled by sin, everyone born of the race is defiled.\(^1\)

Part of the curse for disobedience which was incurred by the fall was spiritual death. Adam and Eve had willingly separated themselves from God, the source of spiritual life, and thus faced spiritual death. God, true to His Word, withdrew from the soul of Adam. The withdrawal left the soul in its sinful state and by inevitable consequence the soul fell under the power of spiritual death. Man became little more than a rational animal void of spiritual light and life, void of holy affections and heavenly desires. He became a victim of guilt, remorse, sorrow; filled with unholy desires, and inclinations. This is the depravity which Adam, as a public representative, passed on to all descendents. Paul well described the condition of the human race in Ephesians 2:1 when he said, "dead in trespasses and sins." The separation which Adam incurred, exists today and separates man from God by a wide gulf.

The Bible cites proof that human nature is morally depraved. In Genesis 8:21, the Word states that "the imagination of man's heart is evil from his youth." In Matthew 15:19 states, "For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies." John 5:19 comments that, "the whole world lieth in wickedness."

The conduct of a child in reaching the point of moral accountability reveals elements of a depraved nature. They are by nature selfish, and often will reveal tendencies of lying and stealing.

\(^1\) Orton Wiley, _Christian Theology_, op. cit., II, 98.
The fact of moral depravity is a real source of struggle to those who attempt to live holy lives. A continued battle is maintained where men determine to renounce evil and walk with God. Paul describes the conflict in Galatians 5:17, "For the flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary the one to the other."

The depravity of man is total in its influence in that it extends to every part of man's being. It is like a fever in the physical body; it is felt all over the body and it affects every part of the being. The term Total Depravity does not mean that every man is as bad as he could be; but it does mean that the stain of sin has affected all parts of his being. Total Depravity does not mean that there is no good in any man; but it does mean that the good in man is limited. Total Depravity does not mean that all men are equally sinful; but it does mean that all men are sinners. Each man is not accused of committing all sins; but each man has committed some sin. Total Depravity, does not mean that there have not been, and are not now, good men by grace.

Total Depravity means that the whole man has been injured and corrupted in every department and faculty of his being. It does mean that man is not now what he would have been but for the fall. Total Depravity does mean that no man except the Lord Jesus Christ, can truly claim to have led a sinless life.

From the depraved heart of man sin manifests itself in many different forms. Mark 7:21-23 forcibly describes something of this moral disease of the heart:

For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications,
murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness: All these evil things come from within, and defile the man.\(^1\)

Sin as it is expressed in the individual reveals failure. God created man for His glory, and sin separates and robs God of this end. Thus sin represents failure, for man cannot live in sin and accomplish the end for which he was created.

The presence of sin reveals anarchy, or a sense of lawlessness. It is a flagrant disobedience to the known laws of God, thus constituting anarchy. It is violation of the very law of our being which was meant to bring happiness. It is deceitful, in that it offers pleasure and gives pain; offers joy and brings sorrow. Sin revolves around the principle of selfishness. It means a self-centered life in which each must have his own way. Sin enslaves the person who allows it to take possession of his life. John 8:34 states, "He that committeth sin is the bond servant of sin." The sinner becomes a slave who is not free, has no rights and can expect no rewards.\(^2\)

As all men have sinned a sense of guilt is the burden of each unregenerate heart. Guilt expresses the relation in which sin stands to justice. As sin is incurred in each life the person stands before the bar of God a guilty person. Guilt is not acquired because man stands responsible for the sin of Adam but because of voluntary acts of his own. This guilt is not dependent upon a conscious feeling of it necessarily, for man may not regard it or wish to. The fact remains that each

\(^1\) Mark 7:21-23.

\(^2\) Samuel Spreng, What Evangelicals Believe, op. cit., p. 73.
one has broken the law of God and stands in need of forgiveness. It is noteworthy, that all forms of human government recognize the fact of sin existing in society. In the very enactment of law it is presumed and has been proven that individuals will take advantage of one another with the weakest member being imposed upon. The governing branches of nations, including the legislative, judiciary, and executive departments recognize the plague of human sinfulness. All measures of reformation of man instituted and supported by government are a recognition of human sinfulness. It is recognized that by nature man is inclined to evil and that he needs aid to enable him to live a better, nobler life.¹

E. Nature Of Atonement

The word "atonement" literally signifies to be "at one". Its use in theology is in reference to the death of Jesus by which God and man become one, or are restored to fellowship. The word is often used in the Old Testament, which in translation means to cover or overspread. Dr. Miley has defined the atonement in the words:

The vicarious sufferings of Christ are an atonement for sin as a conditional substitute for penalty, fulfilling, on the forgiveness of sin, the obligation of justice and the office of penalty in moral government.²

Different facets of truth are revealed concerning the atonement through almost synonymous terminology. One term often used in this

¹ Gamertsfelder, Systematic Theology, op. cit., p. 398.
connection is propitiation. John declares that, "He is the propitiation for our sins,"¹ and again, "Herein is love, not that we loved God, but that he loved us, and sent his Son to be a propitiation for our sin."² The term in essence, means, a satisfaction for man's offense made by sacrifice. This satisfaction, turns away wrath and opens the way for mercy and grace. Sin made God, unconditionally, pronounce judgment upon the world. The propitiatory sacrifice of Christ fulfilled the judgement to all who accept His sacrifice.

Reconciliation is a word often mentioned as representing the nature of Christ's sacrifice. Paul mentioned that, "All things are of God, who hath reconciled us unto himself, by Jesus Christ, and hath given us the ministry of reconciliation."³ The term "essence" means to be restored to favor with a renewal of friendship. This term is descriptive of the atoning ministry of Christ. Through the sacrificial death of Christ, acceptable considerations and terms made it consistent with the justice of God to extend fellowship again to man.

One aspect of the nature of the atonement, represents Christ as a Substitute standing in man's stead. This idea is aptly expressed by Isaiah in the words, "Surely he hath born our griefs, and carried our sorrows. But he was wounded for our transgressions, he was bruised for our iniquities, the chastisement of our peace was upon him, and with

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¹ I John 2:2.
² I John 4:10.
³ II Corinthians 5:18.
his stripes we are healed."\(^1\) The essence of this term is realized in the fact that Christ suffered for man's sins, that man might not suffer, and died that man might live.

Redemption is a Scriptural word used to describe yet another phase of the atonement. Peter wrote that, "Ye were not redeemed with corruptible things, as silver and gold, but with the precious blood of Christ, as of a lamb without blemish and without spot."\(^2\) Man, having fallen into sin, became the captive and slave of sin. Redemption, signifies the act by which Christ paid the price to redeem the captives. The price that was paid, or the ransom, was the life of Christ. Mark states that, "Even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many."\(^3\)

The atonement is a moral necessity in the world, for it fulfills perfectly the divine character of God. God is the moral governor of the universe by right of creation. He has created man in His image, capable of moral choice, and thus fit subjects in a moral universe. He has given man His law which is enforced by penal sanction. Paul affirms this in Galatians where he wrote: "Cursed is everyone that continueth not in all things which are written in the book of the law to do them."\(^4\) Ezekiel mentioned something of the same thing in the words, "The soul that sinneth,

\(^{1}\) Isaiah 53:4-5.  
\(^{2}\) I Peter 1:18.  
\(^{3}\) Mark 10:45.  
\(^{4}\) Galatians 3:10.
it shall die. All of the attributes of God, which constitute His Character, require that the penalty given should be executed. Not to require the penalty would erase the law and make it an empty threat. This would be thoroughly inconsistent with the truth and justice of God, and would have a deadening influence on all the intelligent universe. Even though men repent, this produces no change in their legal relation to an offend-ed God. If a man repented in criminal court of some monstrous crime, it would not make him any the less responsible for the crime he committed. Even though men repent to God, they are still offenders and equally guilty of all of which they are charged. There is nothing in the mere penitence of man which would make it morally right for God to cancel their transgression. Even if men amended their lives; the obedience could only fulfill present obligations, and in no way cancel former obligations and transgressions. For God to extend forgiveness to the guilty, it must of necessity be in a way that will completely satisfy divine justice, and vindicate God in the eyes of the universe. Man, in himself, has absolutely no means or methods of himself by which this gap between humanity and God might be bridged.

Wiley sums up the necessity of the atonement in these words:

God as the infinite moral Being, is characterized by the absolute and essential principles of the true, the right, the perfect and the good. These cannot be abrogated, altered or set aside. He has created a race of beings endowed with the same principles of rational intuition. Moral law, therefore, becomes imperative, and moral government a necessity.

1 Ezekiel 18:4.

As moral Governor, God cannot dispense with the sanctions of those eternal and immutable laws under which alone, His creatures can exist. To repeal the sanctions would be to break down the distinctions between right and wrong, give license to sin, and introduce chaos into a world of order and beauty. God cannot, therefore, set aside the execution of the penalty. He must either inflict retributive justice upon the sinner himself, or maintain public justice by providing a substitute. ¹

The motive for the atonement is grounded in the love of God. Man in his fallen, degenerate state, still found himself as the object of God's affection. Not that God loved man's sin, in any sense, but God still loved the sinner. John expressed it so beautifully, through the inspiration of the Holy Spirit, in these words, "For God so loved the world, that He gave His only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life."² This verse leads directly to the method God used in accomplishing the atonement.

John Wesley, in his revision of Article II of the Twenty-five Articles, states the purpose of Christ's coming in these words:

The Son, who is the Word of the Father, the very and eternal God, of one substance with the Father, took man's nature in the womb of the virgin; so that two whole and perfect natures, that is to say, the Godhead and manhood, were joined together in one person, never to be divided, whereof is one Christ, very God and very man, who truly suffered, was crucified, dead and buried, to reconcile the Father to us, and to be a sacrifice, not only for original guilt, but also for the actual sins of man.³

² John 3:16.
Christ entered into an agreement with the Father to become the surety and substitute of guilty mankind. Love compelled Him to bear the curse of the law on man's behalf and to die the just for the unjust. To accomplish this end, it was necessary that He possess a truly human nature that He might be made subject to a penal death. At the same time, however, He must be free from every stain of sin and weight of depravity, otherwise His suffering would be for Himself and could cancel no other debt. Jesus Christ fulfilled all of these qualifications for He was really and essentially God, but for His mission was "born of a woman", came of His free will, and suffered silently for man's transgressions.1 Amid tremendous opposition, barbarous infamies, He showed to the transgressor the countenance of reconciliation and peace. There, for the sake of mankind, He made "His soul an offering for sin."2 By this means, all the ends of justice are answered fully. The law is made honorable, and retains its completeness. The dignity and authority of the divine government are elevated and displayed in a glorious harmony of love, justice and mercy.3

The results of the atonement form a powerful message to man. The justice of God is fully answered in the death of the pure and spotless Christ. The gap which has separated man from God is bridged in this wonderful sacrifice. Through the sacrifice of Christ, the Father will

1 Galatians 4:4.
2 Isaiah 53:10.
forgive the sins of those who will believe and accept it. By the atonement the just character of God is upheld in the eyes of all men. God is not a changeable ruler but One who remains the same. In the atonement Christ has fulfilled the whole range of moral demand and man is delivered from the law. Not that the law is cancelled but man is delivered from its legal consciousness, for the atonement is the ground of justification. Thus, it is that justification is lifted above external legalism, in that it is obtained by faith. Thus by means of the atonement the Judge has taken the responsibility of the penalty upon Himself. God becomes at once the reconciler and the reconciled. This is thoroughly consistent with the divine attributes of His nature.

The fact of the virgin birth is an essential element in the atoning ministry of Christ. If Christ had been conceived by human parents He would of necessity have partaken of human depravity. If this were true, His death could not pay the penalty for man's sin, for He would be compelled to pay for His own sin. Luke makes it very plain that Christ was conceived of the Holy Ghost. "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God."2

In determining the extent of the atonement, attention is drawn to Sacred Writ in the words of Paul "Therefore as by the offence of one


2 Luke 1:35.
judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life."1 The just claim which is presented on scriptural basis, is that the atonement is universal in extent. This does not mean that all will eventually be saved, but that the possibility is open to all.

Through the atonement, men are enabled to live godly lives. Man can be justified or pardoned because of the sacrifice of Christ. Man can be changed from a sinful, polluted nature, into something clean and pure by the regeneration or new birth obtained in Christ. Man can also know that he is a part of the family of God by the legal process of adoption. These are conditional benefits of the atonement depending upon man's willingness to accept the sacrifice of Christ as his own, and fashioning his life after the divine pattern.

F. The Christian Church

The word "church" as noted in the New Testament, is translated from the Greek word "ecclesia" and means "called out" or "the called out". The English word "church" is translated from a different Greek term noted as Kuriaka and means the Lord's house.2

The "ecclesia" or "church" carries with it a variety of interpretations, concerning the present day church. It means the entire body of those converted persons who accept Christ as Savior. This would include those of past ages who have died in the Lord as well as living

1 Romans 5:18.

believers. Together, they form the spiritual kingdom, and acknowledge Christ as the Head.

The word "church" is applied to any particular Christian denomination. The word is used in connection with a local congregation of Christians. Then too, the word "church" is used to designate a house of worship.

Jesus did not organize the church during His earthly ministry; but He did lay the foundation for the church in the truth He taught. In Matthew 16:18 he mentioned "Thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it." It should be noted in connection with this verse, that Christ did not intend to build His church on the personality of Peter, but on the confession of truth which Peter had just uttered. Peter had spoken to Christ, as recorded in Matthew 16:16, that, "Thou are the Christ, the Son of the living God." It was upon this truth that the church was founded. Thus, the church is a divine institution, due to the fact that it was founded by Jesus Christ.

The organization of the church as a body, came into existence on the day of Pentecost when the Holy Spirit came. Those of like experience and faith banded together, and later persecution served to solidify the early church. Spreng believes that even as a soul must be endowed with a body to express itself; so the believers must have an adequate organism through which to express itself to the world.1

1 Samuel Spreng, What Evangelicals Believe, op. cit., p. 124.
The Church stands for the program of Jesus Christ for the salvation of the world. She is the only institution that stands for this thing. She has the Divine sanction... She stands for the highest ideals and the holiest motives ever known. Her objective is the most unselfish and altruistic known to men. She is not perfect, either in organization or in the character of all her members. She has many faults, and there are many in her membership (church militant) who are unworthy, who misrepresent Christianity, and whose character and conduct are inconsistent. There are tares among the wheat. But in spite of all that, there is no other institution or organization, among men that can be compared to the Christian Church for moral and spiritual dynamic, for colossal achievement and for cultural and transforming power. Above all the church stands for the things of Jesus Christ, for regeneration of men, for friendship with God, and for a crusade to overthrow the power of sin and the kingdom of Satan.¹

The church has a tremendous task to accomplish in spreading the message of Christ. In Acts 1:8, Jesus set the standard in the words, "And ye shall be my witnesses both in Jerusalem, and in all Judea, and Samaria and unto the uttermost parts of the earth."

G. Summary

This chapter was designed to briefly enumerate the essential doctrines of Christianity. The fact of God's existence was dealt with in the initial part of the chapter. The Christian accepts the truth of God's existence by faith. Rational proofs are mentioned to enforce this truth, but the Christian still relies on faith.

¹Samuel Spreng, What Evangelicals Believe, Ibid., p. 125.
God has revealed Himself to men in a variety of ways. The material creation reflects the intelligence and plan of God. The body of man which is so marvelously adapted to its purpose reveals something of the plan of God. The Bible is a further revelation of God which points to the work of God's Son, who is the apex of the Father's revelation to man.

Sin is a reality in the life of man which must be dealt with. Its universality and reality are clearly testified to by the Bible and human experience. The Bible does provide the answers to the origin, nature, extent, and final destruction of sin.

The atonement is God's plan which God and man are reconciled through the death of Jesus Christ.

The writer has not attempted to deal with every theological concept in this limited chapter, but only with those ideas that clash directly with the views of communism. Further, the items discussed are not thoroughly dealt with, but basically outlined, to form an adequate foundation for the following material.
CHAPTER IV

THE CONFLICT CONCERNING HISTORY

A. Introduction

Perhaps no other point of doctrine is as important to Christianity and communism as their interpretations of history. It is placed in this particular part of the thesis, because the following discussions are largely outworkings of this subject.

The Communist doctrine of history forms an essential part of its philosophy. By tracing back through the events of history, it has satisfied itself that it has a formula by which it can accurately predict events in the future. The Communists interpret the path history has followed, where it is going, and how it will get there. The future society, the political aims, personal ambitions, all depend upon their interpretation of history. It is this factor which fires the imagination of communism and provides the incentive of the movement. To them, therefore, the plan of future events depends upon a correct analysis of the past. It has a detailed view of the past, upon which it rests its case concerning the future.

It is the Christian view of history which inspires the heart with hope and anticipation. The central point of history is the sacrifice of Jesus Christ on Calvary's hill. His life, ministry, and death form part of God's great plan to redeem and reconcile man. His resurrection is a pledge that those who believe shall rise to be with Him. His great sacrifice and resurrection form a promise of present joy and future glory,
to those who believe and accept Him. The doctrine of history, from the
Christian standpoint, forms a vital part of Christianity in understand­
ing the purpose and plan of God.

B. Communist View Of History

This phase of Communist interpretation is extremely important,
for it serves as a gauge to measure current tactics of the Communist
Party. A second reason makes it much more important in the realization
that the Communist view of history serves as the groundwork and blue­
print upon which its plans for the future are built.

Materialism: It would be well to note first of all, the materi­
alistic conception of history and the subsequent analysis of the cap­
italist system. It is understood that the materialism mentioned is
dialectic in nature and thus evolutionary.

The Communists are dedicated to the philosophical theory of
materialism. The essential idea of this theory is that everything
that exists is ultimately material in nature or that whatever is real
can be explained in accordance with the laws of materialism. To the
Communist mind, nothing exists but physical matter and physical proc­
esses. Anything which Christianity would assert to immaterial substances
or processes the Communist would declare unreal, or else explain it
away as not different in nature from physical substances and processes.

The Communists attempt to prove that only two fundamental
philosophies are possible and these are materialism and idealism. They
believe that all philosophies, other than materialism, are just differ­
cent forms of idealism. They think that materialism alone can be main­
tained in the light of scientific facts.
Dialectic: Many philosophers before the time of Marx believed in the philosophy of materialism. From ancient times when Democritus worked out his theory of materialism, to modern days and men like Gassendi, the theory has held a place. These men were very interested in presenting detailed descriptions of the world. Marx, however, was not satisfied with simply describing the world, but was intently set on changing it. For him, materialism was dialectic in nature, or, always in a state of flux.

The dialectic may be provisionally defined as "the theory of the union of opposites." The term comes from a Greek word meaning to discuss or debate and it originally signified the art of discussion with a view to arriving at the truth by exposing the contradictions contained in the arguments of the disputants. Thus, in the Platonic dialogues Socrates used it to show the inadequacy of popular beliefs, or to expose people who were talking nonsense; and when Plato put out his famous theory that ideas alone are real and phenomena only the reflection of them, he gave the name of the dialectic to the science which arrives at a knowledge of the nature of ideas. But while Plato regarded contradictions as obstacles to arriving at the truth, and thus simply used the dialectic to get rid of them, Hegel maintained that they lay at the root of everything and were of the utmost value, since it was only through their opposition that any progress towards reality and truth was possible. Every proposition has a subject and a predicate, as for example, "liberty is the right to act as we please." But every predicate which has not attained to the category of the Absolute proves on examination to be incomplete or self-contradictory. The dialectical process is thus one of thesis, antithesis, and synthesis. The thesis, affirms a preposition. The antithesis denies, or in Hegelian terminology "negates", it. The synthesis embraces what is true in both the thesis and the antithesis, and thus brings us one step nearer to reality. But as soon as the synthesis is subjected to a closer
inspection, it, too, is found defective; and thus the whole process starts over again with a further thesis, negated in turn by its anti­thesis and reconciled in a new synthesis. In this triangular manner does thought proceed until as last we reach the Absolute, which we can go contemplating forever without discerning in it any contradiction. The term dialectic is thus used for that process of conflict and reconciliation which goes on within reality itself, or within human thought about reality.  

Karl Marx was thoroughly fascinated by the writings of Hegel. While he rejected Hegel's idealist philosophy, he retained his dialectic method. He admitted that Hegel's idea of the dialectic was the basic form of his idea, "...but only after it has been stripped of its mystical form, and it is precisely this which distinguishes my method." Marx was determined that his work as a materialist was not going to remain in the realm of a description of the world. He was equally determined that by the process of the dialectic the world would be changed. He saw the world as being in the state of continual change which takes the form of conflict. The whole of nature, to Marx, is organically related in which all phenomena are connected, dependent on, and determined by one another. Because of this continual change in things the future always lies with the new and rising forces rather than with the old and established ones. Marx believed that the change is not simply a gradual progress but moves to a crisis in which the qualitatively new arises out of the conflict with the old. To the Communist mind wealth or private

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2 Ibid., p. 29.

property is the positive side of an antithesis; proletariat and wealth are supposed opposites. In terms of the dialectic, therefore, the conflict between these two "opposites" should resolve itself in a successful proletarian revolution in which "the proletariat itself disappears no less than its conditioning opposite, private property."¹

The Communists believe that this dialectical process runs through the whole of nature. The dialectic, to the Communists, is an integral part of materialism and is known cooperatively as Dialectical Materialism. Matter is considered primary and the material world is endowed with the property of purposive dialectic movement towards revolution. The idea is not just a philosophical conception to the Communists but it is the bugle call to devote all efforts to usher in the "workers paradise". By the process of the dialectic, they believe that the inevitable clash between the bourgeoisie and the proletariat will bring about a classless society.

**Outline Of History:** The Communists interpret all historical events in the light of Dialectical Materialism.² In this manner, the events of history do not stand as isolated facts, but as definite parts of a moving force. This force is interpreted as materialistic and is not regarded as supernatural in any sense. They consider history as developing through a successive series of stages which is paving the way for the ultimate Communist goal.

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Communists believe that in the genesis of man a type of idyllic age of communism prevailed. It was a type of golden age in which the sin and vice of capitalistic oppression had not taken root. It was a primitive communism in which there was no private property, no government separate from the people as a whole, and no exploitation of one man by another. As there was no private property, there were no classes and men all lived on the same level sharing the necessities of life. However, the golden age disappeared when the means of production changed, for then private property came into existence. When private property came into existence so did the different class strata, and thus exploitation began.

Into this peaceful and harmonious scene there came a change in the methods of production which led to private property. This, like the serpent in the Garden of Eden story, led to a host of ills and the fall of man. Man began to exploit his fellow men; government became class government, which ruled in the interests of part of the people instead of the whole. Even the sex relationship was perverted. Instead of being based upon natural love, as it had been under the early communism, it became chained to marriage for the purposes of property inheritance. Woman ceased to be the free and equal partner of man and became instead his property whose sole duty was to raise sons to inherit their father's wealth. Wars became more widespread and vicious. In short, the whole of man's life was corrupted almost beyond recognition.1

Communism thus believes in the fall of man. The fall, to them, consists of the entrance of private property upon the tranquil scene

1 William Hordern, Christianity, Communism, And History, op. cit., p. 58.
of communism. 1 Sin consists, not as a transgression against God, but as a corrupt economic system which supposedly paralyzed the intellect of early man.

The second main plateau in Communist history, came about in the Middle Ages when new means of production ushered in the feudal economy. From the "fall" to this period it was a common thing for men to be bought and sold into slavery. This particular age did not put an end to slavery, but the relationship of employer to employee was changed due to the new means of production. The productive forces of this era required that the worker have initiative in production so slave labor proved inefficient. A new class of workers arose who were called "serfs". These men were not owned by their landlord as a slave would be but were required to give the landlord free labor in order that they might till land for themselves. This system remained until the time of the industrial revolution.

When the far-reaching changes of the industrial revolution came into being, the new means of production gave birth to the economic structure of capitalism. As the factories and other means of production were owned by a few capitalists the wage earners were forced to work for them. The capitalists paid back to the laborers in wages only a portion of what the workers had produced, and kept the remainder. The laborers did not earn enough money to buy the goods produced so capitalism suffered depression and overproduction. A temporary outlet was found in colonial markets who were forced to consume the surplus.

Increasing competition among capitalists forced profits down, which resulted in exploitation of the laborers. Marx forecasted that this situation would eventually lead to world revolution, and the dictatorship of the proletariat.\(^1\)

The Marxian theory, results in the idea that the history of man is the history of his tools, or, means of production. Marx conceived the idea that a set of tools in use requires technical skill, and thus a particular stratification of society is built. Upon this resultant society a division of labor is evident and there is, therefore, a corresponding division of classes.\(^2\)

**History In Evolution:** The Communists believe that history is in a state of evolution, and in the "survival of the fittest" the new and rising forces shall win. They associate themselves with these "rising forces", and claim that science is on their side in the battle. The question in the Communist mind is not, "Will we finally win?", but rather, "When shall we finally take over?"

One of the beliefs of Communism which arises out of the doctrine of dialectical materialism is that the forces of the universe are moving toward the Communist goal and whoever co-operates with these forces is working in a cause that must triumph. Furthermore, there is the insistence that mere ideals can never change society unless economic conditions are ripe for a change...The Communist believes that nothing can stop the triumph of Communism and is not daunted by any strength

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\(^1\) William Hordern, *Christianity, Communism, And History*, op. cit., p. 54.

which the capitalist forces may show, for he believes that time and the forces of the universe are on his side.¹

True Communists believe that just as Darwin discovered the law of evolution in organic nature, Marx discovered the law of evolution in human history. Actually, the principle of evolution is the essence of the dialectic to the Communist train of mind. Marx arrived at his evolutionary theory of history prior to the statements of Darwin on biological evolution. When Darwin published his ideas, Marx hailed them as a confirmation of his own theory of history. Marx wished to dedicate his first volume of *Capital* to Darwin, but the latter rejected the idea.

Marx held that all past history proceeded in the manner of a natural process and was essentially subject to the same laws of movement. He considered the question of communism similar to the manner in which a naturalist would treat a new biological variety. He thought that the fact had been established with exactness by the whole theory of evolution, that historically there must come a transition from capitalism to communism.²

The problem of the origin of matter and life seems to trouble the Communists very little. They are inclined to say very little about it, and what they do say is hazy and indistinct. One of their writers describes it thus:

> All origins are lost in mystery...We go up the stream of history to the utmost point for which we have evidence of its course.

¹ William Hordern, *Christianity, Communism, And History*, op. cit., p. 69.

Then we are forced to reach out into the darkness upon the line or direction marked out by the remotest course of the historic stream. This is the way in which we have to act in regard to the origin of capital, language, the family, the State, religion, and rights. We can never hope to see the beginning of any of these things.¹

The Communists can not be authoritative regarding any aspects of origin or beginnings. The best they can do is take up description upon the basis of speculation.

History is the record of class struggle in which the strongest force evolves out of the conflict. Since the members of the working class, or proletariat, are in the vast majority, they shall finally be victorious. The Communists urge all proletariat to gird themselves and be ready for the coming inevitable conflict.

C. Christian View Of History

To the Christian, there is a transcendent, divine purpose which guides history and which is fulfilled beyond the bounds of space and time. To the Christian as well as to the Communist, history is not a jumbled record of meaningless events. In the progress of human history something of the divine purpose of God is revealed. Man is held not as an evolving bit of matter, but as a creature of divine creation by an all-powerful God. In the progress of this divine creation there is inner directing Presence and Authoritative Will above, which directs events to an expressed goal.²

¹ John Turner, Challenge To Karl Marx, ibid., p. 373.
² H. Orton Wiley, Christian Theology, op. cit., I., 133.
Although Christianity is a history-affirming religion, it is at complete odds with the Marxian view that history can and will fulfill itself. If history is, to the Christian faith, the area of God's revelation and redemptive work, it is also the scene of man's rebellion. Thus all profound Christian views are eschatological. That is, they look beyond the present to find the final end and goal of man's history. The significance of the present depends upon the hope which the future holds. For the Christian this means that God's purposes for man are not limited to what can be achieved in this life or this world. As a result, the Christian cannot accept the present nature of history; it must be changed, redeemed by that which is beyond history.\(^1\)

In ascertaining the origin of life and matter, the Christian turns to the Bible. The divine chronicle states that God is the Author of all material and life. The fact of creation makes it evident that God has a purpose for man, yet the purpose is in God. Creation was not meant to be an end in itself. The true meaning of history depends upon that which is outside or beyond history for history is under the jurisdiction of God.\(^2\)

Even in the Old Testament it is evident that history is moving toward an end or goal. After sin entered the world through the fall of Adam and Eve, glimpses of a redemptive plan are seen. All of God's purpose regarding different events and nations are not clearly discernible, but a divine plan is evident.


\(^2\) Ibid., p. 24.
Although God is the Lord of history, the Old Testament finds that history does not progress inevitably. History is the scene of man's rebellion, symbolized in the defiance of God by Adam and Eve. History must be redeemed, changed. Man must be forgiven and restored to the relationship with God for which he was created. The faith that such redemption and forgiveness will occur is based not upon man's ingenuity or powers but entirely upon the nature of God. The Old Testament looks forward with hope to the coming age in which "the wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them." (Isaiah 11:6)

In this hope history is not to be denied; it is to be fulfilled.  

The prophets and writers of the Old Testament all pointed forward in anticipation of a coming great event. The goal was realized in the coming of Jesus Christ. As the Word made flesh came into the world, the scope of history took on a new significance. In the light of His coming, man is able to look back through the years of history and recognize purpose in the events. The coming of Jesus Christ is the focal point of the Christian view of history. "Henceforth history could be dated B.C. and A.D., for the event which revealed the meaning of all history had occurred."  

The New Testament reveals through Christ the meaning of history. He preached the reality of the coming judgment in which the sovereignty

1 William Hordern, Christianity, Communism, And History, ibid., p. 25.


3 Hordern, op. cit., p. 27.
of God will be revealed, the wicked overcome and punished, and the righteous brought into eternal fellowship with God.\(^1\)

The Bible reveals that men will never have an ultimate form of perfect society without a basic change in the personality of man. No system of government, evolutionary dialectic, or class struggle is sufficient to usher in a perfect society. Only as men acknowledge the sovereignty of God and Christ as their Savior from sin, can they hope to participate in the coming divine kingdom.

D. Summary

Some very basic conflicts between Christianity and communism are revealed in this chapter.

First, the Communist concept of materialism is a denial of the existence of God and any transcendent purpose. The existence of matter and life is simply an occasion of blind chance to the Communist mind. In opposition to this view, the Bible clearly states the existence of God and His work of creation of matter and life. Either of these views must be accepted on the basis of faith. It appears more reasonable, or at least should, that all of the detailed planning of such a tremendous universe bespeaks a divine Creator.

A second conflict is noted in views concerning the process of historical development. Communism believes in a "survival of the

fittest" theory which guides the events of history. Christianity attributes the events of history as under the sovereignty of God, and guided by Him to an ultimate goal.

Two events in the doctrine of Christianity and communism are rather similar and deserve to be mentioned. Both Christianity and communism trace back in history to a fall of the human race. The interpretations part ways at this point, however, for the Communists believe a fall came about by the entrance of private property, and Christianity states the fall was occasioned by the entrance of sin and human depravity.

Christianity and communism both point forward to a future kingdom. The Christian kingdom will involve the end of history, as it is now known, and will be trans-historical. It is a kingdom which cannot be realized wholly within the scope of history. The kingdom will be characterized by the absence of sin and sorrow and the abiding presence of joy and peace. The Communist kingdom is supposed to be characterized by a classless society, at some future time of the world's history. The Communists believe it will be a classless society which has no need of redemption, for the root of sin, which they claim is capitalism, will be eliminated.

In the author's opinion, the words found in I John 2:22, accurately describe the Communist system of history; "He is antichrist, that denieth the Father and the Son."

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CHAPTER V

THE COMMUNIST VIEW OF RELIGION

A. Introduction

This bitter area of conflict arises, as a natural result of the Communist theory of dialectical materialism. If matter is considered as the beginning and essence of all phenomena there is no place remaining for any spiritual element. Bound up in this philosophy is the negation of God, of creation, and of all spiritual concepts. This polemic is aimed not only at Christianity, but at all religions in existence.

B. Communism, Enemy Of Religion

Atheism is as integral a part of dialectical materialism as the atonement is to Christianity. To be a materialist is to deny the existence of any divine person or purpose. Communism regards atheism as a necessary and essential part of the scheme in building a new and better society.

Communists are not simply atheists who rail and clamor against religion, but militant atheists who fight it with all of their strength. They openly state that, "A fight to the death must be declared upon religion."¹ A Polish writer named Kania has revealed the course of this battle in the country of Russia. Bloody purges wiped out many Christians during the tragic years immediately following the October Revolution.

¹ Martin A. Rehwinkel, Communism And The Church, (St. Louis: Concordia Publishing House, 1940), p. 50.
"All the churches are closed and used as depots for corn, or used as clubs or theatres." The schools were instructed to tell the children that there is no God, and that churches were the result of foolish superstitions. Christians were forced to work shifts on Sunday and were heavily penalized if they did not comply.

These carefully laid plans to destroy religion were followed by a severe persecution of professing Christians. Figures furnished by the Soviet government show that there were in 1941 only one tenth as many Orthodox churches as in 1900. Many priests and churchmen were tortured and brutally put to death. Some clergymen are said to have had crowns of barbed wire forced on their heads. Others had their bones sawed in two. Still others were impaled. The Archbishop of Perm was buried alive after having his eyes put out. The Bishop of Belgorod was plunged into quicklime. The Bishop of Yaroslavl was put into a cellar, struck repeatedly with a bayonet, and his nose and ears cut off, and was finally cut in pieces. The Archbishop of Voronezh was hanged before the altar of his church, and 160 priests were shot. In other districts priests were actually crucified. One priest was stripped of his clothes, taken outdoors in a severe Russian winter and had water poured over him until the process of freezing turned him to a statue of solid ice. Countless other priests were sentenced to labor camps in Siberia, or they languished in prison, where they died a slow, cruel death.

In whatever country communism has gained control, the results have been very similar. Churches have been closed and have been cruelly treated as well as ministers and priests. Baptism was punishable by a heavy fine. Religious teaching and Bible lessons were listed as a crime.


2 Martin A. Rehwinkel, Communism And The Church, op. cit., p. 61.
punishable according to the criminal code of the Soviet Union. All religious broadcasts were shut off the air and a series of anti-religious broadcasts often took their places. The erecting of a Christmas tree was considered a crime and special propaganda often appeared against the church at Easter time.¹

There are three primary reasons why the Communists are so deadly set against religion. In the first place, they reject religion as a pre-scientific superstition. Secondly, they reject religion because they believe it is a drug used to keep the masses of mankind passive and unaware of class oppression. In the third place, they reject religion as having no place or function after Communist order is established.²

The Communists dwell in a material world devoid of spiritual meaning. They will accept facts which can be proven scientifically, and will reject all that cannot. Religion is something that defies the analysis of the test tube and so it is rejected. They hold religion as a gross superstition of un-scientific thinking. Lenin wrote concerning this:

The roots of modern religion are deeply embedded in the social oppression of the working masses, and in their complete helplessness before the blind forces of capitalism, which every day and every hour cause a thousand times more horrible suffering and torture for ordinary working folk than are caused by exceptional events such as war, earthquakes, etc. "Fear created the gods." Fear of the blind forces of capital-blind because its action cannot be foreseen by the masses—a force which at every

¹ Martin A. Renwinkel, Communism And The Church, ibid., p. 70.
² Jonn Bennett, Christianity And Communism, op. cit., p. 31.
step in life threatens the worker and the small businessman with "sudden", "unexpected", "accidental" destruction and ruin, and thus bringing into their train beggary, pauperism, prostitution, and deaths from starvation—this is the taproot of modern religion which, first of all and above all, the materialist must keep in mind, if he does not wish to remain stuck forever in the kindergarten of materialism.¹

Marx conceived the idea that it is man who makes religion and not religion which makes the man. He thought that religion was the self-consciousness and self-feeling of a man who either has not found himself, or having found himself has lost himself once more. World society has produced the perversion called religion because society itself is perverted. Thus, the Communists feel it is their task to rectify society and abolish religion. Marx firmly believed that people could not be happy until they were deprived of the illusory happiness of religion. In order for people to be free of this illusion, Marx declared that people should abandon the system which makes them think in terms of illusion.²

The second main Marxist reason for rejecting religion, is because it acts as a "drug" upon the people.³ They believe that religion is a tool of the capitalist system, used to keep people thinking in terms of the future. The promises of things to come when all shall be joy and peace, cause people to forget the present conditions. Thus, the Marxist envisions the proletariat being lulled to sleep by future promises

¹ John Bennett, Christianity And Communism, ibid., p. 32.
instead of thinking in terms of the present. Lenin enlarged upon the statement of Marx and called religion "sivonkha", which is a Russian low-grade vodka often used by the poor to drown their sorrows. Lenin wrote:

Religion is one of the forms of that spiritual yoke which always and everywhere has been laid on the masses of the people crushed by poverty. The weakness of the exploited classes, in their struggles with their oppressors, inevitably produced a faith in a better life in the next world, just as the weakness of the savage in the struggle with nature led to faith in gods, devils, and miracles. Religion teaches such men, who work and endure poverty all their lives, humility and patience by holding out the consolation of a heavenly reward. But the exploiters are urged by faith to do good on earth, because in this way they think to win justification for their existence and a sort of ticket of admission to heavenly bliss. Religion is an opiate of the people, a sort of spiritual vodka, meant to make the slaves of capitalism tread in the dust their human form and their aspirations to a semidecent existence....The modern worker, who is taught his work in the factory and enlightened by urban life, contemptuously casts off religious prejudices and leaves heaven to the parsons and devout bourgeois, while he himself tries to win a better life here on earth.1

The third main reason, the Communists give for rejecting religion is that it has no purpose or function in a Communist government. Whereas religion promises things in the future, communism states that all the needs of man can be supplied in this life. There is no need for praying for daily bread, according to the Marxists, when the state is able to supply bread. There is no need praying for deliverance from enemies when the individual is protected by the state. By these

statements and similar ones, the Communists attempt to make people
transfer allegiance from God to the government. Kania describes this
forcefully in an illustration of school life in Russia. A school-
teacher one day asked her pupils to pray and ask God for bread. The
children responded willingly and prayed for the bread. When the prayer
was completed, the teacher asked in triumph, "Where is your God? Why
does not He send you bread? He does not exist!" Then the teacher
asked them to pray to Stalin for bread and presents. The children
obeyed and repeated the request, this time to Stalin. Immediately the
door opened and in poured baskets of bread, fruits, and candy. The
children were delighted, because these items were rather scarce. The
teacher seized the opportunity to impress the idea of the omnipotence
of the government upon the children.¹ This event serves to illustrate
the extent of the propaganda to which the Communists go, in an effort
to stamp out religion.

A pamphlet published in Moscow in the year 1932, shows the cur-
rent feelings of the Marxists in regard to religion.

(1) Religious prejudices restrain the cultural
development of the workers, and hinder
them from mastering science; for all re-
ligion is the opposite of science.

(2) Religious customs do great harm to our
economic life and to public health.

(3) Religion supports bourgeois traditions,
habits, and the old bourgeois manner of
life. Religion sanctifies property-
owing egoism, a slavish attitude to-
wards labour, old family customs, etc.

(4) Religion draws the believing workers

¹ Kania, Bolshevism And Religion, op. cit., p. 73.
away from the constructive influences of socialism, demagnetizes their enthusiasm for labour, weakens their will for class warfare. Religion teaches that the better life for the worker lies "beyond the grave" in a non-existent "paradise". He who believes these tales can have no true conception of socialism, cannot with due enthusiasm carry on the struggle for a better earthly life. By its hypocritical teaching of "love your neighbor" religion seeks to wipe out class contradictions, to weaken the class apprehension of the workers......

(5) The class enemy makes use of religious organizations for his struggle against socialistic construction.

(6) Religion is the bitter enemy of the world revolutionary movement.....The clergy of all countries are helping the capitalists in their warfare against the workers and peasants.....1

During the course of the Second World War, the Communists did a rather strange thing in opening up some of the closed churches. Many hailed this as a basic change in Communist policy. This has not proven to be true in the years since that time. It was discovered that the opening of the churches created a patriotic force for which the people were willing to fight. Although there are a percentage of the churches open, they are dominated by the government and used for government ends. Only trusted officials are put in the church offices and they are directly responsible to the Communist Party. Churches are still ridiculed, and a program of militant atheism is taught in Russian schools. The Communist leaders have evidenced belief that it is sometimes necessary to take one step backward, that two might be taken forward.

In influencing the minds of the youth against religion, the Communist Party carries on an intensive program of indoctrination. Youth groups, athletics, camps, and many other phases of activity are geared to promote atheism. Every effort is made to wean the minds of the youth from any religious inclinations. To help erase any religious tendency from the youth, a published list of "Ten Communist Commandments" are given them to memorize. These include:

1. Never forget that the clergy is a declared enemy of the State and of communism.

2. Try to convert your friends to communism. Do not forget that Stalin, who gave to the Russian people its new constitution, is the leader of the anti-gods, not only in the Soviet Union but throughout the world.

3. Try to persuade, but do not force, your friends to stop going to church.

4. Watch out for spies; denounce sabotage.

5. Spread atheistic literature among the people.

6. Every good Komsol is also a militant atheist. He must know how to shoot, and be expert in military discipline.

7. Work eagerly to prevent any religious element you may notice from influencing your neighbors.

8. Every atheist must be a good Communist. Watching the security of the State is the duty of every anti-God.

9. Support the Atheist Movement by financial gifts that will especially aid the propaganda of foreign organizations, obliged through circumstances to work in secret.

10. If you are not a convinced atheist you will not be a good Communist and a faithful citizen of the Soviet State. Atheism
is permanently linked with communism and the two ideals are the basis of Soviet Power in Communist Russia.\textsuperscript{1}

Thus, it is realized that the Communists are not the least bit passive or neutral regarding religion. They do regard with greater condescension the superficial and exaggerated religions like Father Divine's cult, because they confirm the Communist theory on religion, facilitate atheistic propaganda, and are easy to conquer.\textsuperscript{2} On the other hand, they regard the men of faith who have a real experience in God as a real enemy.

C. Communism - A Religion

Many present day writers have noticed a similarity between communism and religion. The intense fervor with which some have embraced the bloody conspiracy bears close resemblance to the intensity of feeling which marked the conversion of Paul to Christianity. One new convert to communism made this statement, that, "Communism is the one living religion in the Western world today."\textsuperscript{3} This particular section is devoted to determining whether this statement is justifiable in the light of the facts at hand.

Dr. Edward L. Elson of the National Presbyterian Church in Washington, D. C., has drawn a good simile between the Marxist ideology and religion in a recent book. Dr. Elson said:

\begin{enumerate}
\item Earl Browder, What Is Communism? op. cit., p. 194.
\item H. G. Wood, Christianity And Communism, op. cit., p. 1.
\end{enumerate}
Make no mistake about it. Communism is more than economics, more than sociology, more than Russian nationalism on the warpath. Although rejecting God in the historic sense of that term, it evokes the total loyalty of its adherents to forces beyond the individual which are believed to be purposefully and inexorably at work in the universe. It is fanatically evangelistic in its quest for converts and it crusades by fair means and foul to extend the borders of its domain. Only in the context of a world religion, competing for men's allegiance, can the issues of this epoch be understood. Communism makes its appeal as salvation, as a saving faith. The salvation which it offers is not "pie in the sky by and by", but salvation in the world here and now.¹

The Communists violently deny that their ideas form a religion, or are in any way associated with religion. This is true, if religion is defined as dependence upon a transcendent, divine Person. However, if religion is defined as man's relationship to whatever he regards as ultimate or to whatever he trusts for deliverance from the evils of life, then communism is a religion. It is certainly true that communism takes the place in the life of the follower, that religion takes in the life of the convert. Like Christianity, communism is a faith, and a faith which aspires to be universal. It espouses the cause of the poor, and advances the banner of human equality, at least in doctrine.² Communism offers a goal for life, and a faith in redemption from all recognized evils. It offers an interpretation of life's meaning and a


type of guidance which the Christian believer obtains from his doc-
trine.¹

Communism, like Christianity, is a religion. It is a religion of the world's arch enemy, Satan. Let no one be deceived on this point, for your choice involves the salvation of your everlasting soul.²

D. Summary

The essence of the Christian view of this subject, is noted in the words of the Psalmist: "The fool hath said in his heart, There is no God."³ It is almost beyond comprehension how a person can study the universe and its inhabitants, and come to the conclusion that it all happened by chance. Life has no real purpose or end under such a scheme. Too many questions remain unanswered in such a philosophy. The Marxist can never explain the origin of matter and the ultimate end of matter. He lives in a little world of his own and can provide no answers to the great question of life. He denies the existence of God because He cannot be analyzed scientifically, and yet is forced to accept his own philosophy on a vain faith.

Man has an innate capacity for worship. David said, "Let every thing that hath breath praise the Lord."⁴ If man does not worship God, this inward urge will express itself in self-worship or worship of some human ideal. This ideal as expressed by the Marxists is the supremacy of the state and the proletariat.

¹ John Bennett, Christianity And Communism, op. cit., p. 34.
³ Psalm 53:1.
⁴ Psalm 150:6.
CHAPTER VI

THE CONFLICT CONCERNING THE INDIVIDUAL

A. Introduction

Communism in rejecting the reality of God's existence, cancels out the true measure of man's value as an individual. The belief in the value of the individual originated in biblical revelation and it cannot have any secure foundation on any other basis. It is based upon the belief that man's value is derived from the fact that there is a God who loves and cares for him. If the personage of God is denied, the only true measure of man's value is dealt a death blow.

While communism claims to be socialistic in government, it is in actual practice, totalitarian. In a totalitarian government, the state dictates what the individual shall hear, think, and do. The lack of personal liberty and freedom, tend to make man a mere machine. The deepest longings of man's soul tend to become perverted, and coarse ideals are often substituted for finer ones in such a system.

Christianity maintains that the existence of a God who is concerned about man gives man his value. Man is not a meaningless pawn to be sacrificed because of his political views. He is a creature equipped with an innate capacity to worship and to have fellowship with God. It is true that sin has alienated man from God but man may rectify this by confession of sin and acceptance of God's blessings.

B. Communist View Of The Individual

In denying the existence of God, communism paves the way for the materialistic concept of man. If there is no God, it is impossible for
man to have been created in the image of something that does not exist.

The Communist definition of man is, "matter in motion", and nothing more. This moving matter is able to think and thus thought is made a quality of matter. The brain secretes thoughts even as the liver secretes bile. The total personality of man, including thoughts, emotion, sentiments, culture, and religion are simply the product of the motion of his material make-up. The Communists consider man as an animal simply equipped with a greater mental capacity and ability than the common animals. In the dim ages of the ancient past, man evolved out of some unknown materialistic process. A chemical collection of molecules somehow took the form of matter and by an amazing sequence of evolutionary events life came into existence. By a process of reproduction, differentiation, selection, and mutation, all material life finally came into being. The highest evolutionary product which survived all of the struggles and came out on top, was man. Man, to the Communists, is a very capable animal devoid, however, of any spirit or soul. The individual carries no special value except as he is able to fit into the Communist organization.¹

It is true that communism lacks a basis for giving value to man as an individual. The Christian realizes the value of an individual because there is a God who loves him, and to whom he is valuable. Take away the sense of God's existence, and man becomes a meaningless piece of clay. Communism looks on man as a creature wholly confined to time.

and space. The Communists believe that the way to solve any problems of man, is to change the society of which man is a part, and not to change the individual. Death is not taken as seriously with the Communists as with the Christians. It is ignored as a problem and as a result there is no ultimate value of the individual. In the year 1932, millions of Russian peasants starved because the government was selling grain in order to buy machinery. The logic which permitted the Communists to do such a thing, was that the machinery would help those that remained alive to live a better life. However, communism cannot escape the logic that when the present is subordinate to the future, and the former a means to the latter, the individuals of the present are being subordinated to the individuals of the future. The basic concept of the eternal value of man is lost.1

The individual had no real interest for Marx except as that individual took his place in a particular class. Karl Marx was more inclined to list men as proletarian or bourgeois, rather than John Brown or Tom Smith. The most important thing to Marx was the welfare of the class, and not the welfare of any one individual. It was essential to him that the proletariat rise and the capitalists fall no matter what it cost individuals in the process.2

Communist View Of Sin: Sin had its entrance into this world through the system of private property. All of the resultant evils in the world are not because of corrupt, degenerate men but a crooked,

1 William Hordern, Christianity, Communism, And History, op. cit., p. 127.
2 Ibid., 143.
perverse system of property ownership. All of the institutions and aspects of living have been marred and corrupted by this stain of sin. Man is caught in the vortex of this problem, and he is a result of the society of which he is a part. Society determines what the individual is thinking or the way he is acting. The society is regulated in turn, by the current means of production. The way to erase the problems of man, therefore, is to overthrow the system which creates such thinking and actions. The Communists believe that if the system of capitalism is destroyed, the bad aspects of man will change and a sinless society will be the order of the day.

Communism regards man as essentially good, but corrupted by the social system. All men are divided into classes, determined by individual interests. They will defend these classes even at the cost of justice and truth. The Communist task is, therefore, to prepare men for revolution to rid themselves of the society which causes such conduct.

Totalitarianism: Communism with its base of operation in the Soviet Union has created a vast totalitarian empire. The system employed is so thorough and efficient that once control is obtained it is very difficult for even a large majority of the people to change or overthrow it. A combination of terror and force are used to keep people in line with Communist policy. This totalitarian state seeks to mold the whole culture of nations according to the leader's plan. This squelches almost all vestiges of personal freedom. The emphasis is upon the class rather than upon the individual and thus freedom is thought of in terms of class freedom rather than individual freedom. The best that the individual can hope for, is to fit himself as best he can into the collective whole.
The Communist government does not permit opposition to form, born of any individual promptings of conscience against the system. Whether individuals believe the government right or wrong, they must bend to its wishes. The government regulates all aspects of life and the individual is forced to concede whether he believes that way or not. Communism utterly rejects the principle of free government, and agrees with Mussolini in the statement: "All for the State; nothing outside the State; nothing against the State."\(^1\)

The current totalitarian system is held to be a temporary necessity, until the masses of proletariat are in a position to rule. To all appearances, this is a bald-faced lie, for no effort is being made to prepare the masses for self-government, and it is extremely doubtful that those in the commanding places of power will willingly give their rulership up.

Individuals in this type of government tend to become a mere number, and are relegated to a place similar to cogs in a machine.

**Basis Of Morality:** In the Communist system of government, the state is the final criterion of true morality. In rejecting the existence of God, the Communists also reject the standard that has guided nations for centuries. In accepting the view of history propagated by Marx, Communists are compelled to make the good of society the ultimate basis for morality. The men in charge of the state are left to determine what is good for society. The true Communist must subjugate himself and his actions to the decisions of this group of men.

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\(^1\) Chester Tulga, *The Case Against Communism*, op. cit., p. 39.
in Paris, France, during a recent visit, Billy Graham spoke to a young French Communist. The young man told Mr. Graham that: "If the Communist Party told me to kill my mother, I would kill her without batting an eyelid." Rev. Paul Sweet, a missionary to China, related a similar story of a young man to whom he spoke while in the Orient. The young man, an ardent Communist, told Sweet that, "my father and my mother, my wife and my children, my brothers and my sisters, my money, yes, even my very life, I would gladly lay upon the altar of communism." Rev. Sweet indicated that the young man was deadly serious and was simply stating a cold-blooded fact.

In actual practice, the state-determined morality of communism creates a double standard of morality. Within the framework of the Marxist society an attempt is made to inculcate some true ethical principles. Passages from a recent Soviet textbook reveal the following statements:

Sometimes, for example, the older children bully the younger, the physically strong taunt the weak, boys treat girls scornfully and occasionally even insult them, children with certain defects, such as stuttering or some physical disability, may be teased or ridiculed. All such forms of behavior are vestiges from the old society and the old life.

The pupil in our schools must be incapable because of his inner strength and inherent honesty, of telling a lie. One must be

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1 Fred Schwarz, *The Christian Answer To Communism*, op. cit., p. 25.


3 John Bennett, *Christianity And Communism*, op. cit., p. 30.
honest, conscientious, truthful, and studious,
and not merely seem to be such.\(^1\)

Actually, this is the only kind of ethic that can hold any state to­
gether, and it does betray it Christian origins.\(^2\) To attempt to found a government on any other principles would truly result in chaos.

There is a separate moral code, however, applying to those out­
side the Communist domain. Harold J. Laski describes the code in these words:

The Communist parties outside Russia act with­
out moral scruples, intrigue without any sense
of shame, are utterly careless of truth, sac­
rifice without any hesitation the means they
use to the ends they serve...The only rule to
which the Communist gives unswerving loyalty
is the rule that success gained is a method
justified. The result is a corruption of
both mind and heart, which is alike contemptu­
ous of reason and careless of truth.\(^3\)

This policy of double standard morality is used in the Commun­
ist countries as well as in the countries they are seeking to dominate.
There is no one standard of morality used in these countries and they will use any method to achieve the desired end. One illustration of this is found in the ruthless extermination of the kulak farmers in Rus­sia. A definite program was launched to do away with this class of far­
mer because they owned more land than most peasants. They were shot, beaten, starved, and deported until they were eliminated as a class.

\(^1\) John Bennett, Christianity And Communism, op. cit., p. 30.

\(^2\) Chester Tulga, The Case Against Communism, op. cit., p. 27.

\(^3\) Ibid., p. 28.
Means or methods made absolutely no difference as long as the desired end was gained. Concerning morality, Lenin said in a speech to a group of young people:

We repudiate all morality which proceeds from supernatural ideas or ideas which are outside class conceptions. In our view morality is entirely subordinate to the interests of the class war; everything is moral which is necessary for the annihilation of the old exploiting social order and for the uniting of the proletariat. Our morality thus consists solely in close discipline and in conscious war against the exploiters. We do not believe in eternal principles of morality and we will expose this deception. Communist morality is identical with the fight for the strengthening of the dictatorship of the proletariat.1

With such a standard of principles, the Communists feel themselves fully justified in lying, stealing, cheating, beating, and even killing.

This is known to be the case in countries where this malignant thing is taking root. Benjamin Gitlow, a former Communist, described their treatment of political enemies in the country of Greece:

In their lack of feeling and cold cruelty the female members of the gang outdid the men. The sadistic Amazons took special delight in attacking females marked for treatment. They fell upon the victim, kicked, pummeled and scratched her face, dug their nails deep into her womb, ripping and tearing out the hair, and mutilated and lacerated her breasts. When able they ripped off the clothes and left the victim, after her frightful cries had died down, unconscious in a dirty alley or in the gutter. The Communist Party gloated over these exploits and looked upon them as the natural consequences of the class war.2

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1 Basil Mathew, *The Clash Of World Forces*, op. cit., p. 86.

The reason behind these horrible atrocities, is the maxim the Communists have adopted, that the end always justifies the means. The end they are aiming at is a classless society, and a proposed dictatorship of the proletariat. Any act which tends to hinder the Communists' program is morally bad, at least in their perverted sense of morality.

C. Christian Concept Of The Individual

Modern science evaluates the chemical value of man's body at approximately ninety-eight cents. In measuring the moral value of man, the Bible infers that the soul of man is worth more than the collective material value of the whole world. "What shall it profit a man, if he shall gain the whole world, and lose his own soul?"¹

The true value of the individual is determined, not by his class status or political views, but by his relationship to God. The son or daughter are extremely valuable to a parent because of the relationship which binds them together. Similarly, mankind is very precious in the sight of God, because of the relationship He has established by right of creation. The depth of this relationship is partially made known in the words of John: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."²

In order to fully understand the Christian view of the individual, it is necessary to briefly trace some related theological implications.

¹ Mark 8:36.
² John 3:16
Contrary to Communist thought, Christianity affirms that the universe is divided into two great departments; that of matter and spirit. Matter is that which possesses solidity and form. Spirit may be defined as that immaterial substance in which inheres the properties of thought, volition, and motive. Now matter, regardless of how processed or refined can never acquire the properties of spirit. For example, a stone may be treated, refined, and processed in every manner and yet it will never be able to think. Thought is a quality of spirit which is not transferable. Matter, in all the ten thousand modifications of which it is capable, does not contain the element of reason or thinking ability. Man's senses give the most ample proof that the dust upon which he treads, the wood he burns, the metals he uses, and the air he inhales, are not thinking substances.

Now if matter, in all of the thousands of modifications of which is capable, from the lowly sod to the ethereal light, is incapable of thinking, there is no ground for supposing that such an organization as the human body should possess this property. The fact remains, however, that this material body can think and thus there is evidence of spirit or soul.¹

The Bible clearly states the composite nature of man. The Genesis account of creation relates that man was made from the dust of the earth. To stop at this point, however, is to form an incomplete picture of creation. Man, at this juncture of creation, was still an unthinking

¹ Asbury Lowrey, Positive Theology (Cincinnati: Jennings And Pye, 1953), p. 183
material clod. God then, "breathed into his nostrils the breath of life; and man became a living soul."¹ The true value of the individual stems from the One who created him and cares for him.

The fact of sin is clearly taught in the Scriptures as the greatest blight that ever cursed mankind. Sin is not a system of property ownership, but a violation of the laws of God. It is universal in that "all have sinned," but a divine solution is offered. In acceptance of the sacrifice of Jesus, the penalty for sin is met, and man is absolved from eternal death. If the sacrifice of Christ is rejected, the individual must pay the penalty for his sins with his own life and soul. The Bible maxim is, "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord."²

It is rather difficult to determine the church's mission regarding totalitarianism. The church has seldom said enough regarding political involvement, but when it affects the status of the individual before God, it is time for the church to speak. The Amsterdam Assembly of the World Council of Churches made a general statement regarding this situation in these words:

The Church should seek to resist the extension of any system that not only includes oppressive elements but fails to provide for any means by which the victims of oppression may criticize or act to correct it. It is a part of the mission of the Church to raise its voice to protest wherever men are the victims of terror, they are denied such fundamental human rights as the right

¹ Genesis 2:7.
² Romans 6:23.
to be secure against arbitrary arrest, and wherever governments use torture and cruel punishments to intimidate the consciences of men.¹

It is true that governments should be obeyed and honored by the Christian. When that government becomes corrupt, however, and sets its countenance against God, the scene has changed. The Christian would be still inclined to pray as Daniel of old, even though the government prohibited the action. The words of Peter in reply to an antagonistic Jewish council apply well: "We ought to obey God rather than men."² Perhaps this best expresses the true attitude the individual should have toward a totalitarian government.

The Christian basis of morality is bound up in the character and commandments of God. An act is morally good, if it unselfishly embodies the true principles of Christianity. An act is considered bad if it embodies selfish attitudes which violate the commandments of God.

In evaluating the Christian concept of the individual, it should be noted that each person has standing before God. No government or atheistic program can cancel that standing. The value is not attached to man because he joins a movement or group, but is his because of divine endearment. The Christian view of the dignity and value of man is aptly expressed in the words of William Paton:

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² Acts 5:29.
But if this humble and obscure man is in reality one whom God has made, whom He has made in love, so that he shall never know peace except in loving God in return; if this man is the object of a Divine solicitude so great that the Word became flesh for his salvation, the Son of God died for him—if this be true, then this humble and obscure man has a link with eternity, with the creative love that made the world. He cannot then be rightly treated as a cog in a machine, or a sample of a racial blood-stream, or one of the individual atoms that make up a nation.1

D. Summary

The difference between the Christian and the Communist attitudes toward the individual number about as opposite as the difference between night and day. To the Christian mind, every individual, whether he is a Christian, Communist, or African aborigine has standing before God. He may be the enemy of everything which the Christian considers right and good, and yet he has value because of his relationship to God. This relationship may be denied and ridiculed, yet it remains. No society or government can cancel that value or standing.

The Communist view of the individual veers sharply from the Christian view. To the Communist, those that are opposed to the party views have no standing or value at all. This type of individual would have no rights which would need to be respected. The natural result of this situation, is that there is no mercy from heaven or earth in the Communist's methods of dealing with opponents.2

1 Chester Tulga, The Case Against Communism, op. cit., p. 22
2 John Bennett, Communism And The West, op. cit., p. 21.
In the Communist view of sin, contradictions are evident which belie the Communist's stand. If there were no basic tendencies in man to sin, then man would not have introduced a system of property to oppress his fellow-man. The changes of production would have benefited all, unless man used them wrong. If such tendencies are present in man, then what is to prevent him from continuing to oppress his fellow-man even in the proposed "classless society"? The failure to recognize sin as in the individual becomes a real Communist dilemma. The Communists are faced with the problem that if man is essentially good and society creates evil, then how did it happen that society fell from its original purity? A mere change of production could not have made society evil, unless there was already a desire in man to commit evil.¹

Perhaps the greatest mistake the Communists make is in thinking that the individual's problems are all of an economic nature resulting from a certain system of government. In denying the spiritual aspect of man's nature, the Marxists are forced to solve all of man's ills from external forces.

The view of morality which the Marxists hold is incorrect and false due to their rejection of the true basis of morality. Truth to the Communist, is what the state wishes to call truth. Justice is what the state calls justice. Right is that which the state wishes to call right. The Communist's sense of liberty is not the ability to do as

¹ William Hordern, *Christianity, Communism, And History*, op cit., p. 146.
one pleases, but the liberty to do as one is told. They are at liberty
to obey the stated commands, or they have the liberty of being shot.

1 Chester Tulga, The Case Against Communism, op. cit., p. 22.
CHAPTER VII
THE CONFLICT CONCERNING THE FUTURE

A. Introduction

Communism believes that as surely as the sun rise in the east and disappears in the west, it is ordained to rule the world. The same moving principles which cause the sun to shine and the vegetation to grow, are pushing the Communists into the limelight of world domination. The Communists believe that it is written in the irrefutable laws of nature that they shall finally be victorious over all opposition. At the recent (1956) Twentieth Congress of the Soviet Communist Party, it was revealed that the Communists' master plan for world domination had not been basically changed.¹

To the Christian, the time of life here on earth is but a short moment compared to the eons of eternity. This life is a short phase of probation and preparation for that which lies beyond. This, however, does not lend occasion for minimizing the problems of the day, but it does help place them in a proper perspective.

Christianity unequivocally believes in the ultimate triumph of the Lord Jesus Christ. The Bible states in no uncertain terms, the reality of the coming Kingdom of God. Prophets, bards, and orators of all generations have acclaimed the validity of this testimony, and many sealed the truth with their own blood. The evidence of God's plan is

apparent in history, and He shall vindicate His name in the face of all atheistic forces.

B. Communist View Of The Future

The Communist view of the future, is based upon their concept of the past. In analyzing history as a continuous process of class struggle, the Communists believe that success always accompanied the new and rising forces as pitted against the old established forces. They interpret themselves, in the current struggle, as the new rising forces as compared to the older system of competition and free enterprise. The Communists believe that through the sheer force of an evolutionary principle of history, they shall be thrust into complete power. The Communists realize that this change will not come without a tremendous conflict, because the capitalists will fight to retain all of their privileges. It will be useless to resist, communism maintains, for the laws of history shall finally be successful despite all that capitalism does to ward it off.

History is analyzed by the Communists as developing through a successive series of stages which changed as the means of production changed. The latest stage of history was brought into being by the industrial revolution. A new economic structure, called capitalism, came into being as the means of production were in the possession of a few men and wage earners worked for them. In return for labor, the capitalists paid back wages which were only a part of what the laborer produced. The remainder was pocketed by the capitalist as a "surplus value" gained by the system. Capitalism alternately fell into depression
and overproduction because, the Marxist believes, the wage laborers did not earn enough to buy the commodities they produced. Foreign markets, Marx forecast, would be able to absorb the surplus for a time. Increased competition, however, would eventually make the situation intolerable, for the company operating on a small scale would eventually be forced out of business by the large company. Finally, Marx conceived, the foreign markets would be flooded with goods and the capitalists would be forced to further exploit the wage earners in the factories.

The wage earners, or proletariat, will not be willing to bear the brunt of capitalistic errors forever, and will finally band together. These wage earners will be thrown together by common grievances, and in seeking for the solution will turn of communism. Marx believed that, as these laborers have been trained to fight in imperialistic wars to open up further markets, they will finally use their fighting skill to destroy capitalism. Because the dialectics of history will be on their side, they will finally win a glorious victory. Thus the Marxian analysis of capitalism attempts to prove that capitalism "bears the seeds of its own destruction." ¹

The Communists prophesy, that when the proletariat win their final inevitable victory, a dictatorship of the proletariat will be installed which will be the ultimate in good government. Marx wrote that then "prehistory will have ended, and history will begin." ²

¹ William Hordern, Christianity, Communism, And History, op. cit., p. 54.
² Loc. cit.
All that will have transpired before that time will be insignificant as compared to the completeness of the Communist world. The Communists proclaim that during this time the state will be taken over by the working class and the last traces of capitalism will be destroyed. Capitalism, to the Communist mind, is synonymous with sin so, with capitalism destroyed, the element of sin will automatically disappear.

The prevailing economic system will be socialist, with the state owning all of the means of production. The state will be the only employer, and everyone will work for the state, or, as the Communists interpret it, they will be working for themselves through the state.

The current dictatorial policies of communism will eventually give way to a type of "free society". The aspects of force and terror are expected to disappear at that time, because with capitalism erased there will be no more need of these things. Lenin wrote concerning this idealistic utopia:

And then (after the resistance of the capitalists has been broken) will democracy itself begin to wither away due to the simple fact that, freed from capitalistic slavery, from the untold horrors, savageries, and infamies of capitalistic exploitation, people will gradually become accustomed to the observance of the elementary rules of social life that have been known for centuries and repeated for thousands of years in all school books; they will become accustomed to observing them without force, without compulsion, without subordination, without the special apparatus for compulsion, which is called the state.¹

This future society will have no police, because the fungus of sin embedded in capitalism will have been destroyed. No military preparations will exist, for the working class is expected to live together as one big happy family. Wars will pass into oblivion, along with class struggles and the state, for they will no longer be needed. Even the state shall be outmoded in this utopian society. The Communist idea of the state is that it is simply a tool used by the ruling class to suppress its opponents. Eventually the proletariat shall have no opponents and the function of the state shall then cease; for then all people shall belong to the proletariat. The ruling principle will be cooperation instead of competition, and self-interest will no longer be the dividing force that it once had been. Some type of free socialist government is expected to spring into existence minus the judicial aspect. Men, they believe, shall live to promote the common good of all mankind.

This conception of the future certainly is one of the most imaginative, wild-eyed speculations ever made by mortal man. To imagine that all of the ills of mankind can be solved by a change in economic institutions, borders on the ridiculous. There is no question but what human life is affected by economic problems, but never to this extent.

The Communists maintain that the principle of distribution which they propose to use in this utopian system shall be; "From each according to his ability, to each according to his need."¹ In other

¹ William Hordern, Christianity, Communism, And History, op. cit., p. 55.
words, each person is awarded in distribution, an income proportionate to his need. Lenin described this principle in these words:

Communism represents a higher stage of development. The principle of communism is that in a Communist society each works according to his abilities and receives articles of consumption, not according to the work he performs, but according to his needs as a culturally developed individual. This means that the cultural and technical level of the working class has become high enough to undermine the basis of distinction between mental labor and manual labor, that the distinction between mental and manual labor has already disappeared, and that productivity of labor has reached such a high level that it can provide an absolute abundance of articles of consumption, and as a result society is able to distribute these articles in accordance with the needs of its members.¹

With the rise of the working class into the leadership of the world, all national differences will tend to disappear. It will be "One World", in which the Communist doctrines shall be the ruling maxims.² The Communist dream thus includes the idea, that nations as such shall then no longer exist. To accomplish this end, the Marxists realize that it can be affected only by a violent revolution. The revolution is to be immediately followed by the liquidation of the classes of bourgeoisie which they consider to be the leaders of decadent capitalism. In justifying wholesale murder they are inclined to use typical Communist logic.

Every year several million people are killed quite pointlessly by epidemics and other


natural catastrophes. And we should shrink from sacrificing a few hundred thousand for the most promising experiment in history? Not to mention the legions of those who die of undernourishment and tuberculosis in coal and quicksilver mines, rice fields, and cotton plantations. No one takes any notion of them; nobody asks why or what for; but if we shoot a few thousand objectively harmful people, the humanitarians all over the world foam at the mouth. Yes, we liquidated the parasitic part of the peasantry and let it die of starvation. It was a surgical operation which had to be done once and for all; but in the good old days before the Revolution just as many died in any dry year,—only senselessly and pointlessly.¹

Those who are not liquidated are to be segregated and put to useful work in conditions of isolation. Camps of this type are currently operating in Siberia, Russia. These "corrective" labor camps are to be designed for the "rehabilitation" of the inmates, to stamp out any remaining vestiges of capitalism. The labor camps of present day Russia are not known primarily as "rehabilitation" centers, but are noted for employing the most degrading forms of human slavery.²

The total populations of the countries, after they have succumbed to communism, are to be re-educated to meet the new situation. Eventually, by the process of education, a new generation will arise with characters completely uninfluenced by capitalism. "History will now have arrived at the goal of complete perfection, and man will live happily and peacefully in cooperative fellowship......."³

² Fred Schwarz, The Heart, Mind, And Soul Of Communism, op. cit., p. 15.
³ William Hordern, Christianity, Communism, And History, op. cit., p. 55.
C. Christian View Of The Future

In unfolding the dramatic plan of God for the ages to come, one is captivated with the scope and magnitude of the future prospects. To gaze into the prophetic future, is to be enthralled at the completeness of God's plan. There is no question or uncertainty concerning the reality of the coming kingdom of God. That Christ and the gospel shall ultimately triumph, is a foregone conclusion in Christian thinking. Isaac Watts poetically expressed the thought in the words:

Jesus shall reign where'er the sun Doth his successive journeys run; His kingdom spread from shore to shore, Till moons shall wax and wane no more.1

This ringing fact of the coming kingdom, has been the faith of all Christians since the origin of the Christian Church. The Bible partially describes this era in the words written by Paul:

Wherefore God also hath highly exalted him, and given him a name which is above every name: That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.2

The Bible contains numerous references to this coming glorious event, when right shall conquer and prevail. The Bible has never been proven wrong, and this future event shall provide no exception.


2 Philippians 2:9-11.
Christian View Of Death: It is important to clarify the Christian teaching regarding death, because of the direct relationship to future events. Death is the divine penalty inflicted upon mankind because of the principle of sin with which man is stained. Paul writes that, "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned."¹

Death is twofold in nature, and affects the compound being of man by inflicting physical death and spiritual death. Physical death is the state of separation of the soul from the body. Spiritual death is the eternal separation of the soul from God. In this respect it should be noted that death does not mean extinction or annihilation. Wiley states that, "It was not existence which was forfeited by the original sin, but the separation of the soul from the body, and in a spiritual sense, the separation of both from God."²

Even as the Bible teaches that death is the divine penalty for sin, so it teaches that death as a penalty is abolished in Christ. In the book of Romans, Paul has written, "Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life."³ Christ does away with the penalty of death in two different ways. Death is abolished provisionally for all mankind. Christ took upon Himself the curse of the law and willingly accepted the resultant

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¹ Romans 5:12.
³ Romans 5:18.
sentence of death. "He tasted death for every man (Hebrews 2:9), and thus removed the specific condemnation from the race."¹

Spiritual death is abolished for all who are in Christ. John reports that, "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him."² Christ, in having removed the curse of spiritual death for the believer, makes physical death the door to eternity with God.

Physical death remains as a phase of human destiny held in the hands of God. The writer of Hebrews noted the divine plan in the words, "It is appointed unto men once to die..."³ Thus physical death, under divine appointment, destiny, however, depends upon a choice of each person in either accepting or rejecting the sacrifice of Christ.

Immortality: The Bible clearly proclaims the doctrine of immortality of the human soul. An oft-quoted verse states this in the words: "For God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life."⁴ The New Testament is especially expressive on this theme of immortality.

The whole fabric of Divine revelation, the inspired story of the ages, the poetry of

² John 3:36.
³ Hebrews 9:27.
⁴ John 3:16.
the Psalms, the fiery splendor of prophetic genius and utterance, fills the Old Testament with the glow of immortal hope and plan. The coming of Christ, his deep sacrifice for the sin of the world, his resurrection from the dead, his plan of salvation, the whole Gospel scheme, is based upon the fundamental thought of man's immortality. The disaster of sin is made infinite by this single fact of the soul's immortality. The Cross as the symbol of Christ's great deed of sacrifice would be an insane mockery, and unjustifiable tragedy, if the soul of man were not immortal. The whole fabric of Christian faith and hope is built around this truth. Without it the whole scheme of redemption would be a tragic waste of blood and love and passion and suffering and energy.1

Various philosophical arguments for the immortality of the soul have been propounded. The psychological argument is presented from the standpoint that the soul is immaterial and thus indestructible. The soul of man is self-existent and must therefore forever exist. The analogical argument draws from various analogies in the material world to prove the soul's immortality. The seed must die if it is to sprout. The moral argument takes the position that much injustice is committed in this world, without due punishment. The very existence of a just God argues for the fact that there must be a divine judgment after death, and thus prolonged life. The moral aspects of life would be a sham unless there were a life to come.2 The philosophical arguments for the immortality of the soul are far less convincing than the personal conviction of mortal man. Paul expressed, "If in this life only we have hope in Christ, we are of all men most miserable."3

2 Samuel Spreng, What Evangelicals Believe, op. cit., p. 162.
3 I Corinthians 15:19.
huge pyramids as a sign of belief in the soul's immortality. A recent Egyptian discovery revealed a wooden ship hidden near one of the pyramids, for the king's use in the after-life. The American Indians often buried their dead with various tools, implements, and food, for them to use in the life-here-after. Men from time immemorial have tenaciously clung to the belief of the soul's immortality. Other than the direct teachings of the Bible on the subject, this forms one of the strongest proofs of immortality.

The resurrection of Jesus Christ forms the clearest teaching on the doctrine of immortality. The death and resurrection of Christ "was not only His own personal triumph over death, it was the triumph of His people also."¹ The writer of Hebrews recorded:

> Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage.²

The fact of Christ's resurrection from the dead, sounded the funeral knell on death itself. Death is a conquered enemy living on borrowed time. In the plan of the divine economy, death shall eventually be abolished. The triumph of Christ over death makes Him the pledge of of immortality to every believer. As a result, the Bible regards physical death as a tunnel to a kingdom of glory.

¹ Orton Wiley, Christian Theology, op. cit., III, 220.
² Hebrews 2:14-15.
But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.  

In this new light, physical death to the believer, is the corridor leading to eternity with Christ. "According to science, man may live again; according to philosophy he hopes to live again; but according to the Bible, Jesus Christ assures us that we shall live again."  

The Second Coming Of Christ: One of the most sublime of all Bible truths, is the personal return of Jesus Christ to this earth. As He came the first time to effect man’s redemption, He shall come again to receive His redeemed and purified church. The fact that His coming is to be literal and visible is made apparent by the inspired words recorded by Luke: "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." John attests to the truth in the words: "Behold He cometh with clouds and every eye shall see Him."  

Various signs are foretold in the Scriptures, which are to be indications of the nearness of the Second Coming. The end time will be characterized by intense tribulation, political upheavals, and a general social disintegration. "Nation shall rise against nation, and

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1 Romans 8:11.
2 Samuel Spreng, What Evangelicals Believe, op. cit., p. 163.
3 Acts 1:11.
4 Revelation 1:7.
kingdom against kingdom; and there shall be famines, and pestilences, and earthquakes, in divers places. ¹ Through this foreboding scene, the church is to continue efforts to evangelize the world. The day will be characterized by discipline and endurance, for tribulation shall be fierce. Due to all of the circumstances, "The love of many shall wax cold." ² A spirit of antichrist shall abound, definitely opposed to all aspects of true Christianity. ³ (Communism certainly contains many of these aspects.)

The manner of the Second Coming shall be sudden and unexpected. "For as the lightning cometh out of the east, and shineth even unto the west, so shall also the coming of the Son of man be." ⁴ The purpose of His coming is that the righteous might be rewarded and the wicked might be punished.

When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats; And he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: ...Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels. ⁵

¹ Matthew 24:7.
² Matthew 24:12.
⁴ Matthew 24:27.
⁵ Matthew 25:31-34,41.
Thus, Christ is coming again as a judge, and as a rewardee of His people. It will be a time of great joy to all who are faithful followers of Him.

**The Millennium:** The millennium is a thousand year period, during which time Christ shall rule here on earth. Those of the premillennialist persuasion regard the millenium as beginning immediately following the Second Coming of Christ. It is regarded as the period of time between the resurrection of the just and unjust, and also the period of Satan's imprisonment. The millennium is the initial stage of the everlasting kingdom and forms a transitional link between the kingdom and the present dispensation. The saints raised from the dead at the Second Coming, shall be associated with Christ during His reign.

According to Isaiah, the era shall be characterized by undisturbed harmony and peace. "...nation shall not lift up sword against nation, neither shall they learn war anymore." Human life shall be prolonged and men shall live to be nearly a thousand years old. Even the animal kingdom shall be changed, and the normal instincts shall be different. The kingdom of Christ shall have full sway, and restraint shall rest upon all the powers of evil.

**The Final Consummation:** At the end of the millennial kingdom and final judgment the earth is to be renovated and changed. The elements are to burn with a great heat and be purified through the process. A new heaven and earth are to be formed for the final habitation of righteous man.

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1 Isaiah 2:4.
2 Isaiah 65:20.
The mediatorial reign of Christ as a means of salvation will cease, and the kingdom of grace will then merge into the kingdom of glory. With the cessation of the mediatorial reign, the estates of men will be eternally fixed. All spirits having reached the final result of their being, the faithful will enter into absolute blessedness, and the wicked into absolute misery. Thus, as it respects the redeemed, man will be restored to the ideal of his Creator, but the wicked will be banished into outer darkness.

Eternity, for the righteous, shall consist of perfect happiness. The things which bring sadness, shall be forever banished. Death, sorrow, pain, and weeping shall all be abolished.

D. Summary

The Communist interpretation of the future, from the Christian standpoint, is completely inadequate, for their view of the future has an end without a consummation. It has a final state without a divine power behind it. The deepest questions about life or man are not answered by communism. This view of the future breeds despair and a general feeling of uselessness.

It is a foregone, scientific conclusion, that one day the curtain will fall on man's history. Perhaps it will happen soon through hydrogen bomb warfare or hundreds of years hence when the sun makes the earth unfit for life. A German physicist by the name of C. F. von Weizsacker, has revealed the implications of the law of thermodynamics. This theory was advanced during the nineteenth century, at

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the same time the theory of evolution was propounded. Evolution was
given a wide hearing, while thermodynamics was shunned. The eventual
prospect of the heat death of the world would have indeed shaken my
faith that life had meaning. The idea, expressed briefly, is that
sometime the sun by process of change, shall make the earth unfit for
human habitation. Communism has no answer for such a force, and it
would simply mean the end, without any climax or victory. This would
force man to face the possibility that life is meaningless. All to
which man could look forward would be a blind destruction sometime in
the future.¹

The aspect of heat death by a change in the sun creates no feel-
ings of fear in the heart of the Christian. St. Peter, under divine
inspiration, declared hundreds of years ago that the earth was "reserved
unto fire against the day of judgment."² This is an expected event in
the future during which God is going to renovate the earth for right-
eous inhabitants. It causes no feelings of despair or uselessness in
the Christian camp, for it is a means to a glorious end.

History and life tend to lose all meaning in the oversimplifi-
cation of the Communist interpretation of the future. In facing the
real issues of life, multitudes have become disillusioned and realized
the falseness of the Communist position.

One of the many Communist mistakes is the false view they have
regarding sin. Sin is not bound up in an economic system, but is a

¹ William Hordern, Christianity, Communism, And History, op. cit.,
p. 124.

² II Peter 3:7.
disease of the soul. It is not restricted to any one class of people, but has spiritually maimed and crippled every person. Thus, it is an impossibility for unregenerate man to set up a kingdom by force, and then expect the society to be naturally good because of the supposed goodness of man. The Communist "perfect society" will never exist because it is a moral absurdity. Think, plan, and prepare as they will, the Communists can never aid or change the sinful nature of man.

One day, amid all the world struggles, God shall see fit to end this dispensation. Men shall stand before Him and give account of the investment of their lives. Then, and only then, will a kingdom be established which shall meet the deepest longings of the soul. The participants in this blessed realm, will be those whose faithfulness was true to the end.
CHAPTER VIII

SUMMARY AND CONCLUSIONS

A. Summary

Christianity today faces the largest mass movement that has arisen since its own beginning. Communism is, perhaps, the greatest subversive force in the modern world. It stands opposed to almost all of the basic tenets of Christianity. The Marxists proudly proclaim that communism is science, and thus their strategy and tactics are derived from logical deductions. Such a proclamation can only be countered by the truth. Marxism is more than a system of government or an economic system; it is a total philosophy of life. It is against this claim that Christianity takes its stand. Marx propounded a philosophy which claimed to show how the present order had come about, and how it would be changed in time to a better order. Christianity maintains that his assumptions and conclusions are inconsistent with the facts.

A study was made in the historical background of communism, in an effort to understand the leading men as well as the movement. The economic conditions out of which Marxism was born, form an essential part of this historical background. A brief discussion concerning the basic tenets of communism laid the foundation in following chapters.

The theory of dialectical materialism forms the basis of the Communist philosophy. They have the conception that everything in existence is ultimately material in nature. They flatly deny any divine, spiritual, or supernatural phenomena in life. They live wholly in a material realm, and processes and ideals are of a material nature. Added
to the idea of materialism, is coupled the idea of a dialectical movement. The dialectic, carries with it the idea that all truth is proceeding toward an Absolute. For example, an idea is propounded; but in time certain flaws are discovered in various parts of it. A second idea, better than the first, is then given against the first idea. Out of the conflicting struggle between the two, a synthesis arises from both, which is nearer the truth than either of the first two ideas. This synthesis finally is challenged as being inadequate to the facts, and the process repeats itself in this triangular fashion. Marx conceived the world as being in a similar state of dialectical change, which assumes the form of conflict. Because of this continual change, the future, he thought, always was the portion of the new and rising forces rather than the old. By a process of violent change and revolution, the new forces are finally supposed to achieve complete power. The Communists take this theory, and interpret wealth, or, private property as the first idea, or antithesis, and the proletariat or working man as the opposite side. Out of the conflict of these two, they believe a final state shall be achieved which shall be the Absolute. When the Absolute is achieved, the truth shall be ultimate, and the dialectical process shall be completed. Coupling matter, with the dialectic, the material world is endowed with the property of purposive movement toward revolution, or change.

Economic determinism, is a phase of dialectical materialism, applied to the individual. The essence of the idea, is the conception that the moral make-up of any individual is a net result of the economic system of which he is a part. Thus, no person is responsible for the
way he thinks or acts, because he has been shaped that way by the prevailing economic system. The Communist solution for changing the individual, is to change the system of which he is a part.

A short study was made in an effort to understand the true character of Communist atheism. This issues as a direct result of the theory of materialism. Religion is not simply ignored, or just spoken against; but a militant battle is under way to utterly destroy it. The Communist idea of religion, is that it is used as a drug to keep the thoughts of the working man off the present economic situation. Christianity engenders love, whereas they believe that hate must be the order of the day to erase capitalistic errors.

Karl Marx's labor theory of value was given attention as an integral part of his philosophy. According to this theory, Marx believed that the value of any commodity produced should be measured by the amount of labor it took to produce. Surplus labor value, is the difference in time between the amount of work necessary to keep a laborer and the amount of work he does. The laborer is paid a set wage and the surplus labor becomes the property of the employer. They believe that the worker is not obtaining his full, rightful share, and so he should help overthrow such a system. Marx contends that as all wealth is produced by labor, it should thus belong to labor. This leaves nothing for the capitalist, and so he should be eliminated.

A brief section was devoted to explaining the evolutionary theory of communism. Its philosophy contains the idea that all material forces are evolutionary. Marx conceived the idea that the same evolutionary laws which regulated plants and animals, regulate the affairs of
men and human history. The Communist idea of man, is that he is moving matter which somehow evolved out of a chemical composition. Man is of value only as he fits into the Communist philosophy of life. He can be sacrificed if the welfare of man will be benefitted by his disposal. Any means of dealing with man is justified as long as the desired end is gained.

Mention was made of the Communist feelings concerning private property. They feel that the root of all evil and turmoil in the world today, is bound up in the idea of private property. They think that if this can once be abolished, everyone will benefit. Sin to them, is synonymous with private property.

Revolution and blood-shed are acceptable means to overthrow any capitalistic society. They firmly believe that these measures are necessary in order to usher in their type of government. They are prepared to use these measures now in any government that resists them. Peace, to them, can only mean total victory. In their vocabulary, there is no such thing as "peaceful co-existence".

The basic concepts of Christianity, which stand in opposition to the stated aims of communism, were briefly discussed. The fact of the existence of God, was given first place in this section. Christians accept the truth of God's existence on the basis of faith. It is not a blind faith, however, for all of nature agrees. The rational proofs for the existence of God were given a place in the thesis.

Specific and general revelation were dealt with to show the means God has taken to reveal Himself and His plan to man. Material creation,
the Bible, man, and Jesus Christ were discussed as a definite part of the revelation of God.

The nature and extent of sin was given an important place in the basic concepts of Christianity. Sin is universal and has affected everyone born into the world. Sin, is not an economic or political factor, but a transgression of the known laws of God. The universality of sin is attested to, by all of the religions of the world. The Bible provides the answers to the origin, nature, extent, and final outcome of the problem of sin.

The atonement was mentioned as the divine solution to man's dilemma. It signifies the voluntary death of Jesus through which man may become reconciled to God. It was pointed out that the atonement was a moral necessity in the world, for it perfectly fulfilled the divine character of God. The motive for the atonement is grounded in the love of God to a sinful, fallen world. The results of the atonement form a wonderful message to man. The justice of God is answered through the death of His Son, and the gap of sin is closed. The atonement extends to all men who will accept the sacrifice of Christ, by faith, as the atonement for their own sins.

Regarding the future, Christianity preaches, proclaims, and maintains the ultimate triumph of Jesus Christ over all the forces of sin. The kingdom of God shall be established, sin erased, death abolished, and there will be eternal happiness for the followers of the gospel. A place of torment, anguish, and despair, shall fall the lot of all who deny, oppose, or never accept the sacrifice of Jesus Christ.
Communism also proclaims an ultimate, final victory. It is supposed to be a workers victory, in which all unemployment will be abolished, classes erased, and material well-being for all of the proletariat. Communism, however, must stop here, and the questions of death, resurrection, immortality go unheeded and unanswered.

**RESEMBLANCES AND DIFFERENCES**

**COMMUNISM**

Communism believes in world brotherhood and internationalism. It is a brotherhood of workers. Its motto is, "Workers of the world unite." The basis of brotherhood is resistance to exploitation.

Communism believes in a classless society to be brought about by the liquidation of all but the proletariat by means of force.

Communism eventually means a Stateless society. The State is a machine for the suppression of one class by another. Therefore, with the disappearance of classes and exploitation, the State disappears. It gradually "withers away." There will, however, be an administrative machine.

**CHRISTIANITY**

Christianity believes in world brotherhood and internationalism. The basis of Christian brotherhood is the Fatherhood of God and the brotherhood of men. Brotherhood not by wiping out our enemies but by loving them and assimilating them. Love is the basis. Its ideal is the Kingdom of God.

Classless society—not by liquidation but by means of persuasion and love. The humble are exalted and those who serve are given the first place.

Different trends:
(A) Philosophical anarchism.
(B) Complete indifference.
(C) Active co-operation with the powers that be.
(D) The Kingdom of God trend. God supreme, State to be co-operated with only as it fits in with the Kingdom.
COMMUNISM

Communism advocates an economic or materialistic interpretation of history. The moving factor is matter. Communism emphasizes material well-being.

Sacrifice of individual liberty for the sake of the social good. Murder, imprisonment, and exile, are justified for gaining a social end.

Communism believes in the abolition of private property, except when private property does not give power over others. Its final goal is, "From each according to his ability and to each according to his need." At present differential wages are allowed. This is to stimulate production.

CHRISTIANITY

Prevailing note: The State is an instrument ordered by God for a good purpose. Keep it and use it. Obey civil authorities up to the point where obedience to Caesar becomes disobedience to God. In all things Christ should have the preeminence.

Moral and spiritual and economic interpretation of history. Moral and spiritual values are supreme. "What shall it profit a man if he shall gain the whole world and lose his soul?" Emphasis is laid upon human personality.

Christianity emphasizes individual development and realization as well as the social good. Development of personality is a supreme good.

Private property is justified as being necessary for the development of individual personality and responsibility. Christianity emphasizes stewardship. Nobody owns wealth. He simply owes it. It is a trust for which we are held responsible. Early Christian Communism differs from modern Communism.

1. One of consumption and not of production.

2. Voluntary and not compulsory.
COMMUNISM

Coercion and violence.
Bloodletting and periodical purges. Ruthless methods.

Dictatorship of the proletariat. It is a dictatorship of the Left. It is temporary--during the period of transition.

Absolute equality of men and women. Equal wages for equal work. Equal law regarding marriage, divorce, etc. Family life at first dimmed and discouraged, but now coming back again by its own inherent power.

Greater independence given to children. Not so dependent on the family now. Nurseries, creches, kindergartens, etc., for the care of the children. Military organization and indoctrination of children and youth in Communistic principles.

Religion is an opiate to the people. Russian Communism is

CHRISTIANITY

Peaceful persuasion and love. Violence is unjustified.

Christianity emphasizes democracy in the best sense because it emphasizes the worth of every individual, "Call no man your master. One is your Master, even Christ." And yet it fulfills the need of someone to command us--the dictatorship of Christ.

Equality of men and women. Emphasis on the sanctity of family and home. Marriage is a sacrament. Preservation of the family for the proper nurture of children. Permanent monogamous relations. Divorce only for infidelity. The family is necessary even if private property were to be abolished.

Children have a special place in Christianity. They are ends in themselves. "Whosoever shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck and that he were drowned in the depth of the sea." (Matthew 18:6) Children indoctrinated but not by unfair means.

God is the prime mover of things. Man is wretched without God. In Christ
COMMUNISM

atheistic. It is anti-God. No belief in supernaturalism or in the future life.

Morals are not entirely discarded. Communism believes that religion is not necessary.

Anti-imperialistic and anti-war in theory. Believes in total disarmament(?) But fully armed for defense purposes and for promoting world revolution and world Communism.

World revolution.

End justifies the means.

Power of propaganda.

Intellectualist. Communism has a well-worked ideology behind it. It works on scientific principles.

Art subordinated to nation-building activities.

Emphasizes the principle of equality.

CHRISTIANITY

there is a lived-out definition of religion. He did not come to bring a religion, but to be Religion. Belief in personal immortality.

Morals impossible without faith in religion. Obedience to a divine law.


Universal Christianity.

End does not justify the means.

Truth, persuasion, and love.

Makes a life appeal, to the total person-intellect, feeling, will. Truth and righteousness should be vindicated at any cost. One should not be afraid of being in a minority, of one.

Encourages art, because not afraid of idolatry as Christ takes the place of idols.

Equality for all. All men are equally the children of God, even though they have not
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<th>COMMUNISM</th>
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<td>2. Final Concern.</td>
<td>Well-being of both individual and community.</td>
<td>Well-being of both individual and community.</td>
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<td>6. Means.</td>
<td>Love.</td>
<td>Love between members of the same class, but force employed against other classes in time of crisis.</td>
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<td>8. Scope.</td>
<td>Trans-national and Missionary.</td>
<td>Trans-national and Missionary.</td>
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B. Conclusions

As a result of the research in the writing of this thesis, the author is convinced of the superiority of Christianity over communism. Christianity embodies the loftiest ideals and highest principles ever revealed to mankind. In and through the principles of Christianity, man is enabled to live a life pleasing to God and beneficial to his fellow man.

Communism is limited in its outreach to temporal and transitory goals. The deeper problems of man's being and life, are by-passed by a rigid subjugation of all to the will of the class.

Christianity is constructive in practice and is powerful in building correct ideals in man's thinking. The message of the gospel presents a vibrant regenerating power which is a proven solution for the perplexities of mankind.

Communism is destructive in nature, and tends toward the moral corruption of all that it touches. While it promises deliverance and development, it brings about destruction and moral disintegration. On the basis of its rapid rise, development, and nature, the author firmly believes that communism is inspired of Satan. Its totalitarian, atheistic government is the clearest preparation for the reign of Antichrist that the world has ever seen.

Christianity, due to it's supernatural origin, nature, and power, is destined to triumph over all the claims of communism. No philosophy, system of government, or individual can possibly delay this coming triumph. Communism had a human origin and it bears within itself the seeds of its own destruction. Christianity has divine origin and it
will have a divine consumation in which the total victory of Christ will be evident to all.

C. Suggestions For Further Study

(1) Communist Materialism Versus Christian Idealism.
(2) Relationship Of Christianity To Capitalism.
(3) Christian View Of Economic Ideas Of Competition Versus Cooperation.
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